NAG HAMMADI STUDIES

EDITED BY

MARTIN KRAUSE - JAMES M. ROBINSON
FREDERIK WISSE

IN CONJUNCTION WITH

ALEXANDER BÖHLIG - JEAN DORESSE - SØREN GIVERSEN
HANS JONAS - RODOLPHE KASSER - PAHOR LABIB
GEORGE W. MACRAE - JACQUES-É. MÉNARD - TORGNY SÄVE-SÖDERBERGH
WILLEM CORNELIS VAN UNNIK - R. MCL. WILSON
JAN ZANDEE

XIII

VOLUME EDITOR

R. McL. WILSON

LEIDEN
E. J. BRILL
1978

Library of Ruslan Khazarzar
http://barnascha.narod.ru
http://khazarzar.skeptik.net
http://patrologia.narod.ru

Library of Ruslan Khazarzar
barnascha.narod.ru
khazarzar.skeptik.net
patrologia.narod.ru

Library of Ruslan Khazarzar

THE COPTIC GNOSTIC LIBRARY

EDITED WITH ENGLISH TRANSLATION, INTRODUCTION AND NOTES

published under the auspices of

THE INSTITUTE FOR ANTIQUITY AND CHRISTIANITY

THE BOOKS OF JEU AND THE UNTITLED TEXT IN THE BRUCE CODEX

TEXT EDITED BY

CARL SCHMIDT

TRANSLATION AND NOTES BY

VIOLET MACDERMOT

LEIDEN

E. J. BRILL

1978

ISBN 90 04 05754 4

Copyright 1978 by E. J. Brill, Leiden, The Netherlands

All rights reserved. No part of this book may be reproduced or translated in any form, by print, photoprint, microfilm, microfiche or any other means without written permission from the publisher

PRINTED IN BELGIUM

Library of Ruslan Khazarzar

CONTENTS

Foreword vii
Introduction ix
History of the Bruce Codex ix
Description of the Manuscript x
Contents xiii
Abbreviations xxiii
Sigla xxvi
Note xxvi

THE TEXTS AND TRANSLATIONS

The First Book of Jeu 1
The Second Book of Jeu 125
The Untitled Text 213

Bibliography 319
Key to Words of Greek Origin 322
Greek Words 328
Selected Words of Coptic Origin 333
Proper Names 337
References 339
Old Testament 339
New Testament 339
Non-Canonical Literature 340
Ancient Authors 340
Gnostic Literature 342
Hermetic Literature 345
Manichaean Literature 345

Library of Ruslan Khazarzar

Library of Ruslan Khazarzar

FOREWORD

Of the two Coptic gnostic treatises in the Bruce Codex, the Books of Jeu and the Untitled Text, only the latter has previously been translated into English. The Bruce Codex has been known to scholars since 1892 in the excellent edition and German translation by C. Schmidt (Bibl. 32). The translation was re-edited by W. Till in 1954 (Bibl. 36), but Schmidt's edition of the text has been out of print for many years. It is therefore timely that there has been a decision to republish the already known gnostic texts in the Nag Hammadi Studies Series. Schmidt's emended edition of the text has been reproduced here unaltered, and the present English translation is based upon it.

For purposes of study and comparison with the German, the general format of Bibl. 36 has also been retained here. To facilitate reference to the German version, all the indexes are based on the page numbers of Schmidt's edition of the text (Bibl. 32) which are employed for both text and translation in the present volume. In Till's version (Bibl. 36) these page numbers appear in the margin. Division of the text into paragraphs and numbered chapters also follows Bibl. 36.

Although the present translation owes much to those of Schmidt and Till, and also to C. A. Baynes (Bibl. 9), there are passages in which some or all of the translations differ. In such cases the alternative readings or versions are given as footnotes. Till's notes on Schmidt's translation which appear in the Appendix to Bibl. 36 are also incorporated into the present footnotes. Schmidt's footnotes to the Coptic text are given here in English translation; his references to the readings by Woide and Schwartze who first copied the text have been omitted. Baynes' version is of particular value for her notes on the many obscure words and passages in the Untitled Text.

In the translation it will be seen that words of Greek origin are italicised. The alternative of giving the Greek words in brackets after the English words would have added considerably to the cost of publication. A key to these words of Greek derivation is given on page 322. Certain Greek words, some of which are gnostic technical terms, have been left untranslated. Following Schmidt

Library of Ruslan Khazarzar

and Till, it was thought preferable to give words of uncertain meaning in transliteration, rather than to attempt a translation which might be misleading. It has been possible in some cases to indicate in the footnotes a comparable use of such words in the Nag Hammadi texts and elsewhere.

In addition, in the Books of Jeu a special feature are the numerous diagrams, together with untranslatable names, formulae and vowel sequences. In Schmidt's and Till's editions the Greek equivalents of the Coptic letters are given in the translation, and the diagrams appear in both text and translation. In a face to face edition, it seems unnecessary to reproduce in the translation any material which can easily be read from the text on the opposite page. For this reason, in the present version, neither the diagrams nor the untranslatable letter sequences have been given twice. Spaces have been left on the pages of the translation which, from their position, correspond to the diagrams in the adjacent text. Similarly, punctuated spaces : ... in the translation indicate omitted letter sequences. These can be read from the text in the corresponding place on the page opposite where, for clarity, they have been underlined. It should be noted that the diagrams in Schmidt's edition are stylised versions of those in the manuscript. They differ considerably from the originals, both in configuration and in their relation to the textual matter surrounding them. Photography is the only satisfactory method of reproducing these complicated figures, and it is hoped that a facsimile edition of the text will be possible.

My acknowledgements are due to the Curators of the Bodleian Library, and to Mr. R. A. May, Senior Assistant Librarian in the Department of Oriental Books, for facilities to study the manuscript. My thanks are due to Mr. T. A. Edridge for his kind interest during the preparation of this volume. I am grateful to the Editorial Board of the Nag Hammadi Studies for the opportunity to contribute to their series, and especially to Professor R. McL. Wilson who, as my volume editor, has given me most generously of his time and helpful advice. Any errors remaining in this volume are my responsibility.

Department of Egyptology, University College, London. — VIOLET MACDERMOT

Library of Ruslan Khazarzar

INTRODUCTION

History of the Bruce Codex

This codex, which comprises Coptic, Arabic and Ethiopic manuscripts, is said to have been bought at Medinet Habu in Upper Egypt in about 1769 by the Scottish traveller, James Bruce.[1] We owe this information to C. G. Woide who made the first copy of the Coptic gnostic texts contained in it. He also first brought them to public notice with an article on the Egyptian version of the Bible,[2] and he gave the biblical citations in his *Appendix ad editionem Novi Testamenti.* After his death his copy of the texts was held by the Clarendon Press, Oxford, under the number MS. Clarendon Press d. 13. In 1848 the codex was acquired by the Bodleian Library, together with Woide's transcript of the gnostic texts. The gnostic manuscripts were catalogued under the number Bruce 96.

M. G. Schwartze was the next to transcribe these texts when he was in England in 1848. On comparing Woide's copy with the originals, he found a number of mistakes, but his death unfortunately occurred before his work was completed. His amended copy became the property of J. H. Petermann, at whose death the copy finally came into the hands of A. Erman.[3]

In the meantime in 1882 E. Amélineau began to work on the text. Two preliminary communications appeared in 1882 and 1887,[4] and in 1890 an introduction to his translation of the text (Bibl. 2). The latter was published in 1891 (Bibl. 3).

In 1890 Erman and Harnack were instrumental in arranging that Schmidt should work on the manuscript in Oxford, with the support of the Akademie der Wissenschaften of Berlin. With

---

[1] Robins: *Catalogue of Bruce's Aethiopic and Arabic Manuscripts*, MS. 96, p. 35.

[2] J. A. Cramer: *Beyträge zur Beförderung theologischer und anderer wichtiger Kenntnisse*. Kiel und Hamburg, 1778. Vol. III, pp. 55ff. and 154ff.

[3] C. A. Baynes: (Bibl. 9). pp. xiii ff.

[4] E. Amélineau: *Le papyrus gnostique de Bruce*. Comptes Rendus de l'Académie des Inscriptions, Paris, 1882, p. 220ff. — *Essai sur le gnosticisme égyptien*. Annales du Musée Guimet, Vol. XIV, Paris, 1887, p. 249ff.

Library of Ruslan Khazarzar

the help of the copies made by Woide and Schwartze, Schmidt was able to distinguish that there were two manuscripts and some fragments in the one codex. He put the leaves in sequence and made a new transcript of the texts. Schmidt's page order was later followed by the Bodleian authorities when, in 1928, they renumbered the leaves. Schmidt published his edition of the text with a German translation and commentary in 1892 (Bibl. 32). No further editions of the whole text have appeared. In 1905 Schmidt published a revised translation (Bibl. 35). The volume contained translations of the Pistis Sophia as well as the texts of the Bruce Codex, together with commentaries on both codices. Two new editions by Till of this volume have subsequently appeared (see p. 321).

In 1918 an English translation of the manuscript known as the Untitled Text was published by F. Lamplugh (Bibl. 23). This was based on Amélineau's French version.

A transcript and English translation of the Untitled Text was made by C. A. Baynes in 1933 (Bibl. 9). She based her work on the original manuscript, using the published transcript by Schmidt and the copies of Woide and Schwartze for comparison. Her arrangement of the leaves differed from that of Schmidt, in that she placed his five final leaves at the beginning. The Untitled Text was photographed at this time, and photographic reproductions of the leaves were included in this edition of the text. The other manuscript was photographed later.

Description of the Manuscript

The Bruce Codex originally consisted of 78 papyrus leaves (156 pages) of which seven leaves—in existence when Woide made his copy—are now missing. Each page, with the exception of two, is inscribed in one column, on both recto and verso. There are from 27 to 34 lines to a page. Woide noted that the condition of the papyrus was poor, and in the course of a century the subsequent deterioration of the manuscript, as recorded by Schmidt, Baynes and Till, has been considerable.

When acquired the codex consisted of loose leaves, the original order of which had been lost. One leaf alone carried numbers,

Library of Ruslan Khazarzar

and Woide was only able to make a page-by-page transcript without distinguishing the documents. In 1886 the authorities of the Bodleian Library caused the loose leaves of the codex to be bound in book form. The leaves were bound without regard to order or sequence. Many were placed upside-down and with the recto and verso reversed. Each leaf was enclosed between two sheets of tracing paper.

It is due to the work of Schmidt that the codex now stands in its present form. The codex consists of two independent manuscripts and some fragments. The first manuscript, to which Schmidt gave the title "The First and Second Books of Jeu", comprised 47 leaves (94 pages) of which three leaves were missing. The second, called the "Untitled Text", contained 31 leaves (62 pages) of which four were missing. Schmidt included the fragments (8 leaves) with the first manuscript.

Each of the two main texts is written in a different hand, and the two manuscripts bear no obvious relation to one another. The first is written in a cursive hand on papyrus of a pale colour. The second is in an uncial script on a darker and more reddish papyrus. Not only are the first and second manuscripts the work of different scribes, but the fragments are in handwriting which differs again from these. At the beginning of the first document Schmidt has placed a frontispiece consisting of a leaf bearing a cross in the form of an ankh sign. Greek monograms occur in relation to the arms of the cross.[5] The Books of Jeu contain a number of cryptograms and gnostic diagrams. A leaf with a border is placed by Schmidt at the end of the Books of Jeu; this contains the two fragments noted above.

The manuscript, re-bound and with its leaves renumbered, is now unfortunately in very poor condition. The papyrus of many leaves is defective and there are opaque dark spots due to previous mildew. Details of the condition of individual leaves are given in the footnotes on the Coptic text. The writing is so faded as to be almost illegible, even when viewed with ultra-violet light.

The title by which the first two texts are generally known does not appear in the Bruce Codex. It is derived from a reference

[5] M. Cramer: *Das altägyptische Lebenszeichen im christlichen (koptischen) Ägypten* (3. Auflage, Wiesbaden, 1955) 57 and 58.

Library of Ruslan Khazarzar

to the "two Books of Jeu" in the Pistis Sophia text.[6] The contents of the present texts suggested to Schmidt and others that these treatises were the "Books of Jeu", and originated from a milieu similar to that of the Pistis Sophia. In only one text, the first, is the title preserved; this stands at the end and reads: "The Book of the great Logos corresponding to Mysteries".

There are two incomplete copies of the opening pages of the First Book of Jeu. The first copy, after some initial words, runs from page 1 of the manuscript to the foot of page 4 where the text breaks off (Schmidt 39.1-44.5). The second copy with the same initial words begins on page 1a and ends on page 4a (Schmidt 44.6-47.7). After a lacuna, the text begins again on page 5 and reads consecutively to the foot of page 34 (Schmidt 47.9-78.23). Pages 8-34 contain a series of diagrams bearing names of Jeu and numbered from 1 to 28, the 13th being omitted. There is no indication as to whether the series is complete. After a lacuna the text begins again on page 35 (Schmidt 79.7) with the fifth stanza of a gnostic hymn, of which the first four stanzas are missing. The hymn appears to end at the foot of page 38 (Schmidt 82.26). After a lacuna the text begins again on page 39 (Schmidt 83.5) and runs consecutively to the foot of page 53 where it concludes with the title (Schmidt 99.5).

The text of the Second Book of Jeu begins on page 54 (Schmidt 99.6) and runs consecutively to the foot of page 86 (Schmidt 138.4). The end of the text is missing. On the single leaf which follows, page 87 contains a fragment of a gnostic hymn (Schmidt 139.1-140.14), and on page 88 is a description of the passage of the soul (Schmidt 140.15-141.21).

The Untitled Text lacks both beginning and end. According to the pagination of Schmidt, the text runs consecutively from pages 1 to 51 (Schmidt 226.1-264.6). Pages 52-61 are five leaves of uncertain relation to the rest of the text, which Schmidt places at the end (Schmidt 264.9-277.8). In her edition of the text (Bibl. 9) Baynes places these leaves at the beginning, but for the reasons given below the page order of Schmidt and Till has been retained here.

[6] Schmidt (Bibl. 32) pages 246.21 and 247.4. 5.

Library of Ruslan Khazarzar

Both texts of the Bruce Codex appear to be compilations, and similar or related "documents" are either grouped together or placed one following another in sequence. Occasionally the present chapter divisions may indicate where one document ends and another begins. This method of composition gives rise to repetitions in the narrative, and to a lack of overall continuity. Thus in the Books of Jeu, Chapters 49-52 appear to be variant accounts of what has already been given in Chapters 42 ff. In the Untitled Text, Chapters 6 and 10 may be different descriptions of the same phenomena. As the unplaced leaves forming Chapter 21 contain material similar to that in Chapters 1, 2, 7, and 17, and are perhaps part of a separate version of the whole text, it seems appropriate to place them at the end of the treatise.

A brief summary of the contents of the Books of Jeu and the Untitled Text is given here for the convenience of the reader. An attempt has been made to indicate the most outstanding motifs in each chapter, but in many cases the selection is necessarily a rather arbitrary one.

Contents

The Books of Jeu: Book 1

Chapter

1-4 Preamble on the teaching of the living Jesus; dialogue between Jesus and the apostles: on crucifying the world; on the understanding which saves from the archon of this aeon; on bringing the word of the Father down to earth, and on raising the minds of men to heaven; on the flesh which is ignorance and non-understanding. (The passage is incomplete).

5 Description (by Jesus) of the manner in which his Father moves Jeu, the true God, to bring forth emanations which fill the treasuries of the light; diagram giving the "type" and the name of Jeu by which he is called; two diagrams, one giving the type of Jeu before he is moved to bring forth emanations, the other giving the type when he brings them forth.

Library of Ruslan Khazarzar

6 Description (by Jesus) of the manner in which he invoked his Father to move the true God to emanate a small idea from his treasuries; diagram representing his "character". Description of the first voice which Jeu, the true God, gave forth; diagram (Jeu 1) representing the character and type of Jeu; a second diagram enclosing the name of Jeu.

7-32 26 Diagrams (Jeu 2-28), each different, and giving different names of Jeu, his character, the names of three watchers and twelve emanations (some diagrams are incomplete and there are variations of internal arrangement; Jeu 13 is missing; each diagram is accompanied by a stereotyped account of the 12 emanations which were emanated when the Father moved Jeu).
(Lacuna)
Fragment of a gnostic hymn: a hymn of praise to the First Mystery who caused Jeu to establish the 12 aeons, the 24 emanations etc.

33-38 Teaching by Jesus to his disciples concerning the treasuries (the beginning is missing; only the 56th-60th treasuries remain); the procedures for entering them; diagrams representing their seals of which the names are given; the names to be spoken while holding ciphers in the hand; the drawing back of the watchers, the ranks and the veils so that the gate into the treasury can be crossed.

39 Inquiry by the disciples why all these places, fatherhoods and they themselves have come into existence; another account by Jesus of the small idea which his Father did not withdraw to himself; the emanating from it of Jesus as first emanation; the three voices given forth from the idea which became all the places; the emanation of the 12 emanations.
Instructions by Jesus to the disciples that they are a rank, that they will proceed with Jesus in all the places, and that he will call them disciples.

40 Request by the disciples to be told the name which suffices for all the places in the treasuries, so that they are

Library of Ruslan Khazarzar

drawn back; reply by Jesus that he will say it to them.

Inquiry by the disciples whether it is the name of the Father of Jesus; reply by Christ that it is not, but that when the name of the great power is said, all the places, ranks, veils and watchers are drawn back. Teaching (by Jesus) of the procedure for invoking the great name, the diagram, seal and cipher, so that the disciples pass to the place of the true God which is outside the places of his Father; warning that the name should not be said continually.

41 Hymn of praise spoken by Jesus who, with his disciples, had proceeded inwards to the 7th treasury; glorifications of his Father, each ending with the question: "What now, O unapproachable God?", to which the disciples respond: "Amen, amen, amen" three times.

(The title "The great Logos corresponding to Mysteries" is given after the end of the hymn).

Book 2

42 Teaching by Jesus to his disciples and women disciples on the mysteries of the Treasury of the Light, which after death erase the sins of the soul, and enable it to pass through all the places of the invisible God until it reaches the Treasury of the Light.

43 Warning to the disciples not to give these mysteries to any but those worthy of them, or in exchange for any goods of this world; especially are they not to be given to those who serve the 72 archons or the 8 powers of the great archon, the third power of which is Taricheas, son of Sabaoth, the Adamas; they are only to be given to those who are as the Sons of the Light.

Promise by Jesus to his disciples to give to them the mysteries, but first the three baptisms and the mystery of taking away the evil of the archons; afterwards the spiritual inunction; instructions to those receiving these mysteries.

Library of Ruslan Khazarzar

44 Reproach by the disciples that Jesus had not told them the mysteries of the Treasuries of the Light; promise by Jesus to give them the mysteries of all the places of the Treasury of the Light, and that he who performs them needs no other mystery except the mystery of the forgiveness of sins; that those who have received all these will pass through all places to the place of Jeu; promise by Jesus to fulfil the disciples in every mystery so that they might be called "Sons of the Pleroma".

45 Instructions by Jesus for performing the baptism of water; ritual offering by Jesus of wine and bread in the presence of the disciples; sealing of the disciples with a seal.

Prayer-invocation by Jesus to his Father that the 15 helpers who serve the 7 virgins of the light come and baptise the disciples in the water of life; invocation to Zorokothora to bring forth water in one of the pitchers of wine as a sign; transformation of the wine into water, and baptism of the disciples by Jesus, giving them from the offering and sealing them with a seal; rejoicing of the disciples over their baptism.

46 Instructions by Jesus for performing the baptism of fire; ritual offering of wine and bread with incense; sealing of the disciples with a seal.

Prayer-invocation by Jesus to his Father that Zorokothora Melchisedek come and bring the water of the baptism of fire of the Virgin of the Light, that the Virgin of the Light baptise the disciples and purify them; appearance of a sign in the fire of the incense, and baptism of the disciples, giving them from the offering and sealing them with a seal; rejoicing of the disciples over their baptism.

47 Instructions by Jesus for performing the baptism of the Holy Spirit; ritual offering of wine and bread with incense; sealing of the disciples with a seal.

Prayer-invocation by Jesus to his Father, calling upon the names of the Treasury of the Light; appearance of a sign in the offering, and baptism of the disciples,

Library of Ruslan Khazarzar

giving them from the offering and sealing them with a seal; rejoicing of the disciples over their baptism.

48 Ritual offering by Jesus of the incense of the mystery for taking away the evil of the archons; sealing of the disciples with a seal.

Prayer-invocation by Jesus to his Father that Adamas and his rulers come and take away the evil from the disciples; sealing of the disciples with a seal, and the ceasing of evil in them; rejoicing of the disciples.

49 Another account of a promise by Jesus to give to the disciples the "defences" of all the places, with their baptisms, offerings, seals, ciphers and names, and the manner of invoking them in order to pass within them.

Instructions to the disciples on the coming forth of their souls; promise of entry into the Treasury of the Light, and withdrawal of all the aeons and of the watchers if the disciples have received the mystery of the forgiveness of sins.

50 Another account of a promise (by Jesus) to the disciples about the passage of their souls through the ranks, in each of which they would be given the seal, mystery and name of that rank and pass to its interior, finally reaching Jeu, the father of the Treasury of the Light.

Another account of the innermost rank as 12th rank of the 12th great power of the emanations of the true God; prayer-invocation to the true God to send a light-power to the 12 disciples, they having received the mystery of the forgiveness of sins.

Another account of a promise to give to the disciples this mystery with its defences and its seal.

51 Teaching by Jesus that to be Sons of the Light it is necessary to receive the mystery of the forgiveness of sins; request by the disciples to be given this mystery.

52 Another account of teaching by Jesus to his disciples concerning the coming forth of their souls; defences to be given at each of the 12 aeons in order to proceed upwards; diagrams representing seals of which the names are given; the names to be spoken while holding a

Library of Ruslan Khazarzar

cipher in the hand; sealing and prayer-invocation calling upon the archons to withdraw.

Defences to be given at the 13th aeon to the 24 emanations of the invisible God; diagram representing the seal of which the names are given; prayer-invocation calling upon the 24 emanations to withdraw.

A similar procedure at the 14th aeon where is the second invisible God with three archons of the light; teaching on the impossibility of further progress into the Treasury of the Light without having received the mystery of the forgiveness of sins; seal and cipher, and the prayer-invocation to be spoken.

(The end is missing)

Fragment of a gnostic hymn. Fragment on the passage of the soul through the archons of the way of the midst.

The Untitled Text

1 The city; the First Father of the All; the self-originated place; the deep; silence; the first space; the first sound.

2 Coming into existence of the second place called demiurge, logos, understanding (mind), man; the column; the overseer; the Father of the All; the Cross; the monad; the ennead; the 12 deeps; the image of the Father; the incorporeal members out of which Man came into existence.

3 The Father, the second demiurge; the forethought, the creator of the pleroma; the 4 gates, 4 monads, 24 helpers, 24 myriad powers; the overseer; the Setheus; Aphrêdon and his 12 beneficent ones; Adam of the light and his 365 aeons; the rule; the Child; the thought which comes forth from the deep.

4 The deep (containing) 3 fatherhoods: the first, the covered one; the second (containing) the table, the logos; the third (containing) the silence, the source, the 12 beneficent ones, the 5 seals; the all-mother; the ennead which completes a decad from the monad.

Library of Ruslan Khazarzar

5 The immeasurable deep (containing) the table; the 3 greatnesses; the sonship called Christ, the Verifier, who seals each one with the seal of the Father; his 12 aspects; the 12 sources; the 12 spaces which produce the Christ, the Fruit of the All.

6 The deep of Setheus; the 12 Fatherhoods surrounding him, each with 3 aspects, making 36 in number; the 12 surrounding his head; the diagram.

7 Man as kinsman of the mysteries; witness of Marsanes and Nicotheus; revelation concerning the triple-powered perfect one.

The only-begotten one hidden in the Setheus; the 12 fatherhoods in the type of the 12 apostles, each making 365 powers in his right hand; the 30 powers in his left hand; the Only One from whom the monad containing all things came; the city or man, crowned by monads; the mother-city of the only-begotten one, of whom Phosilampes spoke; the monad which is in the Setheus like a concept; the creative word, the creative mind, to whom the creation prays as God; blessing from the All to the only-begotten one.

8 The light-spark sent by Setheus to the indivisible pleroma; the man of light and truth; the servant of the pleroma; sending of the light-spark to the matter below; sending of Gamaliel, Strempsuchos and Agramas as watchers and helpers to those who received the light-spark.

9 The 12 springs and 12 fatherhoods in the place of the indivisible one; the crown in which is every species of life; the crown in which are 365 species, from which all the aeons receive crowns; the god-bearing land in the midst of the indivisible one; the all-mother; the rule in the midst of the all-mother; the only-begotten one to whom blessing is given; receiving of Christhood by the only-begotten one.

10 Another account of the rule which is within each of 9 enneads in which are 3 fatherhoods; the imperishable place called the holy land; the immeasurable deep with

Library of Ruslan Khazarzar

12 fatherhoods above it, 30 powers surrounding each; 365 fatherhoods by which the year was divided; Musanios and Aphrêdon with his 12 beneficent ones; prayers of the mother of all things.

11 Agitation of the pleroma; drawing back of the veils; re-establishment of the aeons by the overseer: coming forth of the triple-powered one in whom the son was hidden; sending forth by Setheus of the creative word which became Christ.

12 Giving of rank to her worlds by the mother; laying therein of the light-spark; placing of the forefather and 12 beneficent ones, with their crowns, a seal and a source; a rule with 12 fathers and a sonship.
Setting up of the progenitor son in the type of the triple-powered one; making of a world, an aeon and a city; the god-bearing earth; the crown sent by the Father to the progenitor son; the garment sent by the first monad; the veil.

13 Separation of the existent from the non-existent, as "eternal" and "matter"; placing of veils between them; giving of 10 aeons to the mother; giving of the rule with 3 powers, 12 powers and 7 powers to her; setting up of the forefather in the aeons of the mother of all things; giving of powers and glories to the forefather; giving of a sonship and of a power from the aeon called Solmistos to him.

14 Creation of an aeon by the forefather, according to the command of the Father hidden in the silence; wish of the forefather to turn the All to the hidden Father; prayer of the mother to the thrice-begotten one.

15 Setting up of the eternal self-father by the mother; giving of the mystery of the hidden Father to those who fled to the aeon of the self-father; knowledge of the mystery which became Man.

16 Establishment by the mother of her first-born son; her gift to him of a garment containing all bodies; dividing of all matter into species by the progenitor; his giving

Library of Ruslan Khazarzar

of law to the species; his bringing them forth from the darkness of matter.

17 Song of praise by the mother of the All to the infinite and unknowable One, who begot Man in his mind; to him who gave all things to Man who wrapped himself in the creation like a garment; prayer of the mother that he give ranks to her offspring; her wish that her offspring should know the changeless One as Saviour.

18 Coming of the light-spark from the infinite one; wonder of the aeons as to where he had been hidden before he revealed himself; song of praise by the powers of the pleroma who saw him; making of a veil for their worlds.

19 Separation of matter into two lands, on the right and on the left, by the Lord of the whole earth; setting of boundaries and veils between them; giving of laws and commandments to those on the right; promise of eternal life, of the knowledge that God is within them, and that they are as gods.

20 Prayer of those begotten of matter that incorporeal spirits be sent to teach them; sending of powers of discernment; establishment of ranks according to the hidden ordinance.

Immersion in the name of the self-begotten one; the source of living water; Michar and Micheu, the powers which are over it; Barpharanges and the Pistis Sophia; Sellao, Eleinos, Zogenethles, Selmelche; the 4 lights: Eleleth, Daveide, Oroiael, ...

(Lacuna)

21 Account of the Father of the All; his insubstantial members; the son; the city or man portraying the All; likeness of the body of Man to the aeons of the pleroma; the God-man whom the All desires to know; hymn of blessing and praise to him.

Library of Ruslan Khazarzar

Library of Ruslan Khazarzar

ABBREVIATIONS

AGSJU	Arbeiten zur Geschichte des späteren Judentums und des Urchristentums.
CH	Corpus Hermeticum (A. D. Nock and A. J. Festugière. Paris, 1960).
Crum	A Coptic Dictionary (W. E. Crum. Oxford, 1962).
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments.
GCS	Die griechischen christlichen Schriftsteller der ersten Jahrhunderte.
JThS	The Journal of Theological Studies.
RHR	Revue de l'Histoire des Religions.
TU	Texte und Untersuchungen zur Geschichte der altchristlichen Literatur.
ZWT	Zeitschrift für wissenschaftliche Theologie.

Non-Canonical Literature

Ap. Elias (A) Die Apokalypse des Elias (G. Steindorff. Leipzig, 1899). Achmimic version.

Asc. Is. Ascension d'Isaie (E. Tisserant. Paris, 1909). Ethiopic version.

Askew Codex

PS		Pistis Sophia

Berlin Codex

ApJn	BG 8502 2	The Apocryphon of John
SJC	3	The Sophia of Jesus Christ

Bruce Codex

J		The Books of Jeu
U		The Untitled Text

Nag Hammadi Codices

GTr	I, 3	The Gospel of Truth
TriTrac	I, 5	The Tripartite Tractate
ApJn II, III	II, 1; III, 1	The Apocryphon of John
GTh	II, 2	The Gospel of Thomas
GPh	II, 3	The Gospel of Philip
HypArch	II, 4	The Hypostasis of the Archons
OnOrgWld	II, 5	On the Origin of the World
ExSoul	II, 6	The Exegesis on the Soul
ThCont	II, 7	The Book of Thomas the Contender
GEgypt	III, 2; IV, 2	The Gospel of the Egyptians
Eug	III, 3	Eugnostos the Blessed
1ApJas	V, 3	The First Apocalypse of James
2ApJas	V, 4	The Second Apocalypse of James
ApAd	V, 5	The Apocalypse of Adam

Library of Ruslan Khazarzar

GrPow	VI, 4	The Concept of our Great Power
On8th9th	VI, 6	The Discourse on the Eighth and Ninth
ApAscl	VI, 8	The Apocalypse from Asclepius
ParaSem	VII, 1	The Paraphrase of Sem
2LogSeth	VII, 2	The Second Treatise of the Great Seth
ApPet	VII, 3	The Apocalypse of Peter
3StSeth	VII, 5	The Three Steles of Seth
TriProt	XIII, 1	Trimorphic Protennoia

Manichaean Literature

Keph Manichäische Handschriften der Staatlichen Museen, Berlin, Band I: Kephalaia. (H.J. Polotsky and A. Böhlig. Stuttgart, 1940).

Library of Ruslan Khazarzar

Library of Ruslan Khazarzar

SIGLA

( ) Round brackets in the translation indicate material which is useful to the English version, but not explicitly present in the Coptic. In the text they indicate doubtful readings.

⟨ ⟩ Pointed brackets in the translation indicate conjectural emendments. The actual readings of the manuscript and literal translations of the text are given as notes.

[ ] Square brackets in the translation indicate dittography or other material erroneously interpolated by the scribe which should be omitted. In the text they indicate lacunae and conjectual restorations; emendments are given as notes.

... Dots in the text and translation indicate absent or omitted material. Underlining in the text indicates material which is omitted in the translation.

NOTE

The page numbers of the text and translation correspond, but the line numbers apply to the text only. At the beginning of each note on the translation, line references to the corresponding page of the text are given. References to passages elsewhere in the text and translation are usually given in brackets at the end of a note. Where the notes refer to alternative renderings of the translation, Schmidt = Schmidt's translation, edited by Till (Bibl. 36, pp. 257-367); Till = Appendix by Till (ibid., pp. 369-83); Baynes = Baynes' translation (Bibl. 9).

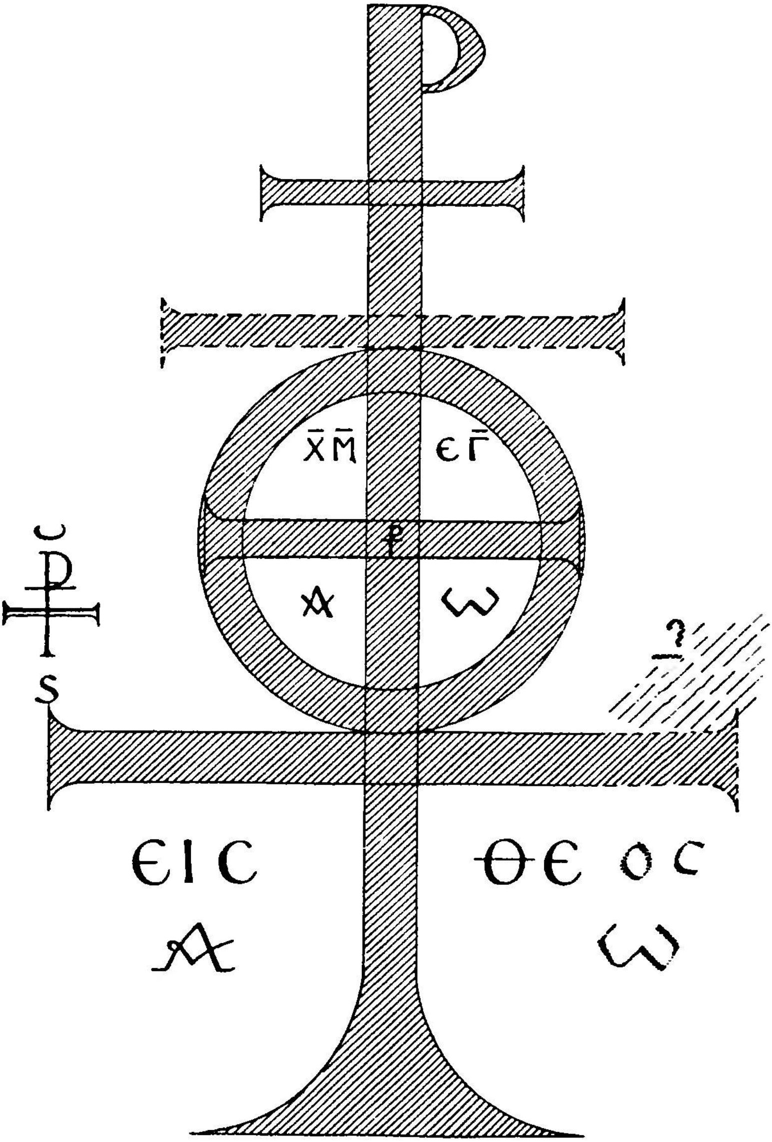
Library of Ruslan Khazarzar

THE COPTIC TEXTS AND TRANSLATIONS

THE FIRST BOOK OF JEU

Library of Ruslan Khazarzar

Library of Ruslan Khazarzar



Frontispiece : the upper part and right side of the leaf are broken off; the remainder measures 24$^1/_2$ × 12$^1/_2$ cms.

3

Library of Ruslan Khazarzar

1\. ⲁⲓⲙⲉⲣⲉ-ⲧⲏⲩⲧⲛ ⲁⲓⲟⲩⲱϣ
ⲛⲏⲧⲛ ⲙⲡⲱⲛϩ ⲓⲥ ⲡⲉⲧⲟⲛϩ
ⲡⲉⲧⲥⲟⲟⲩⲛ ⲛⲧⲙⲉ >>>>
>>>>>>>>>>>>

ⲡⲁⲓ ⲡⲉ ⲡϫⲱⲙⲉ ⲛⲛⲉⲅⲛⲱⲥⲓⲥ ⲙⲡⲁϩⲟⲣⲁⲧⲟⲛ ⲛⲛⲟⲩⲧⲉ ϩⲓⲧⲛ-ⲙⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲧϩⲏⲡ ⲉⲧϫ(ⲟ)ⲙⲟⲉⲓⲧ ⲉϩⲟⲩⲛ ⲉⲡⲅⲉ-ⲛⲟⲥ ⲉⲧⲥⲟⲧⲡ ϩⲙ-ⲡⲉⲙⲧⲟⲛ ⲉϩⲟⲩⲛ ⲉⲡⲱⲛϩ ⲙⲡⲓⲱⲧ ϩⲛ-ⲧϭⲓⲛⲉⲓ ⲙⲡⲥⲱⲧⲏⲣ ⲙⲡⲣⲉϥⲥⲱⲧⲉ ⲛⲙⲯⲩⲭⲟⲟⲩⲉ ⲉⲧⲛⲁ-ϣⲟⲟⲡ ⲉⲣⲟⲟⲩ ⲙⲡⲓⲗⲟⲅⲟⲥ ⲛⲱⲛϩ ⲉⲧϫⲟⲥⲉ ⲡⲁⲣⲁ-ⲱⲛϩ ⲛⲓⲙ ϩⲛ-ⲡⲥⲟⲟⲩⲛ ⲛⲓⲥ ⲡⲉⲧⲟⲛϩ ⲡⲉⲛⲧⲁϥⲉⲓ ⲉⲃⲟⲗ ϩⲓⲧⲛ-ⲡⲓⲱⲧ ϩⲙ-ⲡⲁⲓⲱⲛ ⲛⲟⲩⲟⲉⲓⲛ ϩⲙ-ⲡϫⲱⲕ ⲙⲡⲉⲡ(ⲗⲏ)ⲣⲱⲙⲁ ϩⲛ-ⲧⲉⲥⲃⲱ ⲉⲧⲉ-ⲙⲛ-ϭⲉ ⲛⲃⲗⲗⲁⲥ ⲉⲛⲧⲁ-[ⲓⲥ] ⲡⲉⲧⲟⲛϩ ϯⲥⲃⲱ ⲙⲙⲟⲟⲥ ⲛⲛⲉϥⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉ(ⲧ)ϫⲱ ⲙⲙⲟⲟⲥ ϫⲉ- ϯ ⲧⲉ ⲧⲉⲥⲃⲱ ⲉⲧⲉⲣⲉ-ⲡⲥⲟⲟⲩⲛ ⲧⲏ[ⲣϥ] ⲟⲩⲏϩ ϩⲣⲁⲓ ⲛϩⲏⲧⲥ.

ⲁⲓⲥ ⲡⲉⲧⲟⲛϩ ⲟⲩⲱϣⲃ ⲡⲉϫ[ⲁϥ] ⲛⲛⲉϥⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϫⲉ-

---

1 page 1 of O[1]; the left side of the leaf is missing; the remainder measures 27 × 14½ cms; there are small defects and mildew spots; the text is supplemented from O[2] (44.6-47.7).

2 O[2] correctly: ⲉϯ ⲛⲏⲧⲛ.

5 MS ⲡϫⲱⲙⲉ; Sah. ⲡϫⲱⲱⲙⲉ.

10 MS ϩⲛ-ⲡⲥⲟⲟⲩⲛ; Sah. ϩⲙ-ⲡⲥⲟⲟⲩⲛ.

12 MS ϭⲉ; Sah. ⲕⲉ.

13 MS ⲙⲙⲟⲟⲥ; Sah. ⲙⲙⲟⲥ. W. Schw. ⲉ(ⲧ)ϫⲱ; O[2] ⲉϥϫⲱ. MS ϯ ⲧⲉ; Sah. ⲧⲁⲓ ⲧⲉ.

Library of Ruslan Khazarzar

I have loved you. I have wanted (to give) you life; the living Jesus,[1] who knows the truth.

1. This is the book of the *gnoses* of the *invisible* God,[2] by means of the hidden *mysteries* which show the way to the chosen *race* *, (leading) in rest (refreshment) to the life of the Father — in the coming of the *Saviour,* of the deliverer of *souls* who receive to themselves the *Word* of life ▫ which is higher *than* all life — in the knowledge of the living Jesus, who has come forth through the Father from the *aeon* of light at the completion of the *pleroma* — in the teaching, apart from which there is no other, which the living Jesus has taught to his *apostles,* saying: "This is the teaching in which dwells the whole knowledge."

The living Jesus answered and said to his *apostles*: | "Blessed

* cf. I Pet. 2.9
▫ cf. I Joh. 1.1

1 (2) living Jesus; see Kropp (Bibl. 22) III, p. 64; GEgypt III 64; ApPet 81; (also U 264.2).
2 (5) invisible God; see ApJn 22ff.; PS 368 etc.; (also 99.11).

Library of Ruslan Khazarzar

ⲛⲁⲓⲁⲧϥ ⲙⲡⲉⲛⲧⲁϥⲁ[ϣⲧ]-ⲡⲕⲟⲥⲙⲟⲥ ⲁⲩⲱ ⲙⲡⲉϥⲕⲁ-ⲡⲕⲟⲥⲙⲟⲥ ⲉⲁϣⲧϥ.

ⲁ[ⲡⲁ]ⲡⲟⲥⲧⲟⲗⲟⲥ ⲟⲩⲱϣⲃ ϩⲛ-ⲟⲩⲥⲙⲏ ⲛⲟⲩⲱⲧ ⲉⲩϫⲱ (ⲙ)ⲙⲟⲥ ϫⲉ-ⲡϫⲟⲉⲓⲥ ⲙⲁⲧⲥⲁⲃⲟⲛ ⲉⲧϩⲉ ⲛⲁϣⲧ-ⲡ(ⲕⲟⲥ)ⲙⲟⲥ ϫⲉⲕⲁⲁⲥ ⲛⲛⲉϥⲁϣⲧⲛ ⲛⲧⲛⲧⲁⲕⲟ ⲁⲩ[ⲱ] ⲛⲧⲉⲛⲥⲱⲣⲙ ⲙⲡⲉⲛⲱⲛϩ.

ⲁⲓⲥ ⲡⲉⲧⲟⲛϩ ⲟⲩⲱϣ(ⲃ) ⲡⲁϫⲉϥ ϫⲉ-ⲡⲉⲛⲧⲁϥⲁϣⲧϥ ⲡⲉ ⲡⲁⲓ ⲉⲛⲧⲁϥϭ[ⲛ]-ⲡⲁϣⲁϫⲉ ⲁϥϫⲟⲕϥ ⲉⲃⲟⲗ ϩⲙ-ⲡⲟⲩⲱϣ ⲙⲡⲉⲛⲧⲁϥⲧⲛⲛⲟⲟⲩⲧ.

ⲁⲩⲟⲩⲱϣⲃ ⲛϭⲓ ⲛⲁⲡⲟⲥⲧⲟⲗⲟ(ⲥ) ⲉⲩϫⲱ ⲙⲙⲟⲟⲥ ϫⲉ-ⲁϫⲓⲥ ⲉⲣⲟⲛ ⲡϫⲟⲉⲓⲥ ⲛⲧⲁⲣⲛⲥⲱⲧⲙ ⲛⲁⲕ. ⲁⲛⲟⲛ ⲛⲉⲛⲧⲁⲩⲟⲩⲁϩⲛ ⲛⲥⲱⲕ ϩⲙ-ⲡⲉⲛϩⲏⲧ ⲧⲏⲣϥ ⲁⲛⲕⲁ-ⲉⲓⲱⲧ ⲁⲛⲕⲁ-ⲙⲁⲁ[ⲩ] ⲁⲛϭⲱ ⲛⲛⲕⲁⲁⲙ ⲙⲛ-ⲛⲉⲛⲉⲓⲟϩⲉ ⲁⲛϭⲱ ⲛ[ⲧⲏ]ⲥⲓⲥ ⲁⲛϭⲱ ⲛⲧⲙⲛⲧⲛⲟϭ ⲙⲡⲣⲣⲟ ⲁⲛⲟⲩⲁϩ[ⲛ] ⲛⲥⲱⲕ ϫⲉⲕⲁⲁⲥ ⲉⲕⲁⲧⲥⲁⲃⲟⲛ ⲉⲡⲱⲛϩ ⲙⲡ[ⲉⲕ]ⲉⲓⲱⲧ ⲉⲛⲧⲁϥⲧⲛⲛⲟⲟⲩⲕ.

ⲁⲓⲥ ⲡⲉⲧⲟⲛϩ ⲟⲩⲱϣ(ⲃ) | 2 ⲡⲁϫⲉϥ ϫⲉ-ⲡⲱⲛϩ ⲙⲡⲁⲉⲓⲱⲧ ⲡⲉ ⲡⲁⲓ ⲉⲧⲣⲉⲧⲉ[ⲧⲛ]ϫⲓ ⲉⲃⲟⲗ ϩⲙ-ⲡⲅⲉⲛⲟⲥ ⲙⲡⲛⲟⲩⲥ ⲛⲧⲉⲧⲛⲯⲩⲭⲏ [ⲛⲥⲗ]ⲟ ⲉⲥⲟ ⲛⲭⲟⲓⲕⲏ ⲛⲥϣⲱⲡⲉ ⲛⲛⲟⲉⲣⲟⲛ ϩⲙ- ⲡⲉⲧ[ϫⲱ] ⲙⲙⲟϥ ⲛⲏⲧⲛ ⲙⲡⲉⲕⲧⲟ ⲙⲡⲁϣⲁϫⲉ ⲉⲧⲣⲉⲧⲉⲧ[ⲛ]ϫⲟⲕϥ ⲉⲃⲟⲗ ⲁⲩⲱ ⲛⲧⲉⲧⲛⲟⲩϫⲁⲓ ⲉⲡⲁⲣⲭⲱⲛ ⲙⲡ[ⲉⲓ](ⲁⲓ)ⲱⲛ ⲙⲛ-ⲛⲉϥϭⲟⲣϭⲥ ⲉⲧⲉ-ⲙⲛⲧⲁⲩ-ϩⲁⲏ ⲙⲙⲁⲩ. ⲛⲧⲱⲧⲛ ⲇⲉ ⲛⲧⲱⲧⲛ ⲛⲁⲙⲁⲑⲏⲧⲏⲥ ϣⲱⲡⲉ ⲉⲧⲉⲧ(ⲛϭ)ⲉⲡⲏ ⲉϣⲱⲡ ⲉⲣⲱⲧⲛ ⲙⲡⲁϣⲁϫⲉ ϩⲛ-ⲟⲩⲱⲣϫ ⲛ[ⲧ]ⲁⲣⲉⲧⲉⲧⲛⲥⲟⲩⲱⲛϥ

---

7 MS ⲡⲁϫⲉϥ; Sah. ⲡⲉϫⲁϥ; also line 17.

11 MS ⲛⲧⲁⲣⲛⲥⲱⲧⲙ; Sah. ⲧⲁⲣⲛⲥⲱⲧⲙ.

11, 12 MS ⲛⲉⲛⲧⲁⲩⲟⲩⲁϩⲛ; better ⲛⲉⲛⲧⲁⲛⲟⲩⲁϩⲛ.

13 MS ⲁⲛϭⲱ; Sah. ⲁⲛⲕⲱ. MS ⲛⲛⲕⲁⲁⲙ; Sah., O² ⲛϭⲱⲙ.

14 MS ⲁⲛϭⲱ; Sah. ⲁⲛⲕⲁ.

15 MS ⲉⲕⲁⲧⲥⲁⲃⲟⲛ; Sah. ⲉⲕⲉⲧⲥⲁⲃⲟⲛ.

20 W. Schw. ⲡⲉⲧ ...; read ⲡⲉϯ ...

23 MS ⲛⲧⲱⲧⲛ; O² better ⲛⲧⲉⲧⲛ.

24 MS ⲛ[ⲧ]ⲁⲣⲉⲧⲉⲧⲛⲥⲟⲩⲱⲛϥ; Sah. ⲧⲁⲣⲉⲧⲛⲥⲟⲩⲱⲛϥ.

Library of Ruslan Khazarzar

is he who has crucified the *world**,[1] and who has not allowed the *world* to crucify him."

The *apostles* answered with one voice, saying: "O Lord, teach us the way to crucify the *world*, that it may not crucify us, so that we are destroyed and lose our lives."

The living Jesus answered: "He who has crucified it (the world) is he who has found my word and has fulfilled it according to the will of him who has sent me▫."

2. The *apostles* answered, saying: "Speak to us, O Lord, that we may hear thee. We have followed thee with our whole hearts. We have left behind father and mother, we have left behind vineyards and fields, we have left behind *goods* and the greatness of rulers (kings), and we have followed thee°, so that thou shouldst teach us the life of thy father who has sent thee▵."

The living Jesus answered and said: "The life of my Father is this: that you receive your *soul* from the *race* of *understanding* (*mind*), and that it ceases to be *earthly* and becomes *understanding* through that which I say to you in the course[2] of my discourse, so that you fulfil it and are saved from the *archon* of this *aeon* and his persecutions, to which there is no end. *But* you, my *disciples*[3], hasten to receive my word with certainty so that you know it, | in order that the *archon* of this *aeon*• may not fight

---

* cf. Gal. 6.14
▫ cf. Mt. 10.40 etc.
° cf. Mt. 19.27, 29; Mk. 10.28, 29
▵ cf. Mt 10.40
• cf. Joh. 12.31 etc.

---

[1] (1) crucify the world; see GPh 63, log. 53; cf. GEgypt III 64; IV 75.
[2] (20) course; Till: (perhaps) a metaphor; see Crum 129a.
[3] (23) but you, my disciples: Till: but you are my disciples.

Library of Ruslan Khazarzar

ϫⲉϭⲁⲥ ⲛⲛⲉϥϯ ⲛ[ⲙ]ⲏⲧⲛ ⲛϭⲓ ⲛⲁⲣⲭⲱⲛ ⲙⲡⲓⲁⲓⲱⲛ ⲡⲁⲓ ⲉⲧⲉ-ⲙⲡⲉϥϩⲉ ⲉⲗⲁⲁ[ⲩ] ⲛⲟⲩⲉϩⲥⲁϩⲛⲉ ⲛⲧⲁϥ ϩⲣⲁⲓ ⲛϩⲏⲧ ϫⲉⲕⲁⲁⲥ ϩⲱⲱ[ⲧⲧ]ⲏⲩⲧⲛ ⲱ ⲛⲁⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧⲉⲧⲛⲛⲁϫⲱⲕ ⲉⲃⲟⲗ ⲙⲡⲁϣⲁϫⲉ ⲉϩⲟⲩⲛ ⲉⲣⲟⲉⲓ ⲁⲛⲟⲕ ϩⲱⲱⲧ ⲛⲧⲁⲣ-ⲧⲏ[ⲩⲧⲛ] (ⲛ)ⲣⲙϩⲉ ⲛⲧⲉⲧⲛϣⲱⲡⲉ ϩⲓⲧⲛ-ⲟⲩⲙⲛⲧⲉⲗⲉⲩⲑⲉ[ⲣⲟ]ⲥ ⲟⲩⲟϫ ⲉⲙⲛ- ⲗⲁⲩ ⲉⲛϫⲃⲓⲛ ϣⲟⲟⲡ ϩⲣⲁⲓ ⲛϩⲏⲧⲥ. ⲉ[ⲛ]ⲑⲉ ⲉⲧⲉⲣⲉ-ⲡⲉⲡⲛⲁ ⲙⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ ⲟⲩⲟϫ ⲙ[ⲙ]ⲟⲟⲥ ⲧⲁⲓ ⲧⲉ ⲑⲉ ϩⲱⲱⲧⲧⲏⲩⲧⲛ ⲉⲧⲉⲧⲛⲁⲟⲩϫⲁⲓ [ⲙ]ⲙⲟⲟⲥ ϩⲓⲧⲛ-ⲧⲙⲛⲧⲣⲙϩⲉ ⲙⲡⲉⲡⲛⲁ ⲙⲡⲡⲁⲣⲁ[ⲕⲗ]ⲏⲧⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ.

ⲁⲩⲟⲩⲱϣⲃ ⲛϭⲓ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ [ⲧ]ⲏⲣⲟⲩ ϩⲛ-ⲟⲩⲥⲙⲏ ⲛⲟⲩⲱⲧ ⲙⲁⲑⲑⲁⲓⲟⲥ ⲙⲛ-ⲓⲱ[ϩⲁ]ⲛⲛⲏⲥ ⲫⲓⲗⲓⲡⲡⲟⲥ ⲙⲛ-ⲃⲁⲣⲑⲟⲗⲟⲙⲁⲓⲟⲥ ⲙⲛ-[ⲓ]ⲁⲕⲕⲱⲃⲟⲥ ⲉⲩϫⲱ ⲙⲙⲟⲟⲥ ϫⲉ-ⲡϫⲟⲉⲓⲥ ⲓⲥ ⲡⲉ[ⲧ]ⲟⲛϩ ⲡⲉⲧⲉⲣⲉ-ⲧⲉϥⲙⲛⲧⲁⲅⲁⲑⲟⲥ ⲡⲟⲣϣ ⲉⲃⲟⲗ [ⲉ]ϫⲛ ⲛⲉⲛⲧⲁⲩϭⲓⲛⲉ ⲛⲧⲉϥⲥⲟⲫⲓⲁ ⲙⲛ-ⲡⲉϥ[ⲉ]ⲓⲛⲉ ⲉⲛⲧⲁϥⲣⲟⲩⲟⲉⲓⲛ ⲛϩⲏⲧϥ ⲡⲟⲩⲟⲉⲓⲛ ⲉϯ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲉⲛⲧⲁϥⲣⲟⲩⲟⲉⲓⲛ ⲉⲡⲉⲛϩⲏⲧ ϣⲁⲛ[ⲧⲛ]ϫⲓ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲙⲡⲱⲛϩ ⲡⲗⲟⲅⲟⲥ ⲙⲙⲉ ⲉ[ⲧϩⲓ]ⲧⲛ-ⲧⲉⲅⲛⲱⲥⲓⲥ ⲉⲧⲥⲁⲃⲟ ⲙⲙⲟⲛ ⲉⲛⲥⲟⲟⲩⲛ [ⲉⲧϩ]ⲏⲡ ⲙⲡϫⲟⲉⲓⲥ ⲓⲥ ⲡⲉⲧⲟⲛϩ.

ⲁⲛⲥ ⲡⲉⲧⲟⲛϩ [ⲟⲩⲱϣⲃ ⲡⲉϫ- | 3 ⲁ]ϥ ϫⲉ-ⲛⲁⲓⲁⲧϥ ⲙⲡⲣⲱⲙⲉ ⲉⲛⲧⲁϥⲥⲟⲩ[ⲱⲛ-ⲛⲁⲓ ⲁⲩⲱ] ⲁϥⲉⲓ ⲛⲧⲡⲉ ⲉⲡⲉⲥⲏⲧ ⲁⲩⲱ ⲁϥϥⲓ-ⲡⲕⲁϩ [ⲁϥϫⲟⲟⲩϥ ⲉ]ⲧⲡⲉ ⲁⲩⲱ ⲁϥⲣ-ⲧⲙⲏⲧⲉ ϫⲉ- ⲟⲩⲗⲁⲁⲩ ⲉⲧⲉ.

ⲁⲩ[ⲟⲩⲱϣⲃ ⲛ]ϭⲓ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲩϫⲱ ⲙⲙⲟⲟⲥ ϫⲉ-

---

1 MS ϫⲉϭⲁⲥ; Sah. ϫⲉⲕⲁⲁⲥ.
3 MS ϩⲱⲱ . . . ⲏⲩⲧⲛ; Sah. ϩⲱⲧⲧⲏⲩⲧⲛ.
4 MS ⲉⲣⲟⲉⲓ; Sah. ⲉⲣⲟⲓ.
6 MS ⲗⲁⲩ; Sah. ⲗⲁⲁⲩ. MS ⲉⲛϫⲃⲓⲛ; Sah. ⲛϫⲃⲓⲛ.
7 MS ⲉ . . ⲑⲉ; Sah. [ⲛ]ⲑⲉ.
8 MS ϩⲱⲱⲧⲧⲏⲩⲧⲛ; Sah. ϩⲱⲧⲧⲏⲩⲧⲛ.
15 MS ⲉϯ ⲙⲡⲟⲩⲟⲉⲓⲛ; O[2] ⲉⲧϩⲙ-ⲡⲟⲩⲟⲉⲓⲛ.
17 MS ⲉⲧⲥⲁⲃⲟ; O[2] ⲉⲧⲧⲥⲁⲃⲟ.
19 MS ⲁⲛⲥ; read ⲁⲥ.
page 3: the left edge of the leaf is missing and the remainder measures 25½ × 15 cmc.; there are numerous defects and mildew spots; Schmidt: ⲩ appears in the right hand margin.
20 MS ⲁϥⲉⲓ ⲛⲧⲡⲉ; read ⲁϥⲉⲓⲛⲉ ⲛⲧⲡⲉ.
22 MS ⲟⲩⲗⲁⲁⲩ ⲉⲧⲉ; read ⲟⲩⲗⲁⲁⲩ ⲧⲉ.

Library of Ruslan Khazarzar

with you — this one who did not find any commandment of his in me* — so that you also, O my *apostles*, fulfil my word in relation to me, and I myself make you free, and you become whole through a *freedom* in which there is no blemish. As the *Spirit* of the *Comforter*° is whole, so will you also be whole, through the freedom of the *Spirit* of the Holy *Comforter*."

3. All the *apostles*, Matthew and John, Philip and Bartholomew and James, answered with one voice, saying: "O Lord Jesus, thou who livest, whose *goodness* extends over those who have found thy *wisdom* and thy form in which thou[1] gavest light; O light-giving Light that enlightened our hearts until we received the light of life; O true *Word*, that through *gnosis* teaches us the hidden knowledge of the Lord Jesus, the living one."

The living Jesus answered and said: "Blessed is the man who has known these things. He has brought heaven down, he has lifted the earth and ⟨has sent it⟩ to heaven, and he has become the Midst for it is nothing."

The *apostles* answered, saying: | "Jesus, thou living one, Lord

---

* cf. Joh. 14.31

° cf. Joh. 14.16, 26; 15.26; 16.7

---

1 (14, 15) thy ... thy ... thou; lit. his ... his ... he.

Library of Ruslan Khazarzar

ⲓⲥ [ⲡⲉⲧⲟⲛϩ ⲡ]ϫⲟⲉⲓⲥ ⲃⲱⲗ ⲉⲣⲟⲛ ⲛⲧⲡⲉ ϫⲉ-ⲉϣⲁⲩⲛⲧⲥ [ⲉⲡⲉⲥⲏⲧ] ⲛⲁϣ ⲛϩⲉ ⲉⲛⲧⲁⲛⲟⲩⲱϩⲛ ⲅⲁⲣ ⲛⲥⲱⲕ [ϫⲉ⸗ⲕⲁⲁⲥ?] ⲉⲕⲁⲧⲥⲁⲃⲟⲛ ⲉⲡⲟⲩⲟⲉⲓⲛ ⲛⲧⲙⲉ.

ⲁⲓⲥ [ⲡⲉⲧⲟⲛϩ] ⲟⲩⲱϣⲃ ⲡⲉϫⲁϥ ϫⲉ-ⲡϣⲁϫⲉ ⲉⲧϣⲟⲟⲡ ϩⲣⲁⲓ [ϩⲛ-ⲧⲡⲉ ⲉ]ⲙⲡⲁⲧⲉ-ⲡⲕⲁϩ ϣⲱⲡⲉ ⲡⲁⲓ ⲉϣⲁⲩⲙⲟⲩ⸗[ⲧⲉ ⲉⲣⲟϥ] ϫⲉ-ⲕⲟⲥⲙⲟⲥ. ⲛⲧⲱⲧⲛ ⲇⲉ ⲉⲧⲉⲧⲛϣⲁⲛⲥⲟⲩⲱⲛ-[ⲡⲁϣⲁϫ]ⲉ ⲧⲉⲧⲛⲁⲛ-ⲧⲡⲉ ⲉⲡⲉⲥⲏⲧ ⲛ(ϥ)ⲟⲩⲱϩ ϩⲣⲁⲓ [ⲛϩⲏⲧ⸗ⲧ]ⲏⲩⲧⲛ ⲧⲡⲉ ⲡⲉ ⲡϣⲁϫⲉ ⲛⲁϩⲟ[ⲣⲁ]ⲧⲟⲛ ⲙ[ⲡⲉⲓⲱⲧ ⲉⲧ]⸗ⲉⲧⲛϣⲁⲛⲥⲟⲩⲱⲛ-ⲡⲁⲓ ⲇⲉ ⲁⲣ[ⲁⲧⲉ]ⲧⲛⲁⲛ-[ⲧⲡⲉ ⲉⲡⲉ]ⲥⲏⲧ. ⲡⲕⲁϩ ϩⲱⲱϥ ⲉϫⲟⲟⲩϥ ⲉϩⲣⲁⲓ ⲉⲧⲡⲉ [ϯⲛⲁⲧⲁⲙⲱ]ⲧⲛ ⲉⲣⲟϥ ϫⲉ-ⲁϣ ⲡⲉ ϫⲉ-¨ⲉⲧⲉⲧⲛⲁⲥⲟⲩⲱⲛϥ [ϫⲉ-ⲡ]ⲕⲁϩ ϩⲱⲱϥ ⲉϫⲟⲟⲩϥ ⲉϩⲣⲁⲓ ⲉⲧⲡⲉ ⲡⲉ ⲡⲉⲧⲥⲱ[ⲧⲙ ⲉⲡ]ϣⲁϫⲉ ⲛⲛⲓ⸗ⲅⲛⲱⲥⲓⲥ ⲉⲁϥⲗⲟ ⲉϥⲟ ⲛⲛⲟⲩⲥ [ⲛⲣⲙ]ⲛⲕⲁϩ ⲁⲗⲗⲁ ⲁϥⲣ⸗ⲣⲙⲙⲡⲉ. ⲁⲡⲉϥⲛⲟⲩⲥ [ⲗⲟ ⲉϥ]ⲟ ⲛϫⲟⲓⲕⲟⲥ ⲁⲗⲗⲁ ⲁϥⲣ-ⲉⲡⲟⲩⲣⲁⲛⲓⲟⲛ. [ⲉⲧⲃⲉ]- ⲧⲁⲓ ⲧⲉⲧⲛⲁⲟⲩϫⲁⲓ ⲉⲡⲁⲣⲭⲱⲛ ⲙⲡⲓⲁⲓⲱⲛ [ⲁⲩⲱ] ⲛϥⲣ-ⲧⲙⲏⲛⲧⲉ ϫⲉ-ⲟⲩⲗⲁⲁⲩ ⲧⲉ ⲁⲩⲱ ⲟⲛ [ⲡⲉϫⲁ]ϥ ⲛϭⲓ ⲓⲥ ⲡⲉⲧⲟⲛϩ ϫⲉ-ⲉⲧⲉⲧⲛϣⲁⲛϣⲱⲡⲉ . . . . . . ⲛⲟⲥ ⲧⲉⲧⲛⲁⲣ-ⲧⲙⲏⲛⲧⲉ ϫⲉ-ⲟⲩⲗⲁⲁⲩ ⲉⲧⲉ ϫⲉ- . . . . .⸗ⲁⲣⲛⲉ ⲛⲁⲣⲭⲏ ⲙⲛ-ⲛⲉⲝⲟⲩⲥⲓⲁ ⲙⲡⲟⲛⲏⲣⲟⲛ . . . . . . ⲛⲉⲙⲏⲛⲧⲛ ⲁⲩⲱ ⲉⲩⲫⲑⲟⲛⲓ ⲉⲣⲱⲧⲛ ⲉⲃⲟⲗ [ϫⲉ-ⲧ]ⲉⲧⲛⲥⲟⲩ⸗ⲱⲛⲧ ϫⲉ-ⲁⲛⲟⲕ ⲟⲩⲉⲃⲟⲗ ⲁⲛ ⲙ[ⲡⲕⲟⲥ]ⲙⲟⲥ ⲁⲩⲱ ⲉⲉⲓⲛⲉ

---

2 MS ⲉⲛⲧⲁⲛⲟⲩⲱϩⲛ; Sah. ⲉⲛⲧⲁⲛⲟⲩⲁϩⲛ.

3 MS ⲉⲕⲁⲧⲥⲁⲃⲟⲛ; Sah. ⲉⲕⲉⲧⲥⲁⲃⲟⲛ.

6,9 MS ⲉⲧⲉⲧⲛϣⲁⲛⲥⲟⲩⲱⲛ-; Sah. ⲉⲧⲉⲧⲛϣⲁⲛⲥⲟⲩⲛ-.

9 MS ⲁⲣ. . . . ⲧⲛⲁⲛ ; O² ⲁⲣⲁⲧⲉⲧⲛⲁⲛ-ⲧⲡⲉ; Schmidt: a very remarkable dialectical form.

14 MS ⲛϫⲟⲓⲕⲟⲥ; read ⲛⲭⲟⲓⲕⲟⲥ.

15 W. Schw. ⲧⲁⲓ; read ⲡⲁⲓ.

18 MS ⲉⲧⲉ; Sah. ⲧⲉ.

20 MS ⲛⲉⲙⲏⲛⲧⲛ; Sah. ⲛⲙⲙⲏⲧⲛ.

21 ⲙ[ⲛⲓⲕⲟⲥ]ⲙⲟⲥ; read ⲙ[ⲡⲕⲟⲥ]ⲙⲟⲥ; MS ⲉⲉⲓⲛⲉ; read ⲉⲓⲉⲓⲛⲉ.

Library of Ruslan Khazarzar

interpret for us how we may bring heaven down, *for* we have followed thee in order that thou shouldst teach us the true light."

The living Jesus answered and said : "The Word (which) existed in heaven before the earth came into existence — this which is called the *world* — *but* you, when you know my Word, you will bring heaven down, and it (the word) will dwell in you. Heaven is the *invisible* Word of the Father; *but* when you know these things you will bring heaven down. As to sending the earth up to heaven, I will show you what it is, that you may know it: to send the earth to heaven is that he who hears the word of *gnosis* has ceased to have[1] the *understanding* (*mind*) of a man of earth, *but* has become a man of heaven. His *understanding* (*mind*) has ceased to be earthly, *but* it has become *heavenly*. Because of this you will be saved from the *archon* of this *aeon*, and he will become the Midst, because it is nothing."

The living Jesus said again : "When you become ⟨heavenly⟩ you will become the Midst because it is nothing, for the ...[2] *rulers* and the *wicked powers* (*exousiai*) will ⟨fight with⟩ you and they will *envy* you because you have known me, because I am not from the *world**, and I do not resemble | the *rulers* and the

* cf. Joh. 8.23

[1] (13) ceased to have; lit. ceased to be.
[2] (19) ...; Greek word ending in -αρ.

Library of Ruslan Khazarzar

ⲁⲛ ⲛⲁⲣⲭⲏ ⲙ(ⲛ)-ⲛⲉ[ⲝⲟⲩⲥⲓⲁ ⲙ]-ⲛ-ⲙⲡⲟⲛⲏⲣⲟⲛ ⲧⲏ[ⲣⲟ]ⲩ ⲛϩⲉⲛ- | 4 ϫ in margin ⲉⲃⲟⲗ ⲛϩⲏⲧ ⲁⲛ ⲛⲉ ⲁⲩⲱ ⲟⲛ ⲡⲉⲧ[ϫⲡⲟϥ ϩ]ⲛ-ⲧⲥⲁⲣⲝ ⲛⲧⲁⲇⲓⲕⲓⲁ ⲙⲙⲛⲧⲁϥ-ⲙⲉⲣⲓ[ⲥ ⲙⲙⲁⲩ ⲉ]ⲧⲙⲛⲧⲣⲣⲟ ⲙⲡⲁⲉⲓⲱⲧ ⲁⲩⲱ ⲟⲛ ⲡⲉⲧ[ⲥⲟⲩⲱⲛⲧ] ⲕⲁⲧⲁ-ⲥⲁⲣⲝ ⲙⲙⲛⲧⲁϥ-ϩⲉⲗⲡⲓⲥ ⲙⲙⲁⲩ [ⲉⲧⲙⲛ]ⲧⲉⲣⲟ ⲙⲡⲛⲟⲩⲧⲉ ⲡⲓⲱⲧ.

ⲁⲩⲟⲩⲱϣⲃ ⲛϭⲓ [ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ] ϩⲛ-ⲟⲩⲥⲙⲏ ⲛⲟⲩⲱⲧ ⲡⲁϫⲉⲩ ϫⲉ-ⲓⲥ [ⲡⲉⲧⲟⲛϩ ⲡ]ϫⲟⲉⲓⲥ ⲁⲛⲟⲛ ⲉⲛⲧⲁⲩϫⲡⲟⲛ ⲕⲁⲧⲁ-ⲥⲁⲣⲝ ⲁ[ⲩⲱ ⲉⲛⲧⲁⲛ]ⲥⲟⲩⲱⲛⲕ ⲕⲁⲧⲁ-ⲥⲁⲣⲝ ⲁϫⲓⲥ ⲉⲣⲟⲛ ⲡϫⲟⲉ[ⲓⲥ ⲁⲛⲟⲛ] ⲅⲁⲣ ⲁⲛϣⲧⲟⲣⲧⲣ.

ⲁⲓⲥ ⲡⲉⲧⲟⲛϩ ⲟⲩⲱϣⲃ [ⲡⲉϫⲁϥ] ⲛⲛⲉϥⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϫⲉ-ⲉⲓϫⲉⲣⲟ-ⲧⲥⲁⲣⲝ [ⲁⲛ ⲉⲧⲉⲧⲛ?]ⲟⲩⲛϩ ϩⲣⲁⲓ ⲛϩⲏⲧⲥ ⲁⲗⲗⲁ ⲧⲥⲁⲣⲝ ⲛⲧⲙ[. . . . . . . ⲙⲛ-ⲧ] ⲙⲛⲧⲁⲅⲛⲟⲓⲁ ⲉⲧϣⲟⲟⲡ ϩⲛ-ⲧⲙⲛⲧⲁⲧⲉⲓ[ⲙⲉ ⲉⲧⲉ] ⲧⲁⲓ ⲉⲧⲥⲱⲣⲙ ⲛⲟⲩⲙⲏϣⲉ ⲛⲥⲁⲃⲟⲗ ⲙ . . . . [ⲙ]ⲡⲁⲉⲓⲱⲧ.

ⲁⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲟⲩⲱϣⲃ ⲙⲛ[ϣⲁϫⲉ?] ⲛⲓⲥ ⲡⲉⲧⲟⲛϩ ⲡⲁϫⲉⲩ ϫⲉ-ⲁϫⲓⲥ ⲉⲣⲟⲛ [ϫⲉ-ⲧⲙⲛ]ⲧⲁⲅⲛⲟⲓⲁ ⲟ ⲛⲁϣ ⲛϩⲉ ⲛⲧⲁⲣⲛϩⲉⲣ[ⲛ ⲉⲣⲟⲛ ⲉ]ⲣⲟⲥ ⲉϣⲱⲡⲉ ⲙⲙⲟⲛ ⲉⲛⲛⲁⲃⲱⲕ ⲙⲛ? ⲡⲉ? . . . . .

ⲁⲓⲥ ⲡⲉⲧⲟⲛϩ ⲟⲩⲱϣⲃ ⲡⲁϫⲉϥ ϫⲉ-ⲟⲩⲟⲛ [ⲛⲓⲙ ⲉⲧ]ⲫⲟⲣⲓ ⲛⲧⲙⲙⲛⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲁⲩⲱ ⲧⲁⲛ . . . . . . ⲙⲛ- ⲧⲁϩⲃⲥⲃⲱ ⲉⲙⲡⲉϥⲛⲟⲉⲓ ⲙⲙⲟⲉⲓ ⲉ . . . . . . ⲙⲙⲟⲉⲓ ⲉϥϫⲓⲟⲩⲁ ⲉⲡⲁⲣⲁⲛ ⲁⲩⲱ ⲉⲛⲧⲁⲓ . . . . ⲛⲡⲧⲁⲕⲟ ⲁⲩⲱ ⲟⲛ ⲁϥⲣ-ϣⲏⲣⲉ ⲡⲭⲟⲓ(ⲕ)[ⲟⲥ ϫⲉ-]ⲙⲡⲉϥⲉⲓⲙⲉ ⲉⲡⲁϣⲁϫⲉ ϩⲛ-ⲟⲩⲟⲣϫ . . . . [ⲉⲛ]ⲧⲁ-ⲡⲓⲱⲧ ϫⲟⲟⲩ ϫⲉⲕⲁⲁⲥ ϩⲱⲱⲧ ⲉⲓⲛ[ⲁⲧⲥⲁⲃⲟ] ⲉⲛⲉⲧⲛⲁⲥⲟⲩⲱⲛⲧ ϩⲙ-ⲡϫⲱⲕ ⲙⲡⲉⲡⲗ[ⲏⲣⲱⲙⲁ] ⲙⲡⲉⲛⲧⲁϥⲧⲛⲛⲟⲟⲩⲧ.

---

2 ϫ appears in the margin.
3 ⲡⲉⲧ[ϫⲡⲟϥ : perhaps read ⲡⲉⲧ[ϫⲡⲏⲩ or ⲡⲉⲛ[ⲧⲁⲩϫⲡⲟϥ.
8 MS ⲡⲁϫⲉⲩ; Sah. ⲡⲉϫⲁⲩ.
21 MS ⲧⲁϩⲃⲥⲃⲱ; read ⲧⲁϩⲃⲥⲱ.
22 MS ⲙⲙⲟⲉⲓ; Sah. ⲙⲙⲟⲓ.
23 MS ⲛⲡⲧⲁⲕⲟ; Sah. ⲙⲡⲧⲁⲕⲟ.

Library of Ruslan Khazarzar

powers (*exousiai*) and all the *wicked ones*. They do not come from me. And furthermore he who ⟨is born⟩ in the *flesh* of *unrighteousness* has no *part* in the Kingdom of my Father, and also he who ⟨knows⟩ [1] me *according to* the *flesh* has no *hope* ⟨in the⟩ Kingdom of God, the Father."

4. ⟨The *apostles*⟩ answered with one voice, they said: "Jesus, ⟨thou living one⟩, O Lord, are we born of the *flesh*, and ⟨have we⟩ known thee *according to* the *flesh*? Tell us, O Lord, *for* we are troubled."

The living Jesus answered and said to his *apostles*: "I do not speak of the *flesh* in which ⟨you⟩ dwell, *but* the *flesh* of ⟨ignorance⟩ and *non-understanding* which exists in ignorance, which leads astray many from the ⟨word⟩ of my Father."

The *apostles* answered the ⟨words⟩ of the living Jesus, they said: "Tell us how *non-understanding* happens, that we may beware of it, lest we should go..."

The living Jesus answered and said: "⟨Each⟩ one who *bears* my *virginity* and my ... [2] and my garment [3], without *understanding* and ⟨knowing⟩ me, and blasphemes my name, I have ... to destruction. And furthermore he has become an *earthly* son because he has not known my word with certainty — these ⟨words⟩ which the Father spoke, so that I myself should teach those who will know me at the completion of the *pleroma* of him who sent me." |

---

[1] (3, 4) is born ... knows; Till: Schmidt's emendations are grammatically impossible, and the reading is therefore uncertain.

[2] (21, 23) ...; the rendering is doubtful.

[3] (22) my garment; cf. GPh 57, log. 24; GrPow 46; TriProt 45 etc.; (also note on U 256.25).

13

Library of Ruslan Khazarzar

ⲁⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ [ⲟⲩⲱϣⲃ] ⲡⲉϫⲁⲩ ϫⲉ-ⲡϫⲟⲉⲓⲥ ⲓⲥ ⲡⲉⲧⲟⲛϩ ⲙⲁⲧⲥ(ⲁ)[ⲃⲟⲛ] ϩⲱⲱⲛ ⲉⲡϫⲱⲕ ⲁⲩⲱ ϩⲱ ⲉⲣⲟⲛ.

ⲁⲩⲱ ⲡⲁϫ[ⲉϥ? ϫⲉ-]ⲛϣⲁϫⲉ ⲉϯϯ ⲙⲙⲟϥ ⲛⲏⲧⲛ ϩⲱⲱⲧ[ⲧⲏⲩⲧⲛ] . . . .

1[a]

ⲁⲓⲙⲉⲣⲉ-ⲧⲏⲩⲧⲛ ⲁⲓⲟⲩⲱϣ ⲉϯ ⲛⲏⲧⲛ ⲙⲡⲱⲛϩ ⲓⲥ ⲡⲉⲧⲟⲛϩ ⲡⲉ ⲡⲥⲟⲟⲩⲛ ⲛⲧⲙⲉ

ⲡⲁⲓ ⲡⲉ ⲡϫⲱⲱⲙⲉ ⲛⲛⲉⲅⲛⲱⲥⲓⲥ [ⲙ]ⲡⲁϩⲟⲣⲁⲧⲟⲛ ⲛⲛⲟⲩⲧⲉ ϩⲓⲧⲛ-ⲙⲙⲩ[ⲥⲧⲏ]ⲣⲓⲟⲛ ⲉⲧϩⲏⲡ ⲉⲧϫⲓⲙⲟⲉⲓⲧ ⲉϩⲟⲩ[ⲛ] ⲉⲡⲅⲉⲛⲟⲥ ⲉⲧⲥⲟⲧⲡ ϩⲙ-ⲡⲉⲙⲧⲟⲛ ⲉϩ[ⲟⲩⲛ] ⲉⲡⲱⲛϩ ⲙⲡⲉⲓⲱⲧ ϩⲛ-ⲧϭⲓⲛⲉⲓ ⲙⲡ[ⲥⲱ]ⲧⲏⲣ ⲙⲡⲣⲉϥⲥⲱⲧⲉ ⲛⲙⲯⲩⲭⲟⲟⲩⲉ ⲉⲧⲛⲁϣⲱⲡ ⲉⲣⲟⲟⲩ ⲙⲡⲉⲓⲗⲟⲅⲟⲥ ⲛⲱⲛϩ ⲉⲧϫⲟⲥⲉ ⲡⲁⲣⲁⲱⲛϩ ⲛⲓⲙ ϩⲙ-ⲡⲥⲟⲟⲩⲛ ⲛⲓⲥ ⲡⲉⲧⲟⲛϩ ⲡⲉⲛⲧⲁϥⲉⲓ ⲉⲃⲟⲗ ϩⲓⲧⲛ-ⲡⲁⲓⲱⲛ ⲛⲟⲩⲟⲉⲓⲛ ϩⲙ-ⲡϫⲱⲕ ⲙⲡⲉⲡⲗⲏⲣⲱⲙⲁ ϩⲛ-ⲧⲉⲥⲃⲱ ⲉⲧⲉ-ⲙⲛ-ϭⲉ ⲛⲃⲗⲗⲁⲥ (ⲉ)ⲛⲧⲁ-ⲓⲥ ⲡⲉⲧⲟⲛϩ ϯⲥⲃⲱ ⲙⲙⲟⲥ ⲛⲛⲉϥⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉ-ⲧⲁⲓ ⲧⲉ ⲧⲉⲥⲃⲱ ⲉⲧⲉⲣⲉ-ⲡⲥⲟⲟⲩⲛ ⲧⲏⲣϥ ⲟⲩⲏϩ ϩⲣⲁⲓ ⲛϩⲏⲧⲥ.

ⲁⲓⲥ ⲡⲉⲧⲟⲛϩ ⲟⲩⲱϣⲃ ⲡⲉϫⲁϥ ⲛⲛⲉϥⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϫⲉ-ⲛⲁⲓⲁⲧϥ ⲙⲡⲉⲛⲧⲁϥⲁϣⲧ-ⲡⲕⲟⲥⲙⲟⲥ ⲁⲩⲱ ⲙⲡⲉϥⲕⲁ-ⲡⲕⲟⲥⲙⲟⲥ ⲉⲁϣⲧϥ.

---

6 page 1 of O²; the leaf is badly damaged and measures 27 × 16 cms.
13 MS ⲉⲧⲛⲁϣⲱⲡ; O¹ ⲉⲧⲛⲁϣⲟⲟⲡ.
15 MS ϩⲓⲧⲛ-ⲡⲁⲓⲱⲛ ; O¹ ϩⲓⲧⲛ-ⲡⲓⲱⲧ ϩⲙ-ⲡⲁⲓⲱⲛ.
16 MS ϭⲉ; Sah. ⲕⲉ.

Library of Ruslan Khazarzar

The *apostles* ⟨answered⟩ and said: "O Lord Jesus, thou living one, teach us the completion, and it suffices us."

And he said: "The word which I give to you yourselves ...[1]

(Lacuna)

I[2] have loved you. I have wanted (to give) you life; the living Jesus, who knows[3] the truth.

1a. This is the book of the *gnoses* of the *invisible* God, by means of the hidden *mysteries* which show the way to the chosen *race* *, (leading) in rest (refreshment) to the life of the Father — in the coming of the *Saviour*, of the deliverer of *souls* who receive to themselves this *Word* of life ▫ which is higher than all life — in the knowledge of the living Jesus, who has come forth through the Father from the *aeon* of light[4] at the completion of the *pleroma* — in the teaching, apart from which there is no other, which the living Jesus has taught to his *apostles*, saying: "This is the teaching in which dwells the whole knowledge."

The living Jesus answered and said to his *apostles*: "Blessed is he who has crucified the *world* °, and who has not allowed the *world* to crucify him." |

---

* cf. 1 Pet. 2.9
▫ cf. 1 Joh. 1.1
° cf. Gal. 6.14

---

[1] (5) ...; O[1] breaks off here.
[2] (6-47.7) Schmidt/Till omit these four pages in which the text is a copy of 39.1-42.15; the translation is almost identical.
[3] (8) who knows; O[2]: is the knowledge of.
[4] (15) through the Father from the aeon of light; O[2]: through the aeon of light.

Library of Ruslan Khazarzar

ⲁⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲟⲩⲱϣⲃ ϩⲛ-ⲟⲩⲥ(ⲙⲏ) ⲛⲟⲩⲱⲧ ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ-ⲡϫⲟⲉⲓⲥ ⲙⲁⲧⲥⲁⲃⲟⲛ ⲉⲑⲉ ⲛⲁϣⲧ-ⲡⲕⲟⲥⲙⲟⲥ ϫⲉⲕⲁ(ⲥ) ⲛⲛⲉϥⲁϣⲧⲛ ⲛⲧⲛⲧⲁⲕⲟ ⲁⲩⲱ ⲛⲧⲛⲥⲱⲣⲙ ⲙⲡⲉⲛⲱⲛϩ.

ⲁⲓⲥ ⲡⲉⲧⲟⲛϩ ⲟⲩⲱϣⲃ ⲡⲉϫⲁϥ ϫⲉ-ⲡⲉⲛⲧⲁϥⲁϣⲧϥ ⲡⲉ ⲡⲁⲓ ⲡⲉⲛⲧⲁϥϭⲓ-ⲡⲁϣⲁϫⲉ ⲁϥϫⲟⲕϥ ⲉⲃⲟⲗ. | 2[a] ϩⲙ-ⲡⲟⲩⲱϣ ⲙⲡⲉⲛⲧⲁϥⲧⲛⲛⲟⲟⲩⲧ.

[ⲁ]ⲩⲟⲩⲱϣⲃ ⲛϭⲓ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲩϫⲱ [ⲙ]ⲙⲟⲥ ϫⲉ-ⲁϫⲓⲥ ⲉⲣⲟⲛ ⲡϫⲟⲉⲓⲥ ⲛⲧⲁ[ⲣ]ⲛⲥⲱⲧⲙ ⲛⲁⲕ ⲁⲛⲟⲛ ⲛⲉⲛⲧⲁⲛⲟⲩⲁϩⲛ ⲛⲥⲱⲕ ϩⲙ-ⲡⲉⲛϩⲏⲧ ⲧⲏⲣϥ ⲁⲛⲕⲁ-ⲉⲓⲱⲧ ⲁⲛⲕⲁ-ⲙⲁⲁⲩ ⲁⲛⲕⲁ-ⲛϭⲱⲙ ⲁⲛⲕⲁ-ⲛⲉⲓⲱϩⲉ ⲁⲛⲕⲁ-ⲛⲧⲏⲥⲓⲥ ⲁⲛⲕⲁ-ⲙⲙⲛⲧⲛⲟϭ ⲙⲡⲣⲣⲟ ⲁⲛⲟⲩⲁϩⲛ ⲛⲥⲱⲕ ϫⲉⲕⲁⲥ ⲉⲕⲁⲧⲥⲁⲃⲟⲛ ⲉⲡⲱⲛϩ ⲙⲡⲉⲕⲉⲓⲱⲧ ⲉⲛⲧⲁϥⲧⲛⲛⲟⲟⲩⲕ.

ⲁⲓⲥ ⲡⲉⲧⲟⲛϩ ⲟⲩⲱϣⲃ ⲡⲉϫⲁϥ ϫⲉ-ⲡⲱⲛϩ ⲙⲡⲁⲉⲓⲱⲧ ⲡⲉ ⲡⲁⲓ ⲉⲧⲣⲉⲧⲉⲧⲛϫⲓ ⲉⲃⲟⲗ ϩⲙ-ⲡⲅⲉⲛⲟⲥ ⲙⲡⲛⲟⲩⲥ ⲛⲧⲉⲧⲛⲯⲩⲭⲏ ⲛⲥⲗⲟ ⲉⲥⲟ ⲛⲥⲭⲟⲓⲕⲏ ⲛⲥϣⲱⲡⲉ ⲛⲛⲟⲉⲣⲟⲛ ϩⲙ-ⲡⲉϯϫⲱ ⲙⲙⲟϥ ⲛⲏⲧⲛ ⲙⲡⲉⲕⲧⲟ ⲙⲡⲁϣⲁϫⲉ ⲉⲧⲣⲉⲧⲉⲧⲛϫⲟⲕϥ ⲉⲃⲟⲗ ⲛⲧⲉⲧⲛⲟⲩϫⲁⲓ ⲉⲡⲁⲣⲭⲱⲛ ⲙⲡⲉⲓⲁⲓⲱⲛ ⲙⲛ-ⲛⲉϥϭⲟⲣϭⲥ ⲉⲧⲉ-ⲙⲛⲧⲁⲩ-ϩⲁⲏ ⲙⲙⲁⲩ. ⲛⲧⲱⲧⲛ ⲇⲉ ⲛⲧⲉⲧⲛ ⲛⲁⲙⲁⲑⲏⲧⲏⲥ ϣⲱⲡⲉ ⲉⲧⲉⲧⲛϭⲉⲡⲏ ⲉϣⲱⲡ ⲉⲣⲱⲧⲛ ⲙⲡⲁϣⲁϫⲉ ϩⲛ-ⲟⲩⲱⲣϫ ϫⲉⲕⲁⲥ ⲉⲛⲛⲉϥϯ ⲛⲙⲙⲏⲧⲛ ⲛϭⲓ ⲡⲁⲣⲭⲱⲛ ⲙⲡⲉⲓⲁⲓⲱⲛ ⲡⲁⲓ ⲉⲧⲉ-ⲙⲡⲉϥϩⲉ ⲉⲗⲁⲁⲩ ⲛⲟⲩⲉϩⲥⲁϩⲛⲉ ⲛⲧⲁϥ ϩⲣⲁⲓ ⲛϩⲏⲧ ϫⲉⲕⲁⲥ ϩⲱⲧⲧⲏⲩⲧⲛ ⲱ ⲛⲁⲁⲡⲟⲥⲧⲟⲗⲟⲥ. | 3[a] ϫⲉⲕⲁⲥ ϩⲱⲧⲧⲏⲩⲧⲛ ⲉⲧⲉ-

---

3 MS ϫⲉⲕⲁ(ⲥ); Sah. ϫⲉⲕⲁⲁⲥ.

11 ⲛϭⲱⲙ; O^1 ⲛⲛⲕⲁⲁⲙ. ⲛⲉⲓⲱϩⲉ; O^1 ⲛⲉⲛⲉⲓⲟϩⲉ.

12, 13 MS ⲉⲕⲁⲧⲥⲁⲃⲟⲛ; Sah. ⲉⲕⲉⲧⲥⲁⲃⲟⲛ.

16 MS ⲛⲥⲭⲟⲓⲕⲏ; read ⲛⲭⲟⲓⲕⲏ.

21 ϫⲉⲕⲁⲥ ⲛⲛⲉϥϯ; O^1 ⲛ[ⲧ]ⲁⲣⲉⲧⲉⲧⲛⲥⲟⲩⲱⲛϥ ϫⲉϭⲁⲥ ⲛⲛⲉϥϯ.

22 page 3 : the leaf is very badly damaged and measures 26 × 16 cms.

24 ϫⲉⲕⲁⲥ ϩⲱⲧⲧⲏⲩⲧⲛ; unnecessary repetition.

24-46.1 ⲉⲧⲉⲧⲛⲁϫⲱⲕ; Sah. ⲉⲧⲉⲧⲛⲉϫⲱⲕ or ⲧⲉⲧⲛⲁϫⲱⲕ.

Library of Ruslan Khazarzar

The *apostles* answered with one voice, saying: "O Lord, teach us the way to crucify the *world*, that it may not crucify us, so that we are destroyed and lose our lives."

The living Jesus answered: "He who has crucified it (the world) is he who has found my word and has fulfilled it according to the will of him who has sent me[*]."

2a. The *apostles* answered, saying: "Speak to us, O Lord, that we may hear thee. We have followed thee with our whole hearts. We have left behind father and mother, we have left behind vineyards and fields, we have left behind *goods* and the greatness of rulers (kings), and we have followed thee[□], so that thou shouldst teach us the life of thy Father who has sent thee[○]."

The living Jesus answered and said: "The life of my Father is this: that you receive your *soul* from the *race* of *understanding* (*mind*), and that it ceases to be *earthly* and becomes *understanding* through that which I say to you in the course of my discourse, so that you fulfil it and are saved from the *archon* of this *aeon* and his persecutions, to which there is no end. *But* you, my *disciples*, hasten to receive my word with certainty so that you know it[1], in order that the *archon* of this *aeon*[△] may not fight with you — this one who did not find any commandment of his in me[•] — so that you also, O my *apostles*, | fulfil my word

---

[*] cf. Mt. 10.40 etc.
[□] cf. Mt. 19.27, 29; Mk. 10.28, 29
[○] cf. Mt. 10.40
[△] cf. Joh. 12.31 etc.
[•] cf. Joh. 14.31

---

[1] (21) so that you know it; omitted in O².

17

Library of Ruslan Khazarzar

ⲧⲛⲁϫⲱ(ⲕ) ⲉⲃⲟⲗ ⲙⲡⲁϣⲁϫⲉ ⲉϩⲟⲩⲛ ⲉⲣⲟⲓ ⲁⲛⲟⲕ ϩⲱⲱⲧ ⲛⲧⲁⲣ-ⲧⲏⲩⲧⲛ ⲛⲣⲙⲙϩⲉ ⲛⲧⲉⲧⲛϣⲱⲡⲉ ϩⲓⲧⲛ-ⲟⲩⲙⲛⲧⲉⲗⲉⲩⲑⲉⲣⲟⲥ ⲉⲙⲛ-ⲗⲁⲁⲩ ⲛϫⲃⲓⲛ ϣⲟⲟⲡ ϩⲣⲁⲓ ⲛϩⲏⲧⲥ. ⲛⲑⲉ ⲉⲧⲉⲣⲉ-ⲡⲉⲡⲛⲁ ⲙⲡⲡⲁⲣ(ⲁ)ⲕⲗⲏⲧⲟⲥ ⲟⲩⲟϫ ⲙⲙⲟⲥ. ⲧⲁⲓ ⲧⲉ ⲑⲉ ϩⲱⲧⲧⲏⲩⲧⲛ ⲉⲧⲉⲧⲛⲁⲟⲩϫⲁⲓ ⲙⲙⲟⲥ ϩⲓⲧⲛ-ⲧⲙⲛⲧⲣⲙⲙϩⲉ ⲙⲡⲉⲡⲛⲁ ⲙⲡⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ.

ⲁⲩⲟⲩⲱϣⲃ ⲛϭⲓ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲧⲏⲣⲟⲩ ϩⲛ-ⲟⲩⲥⲙⲏ ⲛⲟⲩⲱⲧ ⲙⲁⲑⲑⲁⲓⲟⲥ ⲙⲛ-ⲓⲱϩⲁⲛⲛⲏⲥ ⲫⲓⲗⲓⲡⲡⲟⲥ ⲙⲛ-ⲃⲁⲣⲑⲟⲗⲟⲙⲁⲓⲟⲥ ⲙⲛ-ⲓⲁⲕⲕⲱⲃⲟⲥ ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ-ⲡϫⲟⲉⲓⲥ ⲓⲥ ⲡⲉⲧⲟⲛϩ ⲡⲉⲧⲉⲣⲉ-ⲧⲉϥⲙⲛⲧⲁⲅⲁⲑⲟⲥ ⲡⲟⲣϣ ⲉⲃⲟⲗ ⲉϫⲛ-ⲛⲉⲛⲧⲁⲩϭⲓⲛⲉ ⲛⲧⲉϥⲥⲟⲫⲓⲁ ⲙⲛ-ⲡⲉϥⲉⲓⲛⲉ ⲉⲛⲧⲁϥⲣⲟⲩⲟⲉⲓⲛ ⲛϩⲏⲧϥ ⲛⲟⲩⲟⲉⲓⲛ ⲉⲧϩⲙ-ⲡⲟⲩⲟⲉⲓⲛ ⲉⲛⲧⲁϥⲣⲟⲩⲟⲉⲓⲛ ⲉⲛⲉⲛϩⲏⲧ ϣⲁⲛⲧⲛϫⲓ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲙⲡⲱⲛϩ ⲡⲗⲟⲅⲟⲥ ⲙⲙⲉ ϩⲓⲧⲛ-ⲧⲉⲅⲛⲱⲥⲓⲥ ⲉⲧⲧⲥⲁⲃⲟ ⲙⲙⲟⲛ ⲉⲛⲥⲟⲟⲩⲛ ⲉⲧϩⲏⲡ ⲙⲡϫⲟⲉⲓⲥ ⲓⲥ ⲡⲉⲧⲟⲛϩ.

ⲁⲓⲥ ⲡⲉⲧⲟⲛϩ ⲟⲩⲱϣⲃ ⲡⲉϫⲁϥ ϫⲉ-ⲛⲁⲓⲁⲧϥ ⲙⲡⲣⲱⲙⲉ ⲉⲛⲧⲁϥⲥⲟⲩⲱⲛ-ⲛⲁⲓ ⲁⲩⲱ ⲁϥⲉⲓ ⲛⲧⲡⲉ | 4[a] ⲉⲡⲉⲥⲏⲧ ⲁⲩⲱ ⲁϥϥⲓ-ⲡⲕⲁϩ ⲁϥϫⲟⲟⲩϥ ⲉⲧⲡⲉ ⲁⲩⲱ ⲁϥⲣ-ⲧⲙⲏⲧⲉ ϫⲉ-ⲟⲩⲗⲁⲁⲩ ⲧⲉ.

ⲁⲩⲟⲩⲱϣⲃ ⲛϭⲓ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ-ⲓⲥ ⲡⲉⲧⲟⲛϩ ⲡϫⲟⲉⲓⲥ ⲃⲱⲗ ⲉⲣⲟⲛ ⲛⲧⲡⲉ ϫⲉ-ϣⲁⲩⲛⲧⲥ ⲉⲡⲉⲥⲏⲧ ⲛⲁϣ ⲛϩⲉ ⲉⲛⲧⲁⲛⲟⲩⲁϩⲛ ⲅⲁⲣ ⲛⲥⲱⲕ ϫⲉⲕⲁⲥ ⲉⲕⲁⲧⲥⲁⲃⲟⲛ ⲉⲡⲟⲩⲟⲉⲓⲛ ⲛⲧⲙⲉ.

ⲁⲓⲥ ⲡⲉⲧⲟⲛϩ ⲟⲩⲱϣⲃ ⲡⲉϫⲁϥ ϫⲉ-ⲡϣⲁϫⲉ ⲉⲧϣⲟⲟⲡ ϩⲣⲁⲓ ϩⲛ-ⲧⲡⲉ ⲉⲙⲡⲁⲧⲉ-ⲡⲕⲁϩ ϣⲱⲡⲉ ⲡⲁⲓ ⲉϣⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ-ⲕⲟⲥⲙⲟⲥ. ⲛⲧⲱⲧⲛ ⲇⲉ ⲉⲧⲉⲧⲛϣⲁⲛⲥⲟⲩⲱⲛ-ⲡⲁϣⲁϫⲉ ⲧⲉⲧⲛⲁⲛ-ⲧⲡⲉ ⲉⲡⲉⲥⲏⲧ ⲛϥⲟⲩⲱϩ ϩⲣⲁⲓ ⲛϩⲏⲧⲧⲏⲩⲧⲛ ⲧⲡⲉ ⲡⲉ ⲡϣⲁϫⲉ ⲛ(ⲁϩⲟⲣⲁ)ⲧⲟⲛ ⲙⲡⲉⲓⲱⲧ. ⲉⲧⲉⲧⲛϣⲁⲛⲥⲟⲩⲱⲛ-

---

17 MS ⲉⲛⲧⲁϥⲥⲟⲩⲱⲛ-ⲛⲁⲓ; Sah. ⲉⲛⲧⲁϥⲥⲟⲩⲛ-ⲛⲁⲓ.
MS ⲁϥⲉⲓ; read ⲁϥⲉⲓⲛⲉ.

21 W. Schw. ϣⲁⲩⲛⲧⲥ; read ⲉϣⲁⲩⲛⲧⲥ; see O[1].

Library of Ruslan Khazarzar

in relation to me, and I myself make you free, and you become whole[1] through a *freedom* in which there is no blemish. As the *Spirit* of the *Comforter** is whole, so will you also be whole, through the freedom of the *Spirit* of the Holy *Comforter*."

3a. All the *apostles*, Matthew and John, Philip and Bartholomew and James, answered with one voice, saying: "O Lord Jesus, thou who livest, whose *goodness* extends over those who have found thy *wisdom* and thy form in which thou[2] gavest light; O light-giving Light[3] that enlightened our hearts until we received the light of life; O true *Word*, that through *gnosis* teaches us the hidden knowledge of the Lord Jesus, the living one."

The living Jesus answered and said: "Blessed is the man who has known these things. He has brought heaven down, he has lifted the earth and has sent it to heaven, and he has become the Midst for it is nothing."

The *apostles* answered, saying: "Jesus, thou living one, Lord interpret for us how we may bring heaven down, *for* we have followed thee in order that thou shouldst teach us the true light."

The living Jesus answered and said: "The Word (which) existed in heaven before the earth came into existence — this which is called the *world* — *but* you, when you know my Word, you will bring heaven down, and it (the word) will dwell in you. Heaven is the *invisible* Word of the Father; *but* when you know |

---

* cf. Joh. 14.16, 26; 15.26; 16.7

---

[1] (3) whole: omitted in O^2.
[2] (11) thy ... thy ... thou; lit. his ... his ... he.
[3] (12) light-giving Light; O^2: light which is in the light.

Library of Ruslan Khazarzar

ⲛⲁ(ⲓ) ⲇⲉ ⲁⲣⲁⲧⲉⲧⲛⲁⲛ-ⲧⲡⲉ ⲉⲡⲉⲥⲏⲧ ⲡⲕⲁϩ ϩⲱⲱϥ ⲉϫⲟⲟⲩϥ ⲉϩⲣⲁⲓ ⲉⲧⲡⲉ ϯⲛⲁⲧⲁⲙⲱⲧⲛ ⲉⲣⲟϥ ϫⲉ-ⲁϣ ⲡ(ⲉ) (ϫⲉ) ⲉⲧⲉⲧⲛⲁⲥⲟⲩⲱⲛϥ. ϫⲉ-ⲡⲕⲁϩ ϩⲱⲱϥ ⲉϫⲟⲟⲩϥ ϩⲣⲁⲓ ⲉⲧⲡⲉ ⲡⲉ ⲡⲉⲧⲥⲱⲧ(ⲙ) ⲉⲡϣⲁϫⲉ ⲛⲛⲉⲓⲅⲛⲱⲥⲓⲥ ⲉⲁϥⲗⲟ ⲉ(ⲥ)[ⲟ] ⲛⲛⲟⲩⲥ ⲛⲣⲙⲛⲕⲁϩ ⲁⲗⲗⲁ ⲁϥⲣ-ⲣ[ⲙⲙ]ⲡⲉ (ⲉ)ⲁⲡⲉϥⲛⲟⲩⲥ ⲗⲟ ⲉϥⲟ ⲛⲭⲟⲓⲕⲟⲥ ⲁⲗⲗⲁ ⲁϥⲣ-ⲉⲡⲟⲩⲣⲁⲛⲓⲟⲛ ⲉⲧⲃⲉ . . . .

5. ⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲙⲙⲟϥ ⲉⲃⲟⲗ ⲉϥⲟ ⲙⲡⲉⲓⲧⲩ[ⲟ]ⲥ [ϩ‴ⲩϫϥ°ⲟ†ⲧⲕⲣ]. ⲡⲁⲓ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲓⲁ. ϥⲛⲁⲧⲁϩⲟϥ ⲉⲣⲁⲧϥ ⲙⲡⲉⲓⲧⲩ[ⲟ][ⲥ] ⲛⲁⲡⲉ. ⲥⲉⲛⲁⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ-ⲓⲉⲟⲩ. ⲙⲛⲛⲥⲱⲥ ϥⲛⲁⲕⲓⲙ ⲉⲣⲟϥ ⲛϭⲓ ⲡⲁⲓⲱⲧ. ⲛϥⲧⲁⲩⲟ ⲉⲃⲟⲗ ⲛϩⲉⲛⲕⲉⲡⲣⲟⲃⲟⲗⲏ ⲛⲥⲉⲙⲟⲩϩ ⲛⲛⲉⲓⲧⲟⲡⲟⲥ. ⲡⲁⲓ ⲡⲉ ⲡⲉϥⲣⲁⲛ ϩⲱⲱϥ ⲕⲁⲧⲁ-ⲡⲉⲑⲏⲥⲁⲩⲣⲟⲥ ⲉⲧⲛⲃⲟⲗ-ⲧⲁⲓ. ⲥⲉⲛⲁⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ⲙⲡⲉⲓⲣⲁⲛ. ϫⲉ-<u>ⲓⲟⲉⲓⲁⲱⲑⲱⲩⲓⲭⲱⲗⲙⲙⲓⲱ</u>. ⲉⲧⲉ-ⲛⲧⲟϥ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲓⲁ. ϥⲛⲁⲧⲁϩⲟϥ ⲉⲣⲁⲧϥ ⲙⲡⲉⲓⲧⲩⲡⲟⲥ ⲛⲁⲡⲉ ⲉϫⲛ-ⲡⲉ[ⲟ] ⲉⲧⲛⲃⲟⲗ-ⲧⲁⲓ. ⲡⲁⲓ ⲡⲉ ⲡⲧⲩⲡⲟⲥ ⲛⲛⲉⲑⲏⲥⲁⲩⲣⲟⲥ ⲉⲧϥⲛⲁⲕⲁⲁϥ ⲛⲁⲡⲉ ⲉϩⲣⲁⲓ ⲉϫⲱⲟⲩ. ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲧⲉⲣⲉ-ⲛⲉⲑⲏⲣ ⲥⲏⲣ ⲉⲃⲟⲗ ⲙⲙⲟⲥ. ⲉϥⲟ ⲛⲁⲡⲉ ⲉⲣⲟⲟⲩ. ⲡⲁⲓ ⲡⲉ ⲡⲧⲩⲡⲟⲥ ⲉⲧϥⲕⲏ ⲉϩⲣ ⲙⲙⲟϥ ⲉⲙⲡⲁⲧⲟⲩⲕⲓⲙ ⲉⲣⲟϥ ⲉⲧⲣⲉϥⲧⲁ[ⲩⲉ]-ⲡⲣⲟⲃⲟⲗⲏ ⲉⲃⲟⲗ.

---

1 MS ⲁⲣⲁⲧⲉⲧⲛⲁⲛ-ⲧⲡⲉ; Schmidt: dialectical form.

5 W. Schw. ⲉ(ⲥ)[ⲟ]: read ⲉϥ[ⲟ].

9 page 5: the leaf is preserved as a whole, but with small central defects; it measures 26 × 16 cms.

10 ⲧⲩ[ⲟ]ⲥ; read ⲧⲩⲡⲟⲥ.

Library of Ruslan Khazarzar

these things you will bring heaven down. As to sending the earth up to heaven, I will show you what it is, that you may know it; to send the earth to heaven is that he who hears the word of *gnosis* has ceased to have the *understanding* (*mind*) of a man of earth, *but* has become a man of heaven. His *understanding* (*mind*) has ceased to be earthly, *but* it has become *heavenly*. Because of...

(Lacuna)

5. He has *emanated*[1] him, being of this *type* ... This is the *true* God. He will set him up in this *type* as head[2]. He will be called Jeu[3]. Afterwards my Father will move him to bring forth other *emanations*, so that they fill these *places*. This is his name *according to* the *treasuries*[4] which are outside this. He will be called by this name: ..., that is to say: 'The *true* God'[5]. He will set him up in this *type* as head over the *treasuries*[6] which are outside this. This is the *type* of the *treasuries* over which he will set him as head, and this is the manner in which the *treasuries* are distributed, he being their head. This is the *type* in which he was before he was moved to bring forth *emanations*: |

---

[1] (9) he has emanated; on emanations, see Jonas (Bibl. 21) p. 186ff.; Hippol. V 15.3; Plotinus II 3.16; GTr 27, 41; TriTrac 73; PS 2; Keph VII p. 34; LI p. 126; (cf. U 265.16, 17).

[2] (11) head; cf. ApJn 26.

[3] (12) Jeu; see Bousset (Bibl. 13) pp. 165, 166; PS 25 etc.; (also 105.7).

[4] (14) treasuries; see Kropp (Bibl. 22) II p. 48, 53; Hippol. VI 9.8; PS 2 etc.; Keph XCI p. 230; on chambers of the sun, moon etc., see I Enoch XLI.

[5] (15, 16) ...; the name of Jeu, the true God; see 48.1, 4; 51.23-25; 88.3, 4.

[6] (17) treasuries: MS: a cryptogram replaces the word here and often subsequently.

Library of Ruslan Khazarzar

ⲓⲟⲉⲓⲁⲱⲑⲱⲩⲓⲭⲱⲙⲙⲓⲱ ⲡⲁⲓ ⲡⲉ ⲡⲉϥⲧⲩⲡⲟⲥ

ⲧⲁⲓ ϭⲉ ⲧⲉ ⲑⲉ ⲉⲛⲧⲁ-ⲓⲟⲉⲓⲁⲱⲑⲱⲩⲓⲭⲱⲗⲙⲙⲓⲱ ⲡⲁⲓ ⲡⲉ ⲡⲉϥⲣⲁⲛ ⲥⲉⲛⲁⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ-ⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲉⲓⲁ.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲥⲉⲛⲁⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ-ⲓⲉⲟⲩ ⲃ̅ ϥⲛⲁϣⲱⲡⲉ ⲛⲉⲓⲱⲧ ⲛⲟⲩⲙⲏⲏϣⲉ ⲙⲡⲣⲟⲃⲟⲗⲏ ⲁⲩⲱ ⲟⲩⲛ-ⲟⲩⲙⲏⲏϣⲉ ⲙⲡⲣⲟⲃⲟⲗⲏ ⲛⲏⲩ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ ϩⲓⲧⲛ-ⲧⲕⲉⲗⲉⲩⲥⲓⲥ ⲙⲡⲁⲓⲱⲧ. |

6. ⲛⲥⲉϣⲱⲡⲉ ⲛⲉⲓⲱⲧ ϩⲱⲟⲩ ⲛⲛⲉⲑⲏⲥⲣ̅ ⲟⲩⲛ-ⲟⲩⲙⲏⲏϣⲉ ⲉⲓⲛⲁⲕⲁⲁⲩ ⲛⲁⲡⲉ ⲉϩⲣ̅ ⲉϫⲱⲟⲩ ⲛⲥⲉⲙⲟⲩⲧⲉ ⲉⲣⲟⲟⲩ ϫⲉ-ⲓⲉⲟⲩ ⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲉⲓⲁ. ⲛⲧⲟϥ ⲡⲉⲧⲛⲁϣⲱⲡⲉ ⲛⲉⲓⲱⲧ ⲛⲛⲓⲉⲟⲩ ⲧⲏⲣⲟⲩ. ⲉⲧⲃⲉ ϫⲉ-ⲟⲩⲡⲣⲟⲃⲟⲗⲏ ⲡⲉ ⲛⲧⲉ-ⲡⲁⲓⲱⲧ ⲡⲉⲧⲉⲣⲉ-ⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲉⲓⲁ ⲛⲁⲡⲣⲟⲃⲁⲗⲉ ⲙⲙⲟϥ ϩⲓⲧⲛ-ⲧⲕⲉⲗⲉⲩⲥⲓⲥ ⲙⲡⲁⲓⲱⲧ. ⲛⲧⲟϥ ⲡⲉⲧⲛⲁⲣ-ⲁⲡⲉ ⲉϩⲣⲁⲓ ⲉϫⲱⲟⲩ. ϥⲛⲁⲕⲓⲙ ⲉⲣⲟⲟⲩ ⲟⲩⲛ-ⲟⲩⲙⲏⲏϣⲉ ⲙⲡⲣⲟⲃⲟⲗⲏ ⲛⲏⲩ ⲉⲃⲟⲗ ϩⲛ̣-ⲛⲓⲉⲟⲩ ⲧⲏⲣⲟⲩ. ⲉⲃⲟⲗ ϩⲓⲧⲛ-ⲧⲕⲉⲗⲉⲩⲥⲓⲥ ⲙⲡⲁⲓⲱⲧ ⲉϥϣⲁⲛⲕⲓⲙ ⲉⲣⲟⲟⲩ ⲛⲥⲉⲙⲟⲩϩ ⲛⲛⲉⲑⲏⲥⲁⲩⲣⲟⲥ ⲧⲏⲣⲟⲩ. ⲛⲥⲉⲙⲟⲩⲧⲉ ⲉⲣⲟⲟⲩ ϫⲉ-ⲛⲧⲁⲝⲓⲥ ⲛⲛⲉⲑⲏⲥⲁⲩⲣⲟⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲟⲩⲛ-ϩⲉⲛⲁⲛⲧⲃⲁ ⲛⲧⲃⲁ ⲛⲁϣⲱⲡⲉ ⲉⲃⲟⲗ ⲛϩⲏⲧⲟⲩ.

ⲡⲁⲓ ϭⲉ ⲡⲉ ⲡⲧⲩⲡⲟⲥ ⲉⲧⲉⲣⲉ-ⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲉⲓⲁ ⲕⲏ ⲉϩⲣⲁⲓ ⲙⲙⲟϥ ⲉⲩⲛⲁⲧⲁϩⲟϥ ⲉⲣⲁⲧϥ ⲛⲁⲡⲉ ⲉϩⲣⲁ[ⲓ] ⲉϫⲛ-ⲛⲉⲑⲏⲥⲁⲩⲣⲟⲥ. ⲉⲙⲡⲁⲧϥⲧⲁⲩⲟ-ⲡⲣⲟⲃⲟⲗⲏ ⲉⲃⲟⲗ ⲉϩⲣⲁⲓ

1 ...ⲭⲱⲙⲓⲱ; read ⲭⲱⲗⲙⲓⲱ.
3 MS ⲉⲛⲧⲁ; the verb is lacking, supply ⲡⲣⲟⲃⲁⲗⲉ.
9 MS ⲛⲉⲓⲱⲧ; ⲧ inserted above.
24 MS ⲉⲙⲡⲁⲧϥⲧⲁⲩⲟ-ⲡⲣⲟⲃⲟⲗⲏ; Schmidt: an older Sahidic form of the status constructus of the causative verb instead of the later ⲧⲁⲩⲉ-.

Library of Ruslan Khazarzar

	... This is his *type*
Jeu, the *true* God.	This now is the form in which
This is his name	... ⟨has emanated⟩. This is his name [1].
	He will be called the *true* God.

Furthermore he will be called Jeu. He will be father of a multitude of *emanations*. And a multitude of *emanations* will come forth from him through the *command* of my Father, and they themselves will be fathers of the *treasuries*. I will place a multitude as heads over them, and they will be called Jeu, the *true* God. It is he who will be father of all the Jeus, because he is an *emanation* of my Father. And the *true* God will *emanate* through the *command* of my Father. He will be head over them. He will move them [2] and a multitude of *emanations* will come forth from all the Jeus, through the *command* of my Father when he moves them, and they will fill all the *treasuries*. And they will be called *ranks* of the *Treasuries* of the Light. Myriads upon myriads will come into existence from them.

This now is the *type* in which the *true* God is placed when he is about to be set up as head over the *treasuries*, before he has brought forth *emanations* | over the *treasuries*, and before he

---

[1] (5) name; see Bousset (Bibl. 13) p. 289 ff.; Reitzenstein (Bibl. 31) p. 272, n. 3; Iren. I 14.1 ff.; GTr 27; GPh 54, log. 12; Eug 82 ff.; (see also 90.2).

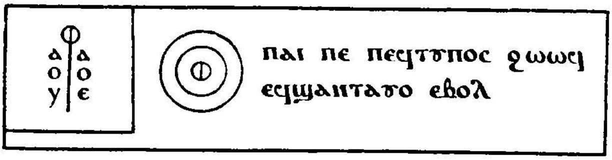
[2] (12-17) they will be called ... move them; Till: they will be called Jeu. The true God will be father of all the Jeus, because he is an emanation of my Father whom the true God will emanate through the command of my Father. He who will be head over them will move them.

Library of Ruslan Khazarzar

ⲉϫⲛ-ⲡⲉⲑⲏⲥⲁⲩⲣⲟⲥ. ⲉⲙⲡⲁⲧⲉϥⲧⲁⲩⲉ-ⲡⲣⲟⲃⲟⲗⲏ ⲉⲃⲟⲗ. ϫⲉ-ⲙⲡⲁⲧⲉ-ⲡⲁⲓⲱⲧ ⲛⲓⲙ ⲉⲣⲟϥ ⲉⲧⲣⲉϥⲧⲁⲩⲟ ⲉⲃⲟⲗ ⲛϥⲧⲁⲩⲟ ⲉϩⲣⲁⲓ. ⲡⲁⲓ ⲡⲉ ⲡⲉϥⲧⲩ[ⲡⲟ]ⲥ ⲉⲛⲧⲁⲓⲟⲩⲱ ⲉⲓⲥⲱⲣ ⲙⲙⲟϥ ⲉⲃⲟⲗ ⲡⲁⲓ ⲡⲉ ⲡⲉϥⲧⲩⲡⲟⲥ ϩⲱⲱϥ ⲉϥⲛⲁⲧⲁⲩⲟ-ⲡⲣⲟⲃⲟⲗⲏ ⲉϩⲣⲁⲓ ⲡⲁⲓ ⲡⲉ ⲡⲧⲩⲡⲟⲥ ⲙⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲓⲁ. ⲛⲑⲉ ⲉⲧϥⲕⲏ ⲉϩⲣⲁⲓ ⲙⲙⲟⲥ

ⲡⲉⲓϣⲟⲙⲛⲧ ⲛϣⲱⲗϩ ⲉⲧⲟ ⲛⲧⲉⲓϩⲉ ⲛⲧⲟⲟⲩ ⲛⲉ ⲛⲉϥⲫⲱⲛⲏ ⲉⲧϥⲛⲁⲧⲁⲁⲩ ⲉⲩϣⲁⲛⲕⲉⲗⲉⲩⲉ ⲛⲁϥ ⲉⲧⲣⲉϥϩⲩⲙⲛⲉⲩⲉ |

7 . ⲉϩⲟⲩⲛ ⲉⲡⲓⲱⲧ ϫⲉⲕⲁⲁⲥ ⲉϥⲉⲧⲁⲩⲟ-ⲡⲣⲟⲃⲟⲗⲏ ⲉϩⲣⲁⲓ ϩⲱⲱϥ ⲁⲩⲱ ⲛϥⲡⲣⲟⲃⲁⲗⲉ ϩⲱⲱϥ. ⲡⲁⲓ ⲡⲉ ⲡⲧⲩ-ⲡⲟⲥ ⲉⲧϥⲟ ⲙⲙⲟⲥ



ⲧⲁⲓ ⲧⲉ ⲑⲉ ϩⲱⲱϥ ⲉⲧⲉⲣⲉ-ⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲓⲁ ⲕⲏ ⲉϩⲣⲁⲓ ⲙⲙⲟϥ. ⲉϥⲛⲁⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲛϩⲉⲛⲡⲣⲟⲃⲟⲗⲏ ⲉⲩϣⲁⲛⲕⲓⲙ ⲉⲣⲟϥ ⲉⲃⲟⲗ ϩⲓⲧⲙ-ⲡⲁⲓⲱⲧ ⲉⲧⲣⲉϥⲧⲁⲩⲟ-ⲡⲣⲟ-ⲃⲟⲗⲏ ⲉⲃⲟⲗ. ϩⲓⲧⲛ-ⲧⲕⲉⲗⲉⲩⲥⲓⲥ ⲙⲡⲁⲓⲱⲧ ⲉⲧⲣⲉϥⲧⲁϩⲟⲟⲩ ⲉⲣⲁⲧⲟⲩ ⲛⲁⲡⲉ ⲉϩⲣⲁⲓ ⲉϫⲛ- ⲡⲉ[ⲟ]. ⲟⲩⲛ-ⲟⲩⲙⲏⲏϣⲉ ⲛⲏⲩ ⲉⲃⲟⲗ ⲛϩⲏⲧⲟⲩ. ⲛⲥⲉⲙⲟⲩϩ ⲛⲛⲉⲑⲏⲥⲁⲩⲣⲟⲥ ⲧⲏⲣⲟⲩ ⲉⲃⲟⲗ

9 page 7: the leaf is preserved as a whole, but with small central defects; it measures 28 1/2 × 17 cms.

11 ⲉⲧϥⲟ: read ⲛⲑⲉ ⲉⲧϥⲟ

Library of Ruslan Khazarzar

has brought forth *emanations*, because my Father has not yet moved him to bring forth and to set up. This is his *type* which I have already set forth, but this is his *type* when he will bring forth *emanations*. This is the *type* of the *true* God in the manner in which he is placed:

≡ ...

The three lines which are thus, they are the *voices* which he will give out when he is *commanded* to *sing praises* to the Father, so that he himself brings forth *emanations*, and he also *emanates*. This is the *type* of what he is:

This is his *type* when he brings forth

This moreover is the manner in which the *true* God is placed, as he is about to *emanate emanations*, when he is moved by my Father to bring forth *emanations*, and to set them up as heads over the *treasuries*, through the *command* of my Father [1]. A multitude come forth from them and they fill all the *treasuries* |

---

[1] (17) through the command of my father; this phrase is perhaps redundant.

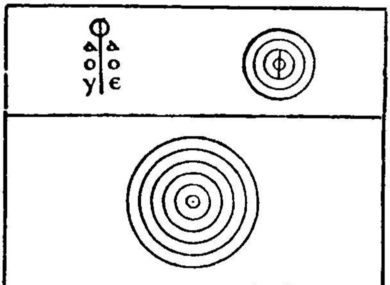
25

Library of Ruslan Khazarzar

ϩⲓⲧⲛ̄-ⲧⲕⲉⲗⲉⲩⲥⲓⲥ ⲙ̄ⲡⲁⲓⲱⲧ ⲉⲧⲣⲉⲩϣⲱⲡⲉ ⲛ̄ⲛⲟⲩ ⲥⲉⲛⲁⲙⲟⲩⲧⲉ ⲉⲛⲛⲟⲩⲧⲉ ⲛ̄ⲧⲁⲗⲏⲑⲓⲁ ϫⲉ-ⲓⲉⲟⲩ ⲡⲓⲱⲧ ⲛ̄ⲛⲓⲉⲟⲩ ⲧⲏⲣⲟⲩ. ⲡⲁⲓ ⲉⲧⲉ-ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲡⲁⲓ ϩⲛ̄-ⲧⲁⲥⲡⲉ ⲙ̄ⲡⲁⲓⲱⲧ <u>ⲓⲟⲉⲓⲁⲱⲑⲱⲟⲩⲓⲭⲱⲗⲙⲓⲱ</u>. ϩⲱⲧⲁⲛ ⲇⲉ ⲉⲩϣⲁⲛⲧⲁϩⲟϥ ⲉⲣⲁⲧϥ ⲛⲁⲡⲉ ⲉϩⲣⲁⲓ ⲉϫⲛ̄-ⲛⲉⲑⲏⲥⲁⲩⲣⲟⲥ ⲧⲏⲣⲟⲩ ⲉⲧⲣⲉϥⲡⲣⲟⲃⲁⲗⲉ ⲉⲣⲟⲟⲩ. ⲡⲉϥⲧⲩⲡⲟⲥ ϭⲉ ⲡⲉ ⲡⲁⲓ ⲉⲛⲧⲁⲓⲟⲩⲱ ⲉⲓⲥⲱⲣ ⲙ̄ⲙⲟϥ ⲉⲃⲟⲗ.

ⲥⲱⲧⲙ̄ ϭⲉ ϩⲱⲱϥ ⲉⲡⲧⲩⲡⲟⲥ ⲛ̄ⲛⲉⲑⲏⲥⲁⲩⲣⲟⲥ ⲛ̄ⲑⲉ ⲉⲧⲟⲩⲉⲡⲣⲟⲃⲟⲗ ⲙ̄ⲙⲟⲥ. ⲉϥⲛⲁⲣ-ⲁⲡⲉ ⲉϩⲣⲁⲓ ⲉϫⲱⲟⲩ ⲛ̄ⲧⲉⲓϩⲉ ϩⲁⲑⲏ ⲉⲙ̄ⲡⲁⲧϥ̄ⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲉⲣⲟⲟⲩ. ⲉⲧⲉ-ⲡⲁⲓ ⲡⲉ ⲡⲉϥⲧⲩⲡⲟⲥ ⲛ̄ⲑⲉ ⲉⲧϥ̄ⲕⲏ ⲉϩⲣⲁⲓ ⲙ̄ⲙⲟⲥ. ⲉⲛⲉϥⲟ ϭⲉ ⲙ̄ⲡⲉⲓⲧⲩⲡⲟⲥ ⲡⲉ ⲛ̄ϭⲓ ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲧⲁⲗⲏⲑⲓⲁ.

p. 8.



ⲡⲁⲓ ϩⲱϥ ⲟⲛ ⲡⲉ (ⲡⲉ)ϥⲭⲁⲣⲁⲕⲧⲏⲣ ⲉϥϩⲓ-ⲡⲉϥϩⲟ ⲛ̄ⲧⲉⲓϩⲉ

ⲁⲛⲟⲕ ⲇⲉ ⲁⲓⲉⲡⲓⲕⲁⲗⲉⲓ ⲙ̄ⲡⲣⲁⲛ ⲙ̄ⲡⲁⲓⲱⲧ ⲉⲧⲉ-ⲡⲁⲓ ⲡⲉ ϫⲉ-ⲉϥⲉⲕⲓⲙ ⲉⲡⲛⲟⲩⲧⲉ ⲛ̄ⲧⲁⲗⲏⲑⲓⲁ ϫⲉⲕⲁⲁⲥ ⲉϥⲉⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ. ⲛ̄ⲧⲟϥ ⲇⲉ ϩⲱⲱϥ ⲟⲛ ⲁϥⲧⲣⲉ-ⲟⲩⲙⲉⲉⲩⲉ ⲉⲓ ⲉⲃⲟⲗ ϩⲛ̄-ⲛⲉϥⲑⲏⲥⲁⲩⲣⲟⲥ.

ⲁⲩⲇⲩⲛⲁⲙⲓⲥ ⲛ̄ⲧⲉ-ⲡⲁⲓⲱⲧ ⲁⲥⲕⲓⲙ ⲉⲡⲛⲟⲩⲧⲉ ⲛ̄ⲧⲁⲗⲏⲑⲓⲁ. ⲁⲥⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧϥ ⲉⲃⲟⲗ ϩⲓⲧⲙ̄-ⲡⲉⲓⲕⲟⲩⲓ ⲙ̄ⲙⲉⲉⲩⲉ. ⲉⲛⲧⲁϥⲉⲓ ⲉⲃⲟⲗ ϩⲛ̄-ⲛⲉⲑⲏⲥⲁⲩⲣⲟⲥ ⲙ̄ⲡⲁⲓⲱⲧ. ⲁⲥⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ϩⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲧⲁⲗⲏⲑⲓⲁ. ⲁⲩⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲕⲓⲙ

---

1 MS ⲡⲛⲟⲩ; read ⲡⲛⲟⲩⲧⲉ.
8 MS ϭⲉ inserted above.
9 W. ⲉⲧⲟⲩⲉⲡⲣⲉⲃⲟⲗ, Schw. ⲉⲧⲟⲩⲉⲡⲣⲟⲃⲟⲗ; read ⲉⲧⲟⲩⲛⲁⲡⲣⲟⲃⲁⲗⲉ.
20 MS ϩⲱϥ; read ϩⲱⲱϥ.
22 MS ⲁⲩⲇⲩⲛⲁⲙⲓⲥ; read ⲁⲟⲩⲇⲩⲛⲁⲙⲓⲥ.

Library of Ruslan Khazarzar

through the *command* of my Father, in order to become god(s). The *true* God will be called Jeu, the father of all the Jeus; his name in the tongue of my Father is this: ... *But when* he is set up as head over all the *treasuries*, in order to *emanate* them, this now is his *type* which I have finished setting forth.

6. Hear now also the *type* of the *treasuries* how they are *emanated*; he will become head over them in this way, before he has *emanated* them; this is his *type*, as he is placed. Now the *true* God was of this *type*.

But I have *called upon* the name of my Father, so that he should move the *true* God in order to *emanate*. *But* he himself caused an idea (thought) to come forth from his *treasuries*.

This is his *character*[1] which is on his face thus:

A *power* of my Father moved the *true* God. It radiated within him through this small idea (thought)[2] which came forth from the *treasuries* of my Father. It radiated within the *true* God.

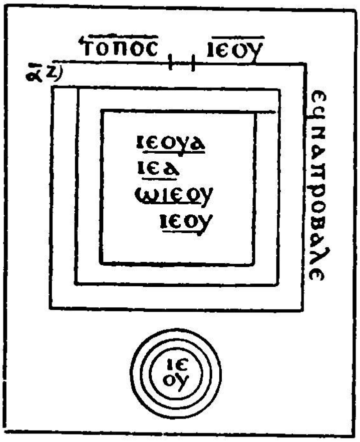
A *mystery* moved | him through my Father. The *true* God gave

[1] (20.21) character; perhaps impress, mark; originally figures engraved on stone; cf. Festugière (Bibl. 19) p. 140; Hippol. VI 44.2; Plotinus II 3.7; GTr 23; TriTrac 94; Keph LXIV p. 158; (also U 229.6, 7).

[2] (23) small idea (thought) ... the true God gave voice; see Hippol. VI 18; GTr 37; TriTrac 89; 2LogSeth 54; TriProt 36ff.; (see also 88.13ff., 23ff.).

Library of Ruslan Khazarzar

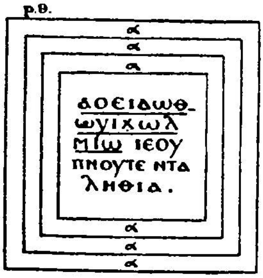
ⲉⲣⲟϥ ϩⲓⲧⲙ̄-ⲡⲁⲓⲱⲧ. ⲁϥϯ ⲛⲟⲩϩⲣⲟⲟⲩ ⲉⲃⲟⲗ ⲛ̄ϭⲓ ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲧⲁⲗⲏⲑⲉⲓⲁ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ⲛ̄ⲧⲉⲓϩⲉ. ϫⲉ-ⲓⲉ ⲓⲉ ⲓⲉ ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉϥϯ ⲛⲟⲩϩⲣⲟⲟⲩ ⲉⲃⲟⲗ. ⲁⲥⲉⲓ ⲉⲃⲟⲗ ⲛ̄ϭⲓ ⲧⲉⲓⲫⲱⲛⲏ. ⲉⲧⲉ-ⲛ̄ⲧⲟⲥ ⲧⲉ ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲁⲥϣⲱⲡⲉ ⲙ̄ⲡⲉⲓⲧⲩⲡⲟⲥ ⲉⲥⲙⲟⲟϣⲉ ⲉⲃⲟⲗ ⲛ̄ⲥⲁ-ⲛⲉⲥⲉⲣⲏⲩ ⲛ̄ⲑⲏⲥⲁⲩⲣⲟⲥ ⲑⲏⲥⲁⲩⲣⲟⲥ.



ⲡϣⲟⲣⲡ ⲛ̄ϩⲣⲟⲟⲩ ⲡⲉ ⲡⲁⲓ ⲉⲛⲧⲁϥⲙⲟⲩⲧⲉ ⲙ̄ⲙⲟϥ ⲛ̄ϭⲓ ⲓⲉⲟⲩ ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲧⲁⲗⲏⲑⲉⲓⲁ ⲉⲧⲉ-ⲡⲁⲓ ⲡⲉ ⲛ̄ⲧⲁϥⲉⲓ ⲉⲃⲟⲗ ⲙ̄ⲙⲟϥ ⲡⲏ ⲛ̄ⲧⲡⲉ.

ⲡⲁⲓ ⲡⲉ ⲡⲉϥⲭⲁⲣⲁⲕⲧⲏⲣ ⲟⲩⲛ-ⲟⲩⲧⲁⲝⲓⲥ ⲉϥⲛⲁⲧⲁϩⲟⲥ ⲉⲣⲁⲧⲥ ⲕⲁⲧⲁ-ⲑⲏⲥⲁⲩⲣⲟⲥ ⲉϥⲛⲁⲕⲁⲁⲥ ⲙ̄ⲫⲩⲗⲁⲝ ⲉⲣⲛ̄-ⲧⲡⲗⲩⲗⲏ ⲛ̄ⲛⲉⲑⲏⲥⲁⲩⲣⲟⲥ ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲉⲧⲁϩⲉⲣⲁⲧⲟⲩ ⲙ̄ⲡϣⲟⲙⲛⲧ [ⲓⲓⲓ] ϩⲛ̄-ⲧⲡⲩⲗⲏ. ⲡⲁⲓ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲧⲁⲗⲏⲑⲉⲓⲁ ⲛ̄ⲧⲉⲣⲉϥⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲛ̄ϭⲓ ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲧⲁⲗⲏⲑⲉⲓⲁ ⲡⲁⲓ ⲡⲉ ⲡⲉϥⲧⲩⲡⲟⲥ.

ⲣ.ⲑ.



ⲛ̄ⲧⲉⲣⲉ-ϯⲙⲛ̄ⲧⲛⲟϭ ⲁϩⲉⲣⲁⲧⲥ ϩⲛ̄-ⲛⲉ[ⲟ] ⲛⲉ ⲙ̄ⲡⲁⲧⲉ-ⲧⲁⲝⲓⲥ ϣⲱⲡⲉ ⲁⲓⲁϩⲉⲣⲁⲧ ⲁⲓⲉⲡⲓⲕⲁⲗⲉⲓ ⲙ̄ⲡⲣⲁⲛ ⲙ̄ⲡⲁⲓⲱⲧ ϫⲉⲕⲁⲁⲥ ⲉϥⲉⲧⲣⲉ-

---

7 W. Schw. ⲧⲟⲡⲟⲥ; read ⲧⲩⲡⲟⲥ.

15 MS ⲧⲡⲗⲩⲗⲏ; read ⲧⲡⲩⲗⲏ.

21 page 9: the leaf is preserved as a whole but with numerous central defects; it measures $28^1/_2 \times 17$ cms.

Library of Ruslan Khazarzar

voice, saying thus: ... And when he had given voice, there came forth this *voice* which is the *emanation*. It was of this *type* as it proceeded forth from one side after another of each *treasury*.

The first voice is this, which Jeu, the *true* God, called, which came forth from him, the one above.

(Jeu 1)[1] Place Jeu

...

Jeu

Jeu

He will emanate

This is his *character*. He will set up a *rank corresponding to* the *treasuries*, and will place it as *watchers*[2] at the *gate*[2] of the *treasuries* which are those which stand at the *gate* as the three ...[3] This is the *true* God. When the *true* God had *emanated*, this was his *type*:

... Jeu the true God | When this great one stood in the *treasuries* no *ranks* yet existed. I stood and I *called upon* the name of my Father, so that he should cause |

[1] (8-78.23) Jeu 1-28; cf. Preisendanz (Bibl. 29) XII 336ff.

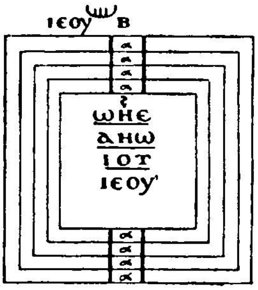
[2] (15) watchers; as decans, see CH *Exc. Stob.* VI 5; as archangels, see 1 Enoch XII, XX etc.; Jubilees IV 15; cf. also Preisendanz (Bibl. 29) IV 1465; On8th9th 62; Keph LVI p. 142; (also U 239.25).
gate; see Hippol. V 8.19ff.; Origen *c. Cels.* VI 31; PS 18 etc.; (also U 230.9).

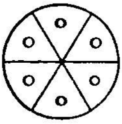
[3] (18) the three ...; perhaps the three watchers.

Library of Ruslan Khazarzar

ϩⲉⲛⲕⲉⲡⲣⲟⲃⲟⲗⲏ ϣⲱⲡⲉ ϩⲛ-ⲡⲉⲑⲏⲥⲁⲩⲣⲟⲥ. ⲛⲧⲟϥ ⲇⲉ ϩⲱⲱϥ ⲟⲛ ⲁϥⲧⲣⲉ-ⲟⲩⲕⲓⲙ ⲛⲧⲁϥ ⲕⲓⲙ ⲉⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲓⲁ. ⲛϣⲟⲣⲡ ⲁϥⲧⲣⲉϥⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧϥ ϫⲉⲕⲁⲁⲥ ⲉϥⲉⲕⲓⲙ ⲉⲛⲉϥⲡⲣⲟⲃⲟⲗⲟⲟⲩⲉ. ϩⲛ-ⲡⲉⲑⲏⲥⲁⲩⲣⲟⲥ ⲛⲥⲉⲧⲁⲩⲟ-ⲡⲣⲟⲃⲟⲗⲏ ϩⲱⲟⲩ ⲉⲃⲟⲗ ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲉⲛⲧⲁϥⲕⲁⲁⲩ ⲛⲁⲡⲉ ⲉϩⲣⲁⲓ ⲉϫⲱⲟⲩ. ⲛⲧⲟϥ ⲇⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲓⲁ. ⲁϥⲡⲣⲟⲃⲁⲗ ⲛⲛⲁⲓ ⲉⲃⲟⲗ ϩⲛ-ⲡⲉϥⲧⲟⲡⲟⲥ ⲛϣⲟⲣⲡ. ⲉⲧⲃⲉ-ⲡⲁⲓ ⲁϥϯ ⲛⲟⲩϩⲣⲟⲟⲩ ⲉⲃⲟⲗ ⲛⲧⲉⲣⲉ-ⲧϭⲟⲙ ⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧϥ. ⲧⲁⲓ ⲧⲉ ⲧϣⲟⲣⲡ ⲛⲥⲙⲏ ⲉⲛⲧⲁϥⲧⲁⲁⲥ ⲁϥⲕⲓⲙ ⲉⲛⲉϥⲡⲣⲟⲃⲟⲗⲟⲟⲩⲉ ϣⲁⲛⲧⲟⲩⲡⲣⲟⲃⲁⲗ ⲉⲃⲟⲗ.

ⲡⲉϥⲣⲁⲛ ⲍⲁ
ⲱⲍⲍⲏⲟⲍⲁⲍⲏⲓ
ⲟⲁ. ⲏⲁⲡⲁⲥⲁⲍⲁⲍ
ⲏⲍⲁⲏⲟⲍⲁⲍⲓⲁ
ⲑⲏⲍⲁⲓⲁⲱⲍⲁ
ⲉⲓⲱⲍⲁⲟⲑⲱⲍⲁ
ⲫⲱⲍⲁⲏⲍⲁⲁⲩⲟ
ⲭⲱⲍⲏⲟⲍⲓⲍⲱ
ⲫⲁⲉⲱⲍⲁⲍⲱⲓ
ⲕⲣⲁⲉⲱⲓⲍⲁⲍⲓⲟ
ⲱⲭⲱⲍⲁⲍⲁⲍⲁⲓ
ⲭⲁⲓⲱⲍⲱⲫⲱⲓⲁ
ⲍⲁⲍⲓⲛⲟⲩⲱⲉⲍ?
ⲫⲩⲱⲛⲍⲁⲍⲁⲍⲁ
ⲛⲁⲓ ⲛⲉ ⲡϣⲟⲙⲛⲧ
ⲙⲫⲩⲗⲁⲝ.





ⲡⲉϥⲭⲁⲣ ⲁϥⲧⲣⲉ-ⲧϭⲟⲙ ⲕⲓⲙ ϩⲛ-ⲱⲁⲏⲱ ⲁϥⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧϥ ⲁϥϯ ⲛϯⲫⲱⲛⲏ ⲉϥⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲉⲧⲉ-ⲧⲁⲓ ⲧⲉ ⲧϣⲟⲣⲡ ⲡⲣⲟⲃⲟⲗⲏ.

---

7 MS ϩⲛ-ⲡⲉϥⲧⲟⲡⲟⲥ: read ϩⲙ-ⲡⲉϥⲧⲟⲡⲟⲥ.
26 ⲧϣⲟⲣⲡ ⲡⲣⲟⲃⲟⲗⲏ: read ⲧϣⲟⲣⲡ ⲙⲡⲣⲟⲃⲟⲗⲏ.

Library of Ruslan Khazarzar

other *emanations* to exist in the *treasuries.*

But he again caused a ⟨power⟩ [1] from himself to move the *true* God. At first he caused it to radiate within him that he might move his *emanations* in the *treasuries*, that they also might bring forth *emanations*, which are those which he placed as heads over them. *But* he, the *true* God, *emanated* these first from his *place.* For this reason he gave voice when the power welled up within him. This is the first voice which he uttered (lit. gave). He moved his *emanations* until they *emanated.*

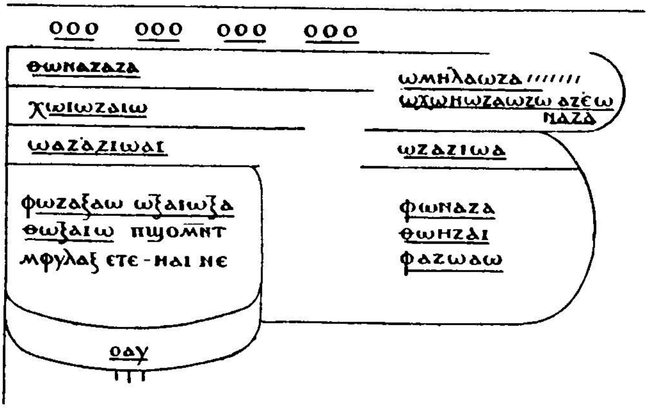
7. (Jeu 2)	
His name :	Jeu
...	
...	
...	...
...	Jeu
...	
...	
...	
...	
...	
...	His *character.* he caused the power to move in ... It welled up in him. he gave *voice* as he *emanated.* This is the first *emanation.* |
...	
...	
These are the three *watchers* [2]	

[1] (2) ⟨power⟩ ; lit. movement.

[2] (26) three watchers; see Kropp (Bibl. 22) II p. 40ff.; 1ApJas 33.

Library of Ruslan Khazarzar

ⲛⲁⲓ ⲡⲉ ⲛⲧⲁⲝⲓⲥ ⲉⲛⲧⲁϥⲧⲣⲉⲩⲡⲣ̄ⲗⲉ ⲙ̄ⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲉⲩⲟ ⲙ̄ⲙⲛⲧⲓⲃ ⲛⲧⲁⲝⲓⲥ ⲕⲁⲧⲁ-ⲑⲏⲥⲣ̄ ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲡⲉⲩ-ⲧⲩⲡⲟⲥ ⲥⲟⲟⲩ ⲛⲁⲡⲉ ⲛⲥⲁ-ⲡⲓⲥⲁ 5 ⲛⲥⲁ-ⲡⲁⲓ ⲉⲩⲕⲱⲧⲉ ⲉϩⲟⲩⲛ ⲉⲣⲟⲟⲩ. ⲟⲩⲛ-ⲟⲩⲙⲏⲛϣⲉ ⲛ- | p. 10 ⲧⲁⲝⲓⲥ ⲛⲁⲁϩⲉⲣⲁⲧⲟⲩ ⲛϩⲏⲧⲟⲩ ⲛⲃⲗ-ⲛⲁⲓ ⲉⲓⲛⲁϫⲟⲟⲩ ⲧⲏⲣⲟⲩ. ⲟⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲛ-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁⲝⲓⲥ ⲉⲡⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲡⲉ ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ-ⲧⲁⲝⲓⲥ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲡⲉ ⲙⲡⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲛ-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁ-ⲝⲓⲥ ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲡⲁⲓ ⲟⲛⲁⲍⲱⲍⲁⲓ



ⲡϣⲟⲣⲡ ϭⲉ ⲛⲧⲁⲝⲓⲥ ⲙⲡⲉⲑⲏⲥⲁⲩⲣⲟⲥ ⲧⲉϩⲟⲩⲉⲓⲧⲉ ⲛⲧⲁϥ-ⲁⲁⲥ ⲙⲡⲣⲟⲃⲟⲗⲏ ϯⲛⲁϥⲓ ⲛⲁⲓ ⲙⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲉⲃⲟⲗ ϩⲛ-ⲛⲧⲁⲝⲓⲥ ⲉⲧⲙⲙⲁⲩ. ⲛⲧⲁⲕⲁⲁⲩ ⲛⲁⲓ ⲉⲩⲇⲓⲁⲕⲟⲛⲓ ⲛⲁⲓ.

---

18 MS ⲡϣⲟⲣⲡ; read ⲧϣⲟⲣⲡ. MS ⲧⲉϩⲟⲩⲉⲓⲧⲉ; read ⲧⲉ ⲧⲉϩⲟⲩⲉⲓⲧⲉ

Library of Ruslan Khazarzar

These are the *ranks* which he has caused to be *emanated*. And there are twelve *ranks* in *each treasury*, these being their *type*: six heads on this side and six on that, turned towards each other. There will be a multitude of *ranks* standing in them outside these, all of which I will say. There are twelve heads in each *rank*, and the name belongs to them all, *according to rank*; this name is that of the twelve [1], there being twelve heads in each *rank*. His name is this: ...

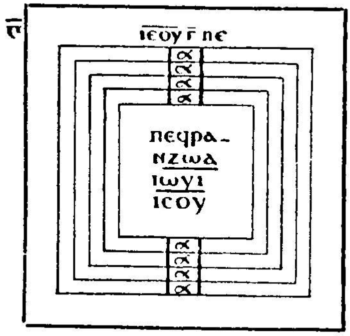
...	
...	...
	...
...	...
...	
... ...	...
... the three	...
watchers are these	...
...	

Now the first *rank* of the *treasury* is the first which he made as *emanation*. I will take for myself twelve out of those *ranks* and place them so that they *serve* me. |

---

[1] (7, 8) this name is that of the twelve; lit. this name of them is the twelve (cf. 55.1; 56.22 etc.).

Library of Ruslan Khazarzar



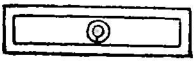
ⲛⲉⲕⲫⲩⲗⲁⲝ ⲅⲁⲣ ⲛⲥⲉⲛⲡ ⲁⲛ ⲉⲛⲧⲁⲝⲓⲥ ⲛⲛⲉⲑⲏⲥⲁⲩⲣⲟⲥ ⲙⲡⲟⲩⲟⲉⲓⲛ

ⲙⲏⲟⲍⲁⲛⲓⲟⲩⲱ
ⲉⲓⲑⲱⲱⲉⲍⲁ
ⲫⲁⲱⲍⲁⲍⲁⲓ
ⲁⲱⲍⲁⲙⲙⲁⲍⲁ
ⲍ(ⲁⲓ)ⲱⲍⲁ
ⲫⲁⲍⲁⲝⲁⲓⲱ
ⲃⲏⲱⲏⲓⲟ
ⲛⲁⲥⲁⲝⲁⲥⲁ́ⲓ?
ⲑⲱⲛⲁⲥⲁⲍⲉ

ⲁⲱ ⲑⲁ
ⲍⲁⲱ ⲓⲁ
ⲉⲱⲥⲁⲥⲍⲱ
ⲉⲍⲁⲱⲓ

ⲛⲉϥⲫⲩⲗⲁⲝ ⲉⲧⲁϩⲉⲣⲁⲧⲟⲩ ⲛϩⲟⲩⲛ ⲛⲙⲡⲩⲗⲏ ⲛⲉ ⲛⲁⲓ ⲛⲉⲩⲣⲁⲛ
ⲓⲱⲍⲁⲁ
ⲍⲏⲁⲝⲁⲓ
ⲥⲏⲉⲍⲁ?

ⲛⲁⲓ ⲛⲉ ⲡⲉϥⲭⲁⲣⲁⲕⲧⲏⲣ



p. 11. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲙ-ⲡⲧⲟⲡⲟⲥ ⲡⲧⲟⲡⲟⲥ ⲛⲧⲧⲁⲝⲓⲥ ⲙⲡⲉⲑⲏ⸗[ⲃ in margin] ⲥⲁⲩⲣⲟⲥ ⲡⲉⲑⲏ⸗ⲥⲁⲩⲣⲟⲥ ⲉⲧⲉ-ⲛⲉⲓⲣⲁⲛ ⲛⲉ ⲉⲧϩⲛ-ⲛⲧⲟⲡⲟⲥ. ⲛⲉⲓⲣⲁⲛ ⲭⲱⲣⲓⲥ-ⲛⲉⲧⲛⲁϣⲱⲡⲉ ⲛϩⲏⲧⲟⲩ. ⲛⲁⲓ ⲛⲉ ⲡⲅ ⲙⲫⲩⲗⲁⲝ ⲱⲍⲁⲁⲓⲱ ⲍⲟⲁⲱⲣ ⲱⲩⲁⲫⲁⲓⲱ

ⲩ ⲁ ⲟ

ⲛⲁⲓ ⲛⲉ ⲛⲧⲁ-ⲍⲱⲁⲓⲱⲩⲓ ⲛⲧⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲛⲧⲉⲣⲉ-ⲧϭⲟⲙ ⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧϥ ⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲙⲙⲛⲧⲓⲃ ⲙⲡⲣ ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲧⲉϥⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲛ-

2 W. Schw. ⲓ̄ⲉ̄ⲟ̄ⲩ̄ ⲅ̄ ⲛⲉ; ⲡⲉ no longer visible.
12 MS ⲛⲉ ⲛⲁⲓ; read ⲛⲁⲓ ⲛⲉ.
16 page 11: the upper left hand corner of the leaf is missing and there are many defects; it measures 29 × 7½ cms.

Library of Ruslan Khazarzar

8. (Jeu 3)

For these *watchers* do not belong to the *ranks* of the *treasuries* of the light.

His name

...

Jeu

This is his *character*:

...
...
...
...
...
...
...
...
...

...
...
...
...

The *watchers* which stand within the *gates* are these: their names:

...
...
...

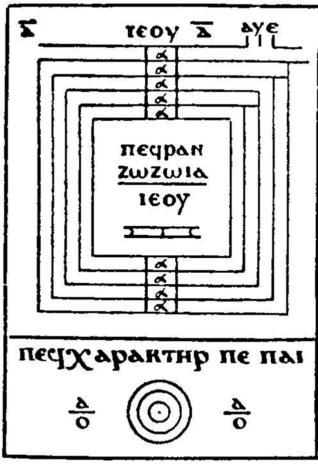
And there are twelve heads in each *place* of the *rank* of every *treasury*; that is, these names which are in the *places* — these names *except for* those that will be in them. These are the three *watchers*: ... ...

...

These are they which ... *emanated*, when the power radiated within him. He *emanated* twelve *emanations*, these being his twelve heads in | each *emanation*, and this name is that of the twelve

Library of Ruslan Khazarzar

ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲉⲡⲉⲓⲣⲁⲛ ⲙ̄ⲙⲟⲟⲩ ⲡⲉ ⲡⲙⲛ̄ⲧⲓⲃ̄ ⲕⲁⲧⲁ-ⲧⲟⲩⲓ ⲧⲟⲩⲓ ⲛ̄ⲧⲁⲝⲓⲥ· ⲉⲧⲉ-ⲛⲁⲓ ⲡⲉ ⲟⲩⲉⲓ ⲙ̄ⲡⲃⲟⲗ ⲛⲟⲩⲉⲓ ⲧⲙ̄ⲡⲥⲟⲡ· ⲛⲁⲓ ⲡⲉ ⲛ̄ⲣⲁⲛ ⲛ̄ⲛⲉⲡⲣⲟⲃⲟⲗⲏ



ⲡⲁⲓ ⲡⲉ ⲡⲣⲁⲛ ⲙ̄ⲡϣⲟⲙⲛ̄ⲧ ⲙ̄ⲫⲩⲗⲁⲝ ⲟⲩⲭⲑⲉⲓⲟⲉⲁⲉⲩ ⲁⲓⲥⲉ· ⲕ̄ⲍⲁⲍ . . .
. . ⲡⲁⲓ ϩⲱⲱϥ ⲡⲉ ⲡⲣⲁⲛ ⲛ̄ⲛⲉⲡⲣⲟⲃⲟⲗⲏ ⲍⲱⲍⲁⲓⲱⲓⲱⲁⲓⲑ·
ⲑⲱⲓⲁⲱⲍⲁ· ⲓⲉⲧⲁⲍⲁⲍⲁ·
ⲭⲱⲍⲁⲙⲁⲣⲉⲍ· ⲁⲩⲱⲝⲏⲑⲁ·
ⲱⲓⲱⲥⲁⲥⲁⲟ· ⲓⲉⲥⲱⲱⲟⲑⲁ·
ⲑⲉⲱⲍⲩⲉⲓⲁ· ⲃⲏⲱⲍⲁⲍ·

ⲉⲩⲛ̄-ⲙⲛ̄ⲧⲓⲃ̄ ⲛⲁⲡⲉ ϩⲙ̄-ⲡⲧⲟⲡⲟⲥ ⲙ̄ⲡⲉⲑⲏⲥⲁⲩⲣⲟⲥ ⲛ̄ⲧⲉ-ⲡⲉϥⲧⲁⲝⲓⲥ. ⲉⲧⲉ-ⲛⲉⲓⲣⲁⲛ ⲡⲉ ⲉⲧϩⲙ̄-ⲡⲧⲟⲡⲟⲥ ⲡⲧⲟⲡⲟⲥ ⲉⲩⲙⲛ̄ⲧⲓⲃ̄ ϩⲛ̄-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁⲝⲓⲥ ⲉⲡⲉⲓⲣⲁⲛ ⲙ̄ⲙⲟⲟⲩ ⲡⲉ ⲙ̄ⲙⲛ̄ⲧⲓⲃ̄ ⲭⲱⲣⲓⲥ-ⲛⲉⲧⲛⲁϣⲱⲡⲉ ⲛ̄ϩⲏⲧⲟⲩ. ⲉⲩϣⲁⲛϩⲩⲙ⸗ⲛⲉⲩⲉ ⲉⲡⲁⲓⲱⲧ ⲉⲧⲣⲉϥϯ-ⲇⲩⲛⲁⲙⲓⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲛⲁⲩ.

p. 12. ⲛⲁⲓ ⲡⲉ ⲛ̄ⲧⲁ-ⲍⲟⲍⲱⲁⲓⲑ ⲡⲣⲟⲃⲁⲗⲉ ⲙ̄ⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲣⲉ-ⲧϭⲟⲙ ⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧϥ ⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲙ̄ⲙⲛ̄ⲧⲓⲃ̄ ⲙ̄ⲡⲣⲟⲃⲟⲗⲏ ⲉⲧⲉ-ⲛⲁⲓ ⲡⲉ ⲓⲃ̄ ⲛⲁⲡⲉ. ϩⲛ̄-ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲉⲡⲉⲓⲣⲁⲛ ⲙ̄ⲙⲟⲟⲩ ⲡⲉ ⲙ̄ⲙⲛ̄ⲧ⸗ⲥⲛⲟⲟⲩⲥ ⲕⲁⲧⲁ-ⲧⲟⲩⲓ ⲧⲟⲩⲓ ⲛ̄ⲧⲁⲝⲓⲥ ⲉⲧⲉ-ⲛⲁⲓ ⲡⲉ ⲟⲩⲉⲓ

1 MS ⲡⲙⲛⲧⲓⲃ̄; read ⲙ̄ⲙⲛ̄ⲧⲓⲃ̄.
17 MS ⲉⲩⲙⲛ̄ⲧⲓⲃ̄; read ⲉⲩⲛ̄-ⲙⲛ̄ⲧⲓⲃ̄.
20 ⲍⲟⲍⲱⲁⲓ; ⲍⲱⲍⲱⲓⲁ appears in line 8.

Library of Ruslan Khazarzar

according to each one of the *ranks*, and these are one outside the other endlessly. These are the names of the *emanations*.

9. (Jeu 4)

	These are the names of the three *watchers*: ...	
His name ...[1] Jeu	These also are the names of the *emanations*:	...
	...	...
His *character* is this:	...	...
	...	...
	...	...

And there are twelve heads in the *place* of the *treasury* of his *ranks*; that is, these names which are in each *place*; and there are twelve in each *rank* and this name is that of the twelve, *except for* those which will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

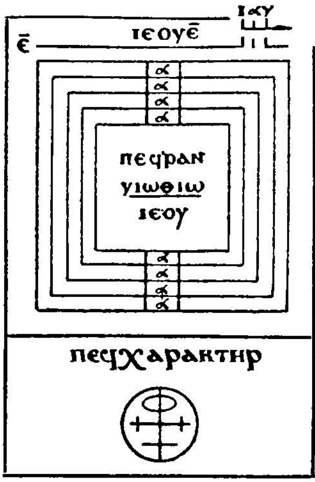
These are they which ...[1] *emanated* when the power radiated within him. He *emanated* twelve *emanations*, there being twelve heads in each *emanation*, and this name is the twelve, *according to* each one of the *ranks*. And these are one | outside the other

---

[1] (7, 18) ⲍⲱⲍⲱⲓⲁ, ⲍⲟⲍⲱⲁⲓ; see On8th9th 56 (also 84.6; 124.9-17).

Library of Ruslan Khazarzar

ⲙ̄ⲡⲃⲟⲗ ⲛⲟⲩⲉⲓ ⲧⲙ̄ⲡⲥⲟⲡ ⲭⲱⲣⲓⲥ-ⲡⲉⲩⲫⲩⲗⲁⲝ. ⲡⲣⲁⲛ ⲙ̄ⲡⲅ̄ ⲙ̄ⲫⲩⲗ ⲱⲝⲏⲓⲱⲍ· ⲟⲩⲁⲓⲉⲁⲁⲓⲱⲝ̂· ⲁⲓⲱ·



ⲛⲁⲓ ⲛⲉ ⲡⲅ̄ ⲙ̄ⲫⲩⲗⲁⲝ ⲁⲓⲉ· ⲥⲱⲁⲩ· ⲓⲟⲉⲍⲁ ⲛⲁⲓ ϩⲱⲱϥ ⲛⲉ ⲛⲉⲡⲣⲟⲃⲟⲗⲟⲟⲩⲉ. ⲓⲱⲁⲑⲏⲥⲁⲁⲍ· ⲁⲱⲥⲁⲑⲋⲱⲓⲁⲍ· ⲁⲑⲁⲙⲁⲓⲁⲱ· ⲓⲱⲍⲁⲭⲱⲉ· ⲱⲓⲉⲙⲁⲣⲁ· ⲱⲱⲱⲁⲋⲁⲍⲁⲓ· ⲁⲉⲑⲏⲓⲁⲱⲍ· ⲱⲍⲋⲭⲱⲛⲁⲓ· ⲑⲱⲣⲙⲱⲍⲁ· ⲱⲍⲙⲏⲍⲱⲍ· ⲑⲱⲓⲱⲍⲉⲓⲁ· ⲍⲁⲉⲗⲭⲱⲍⲍⲁ·

ⲉⲩⲛ-ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲛ̄ⲁⲡⲉ ϩⲙ̄-ⲡⲧⲟⲡⲟⲥ ⲡⲧⲟⲡⲟⲥ ⲛ̄ⲛⲉⲑⲏⲥⲁⲩⲣⲟⲥ ⲛ̄ⲧⲉ-ⲡⲉϥⲧⲁⲝⲓⲥ [ⲃ̄ in margin]. ⲉⲧⲉ-ⲛⲉⲓⲣⲁⲛ ⲛⲉ ⲉⲧϩⲛ̄-ⲛ̄ⲧⲟⲡⲟⲥ. ⲉⲩⲛ-ⲓⲃ̄ ϩⲛ̄-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁⲝⲓⲥ ⲉⲡⲓⲣⲁⲛ ⲙ̄ⲙⲟⲟⲩ ⲛⲉ ⲙ̄ⲡⲓⲃ̄ ⲭⲱⲣⲓⲥ-ⲡⲉⲧⲛⲁϣⲱⲡⲉ ⲛ̄ϩⲏⲧⲟⲩ. ⲉⲩϣⲁⲛϩⲩⲙⲛⲉⲩⲉ ⲉⲡⲁⲉⲓⲱⲧ ⲉⲧⲣⲉϥϯ-ⲇⲩⲛⲁⲙⲓⲥ ⲛ̄ⲟⲩⲟⲉⲓⲛ ⲛⲁⲩ.

ⲛⲁⲓ ⲛⲉ ⲛ̄ⲧⲁ-ⲓⲱⲑⲓⲱ ⲡⲣⲟⲃⲁⲗⲉ ⲙ̄ⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲣⲉ-ⲧϭⲟⲙ ⲙ̄ⲡⲁⲓⲱⲧ ⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧϥ ⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲙ̄ⲓⲃ̄ ⲙ̄ⲡⲣⲟⲃⲟⲗⲏ ⲉⲣⲉ-ⲙ̄ⲓⲃ̄ ⲛ̄ⲁⲡⲉ ϩⲛ̄-ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲉⲡⲉⲓⲣ | p. 13 ⲙ̄ⲙⲟⲟⲩ ⲛⲉ ⲙ̄ⲡⲙⲛ̄ⲧⲓⲃ̄ ⲉⲩⲛ-ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲕⲁⲧⲁ-ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲛ̄ⲛ̄ⲧⲁⲝⲓⲥ ⲉⲣⲉ-ⲟⲩⲉⲓ ⲙ̄ⲡⲃⲟⲗ ⲛ̄ⲟⲩⲉⲓ ⲧⲙ̄ⲡⲥⲟⲡ ⲭⲱⲣⲓⲥ-ⲡⲉϥⲫⲩⲗⲁⲝ. ⲡϣⲟⲙⲛ̄ⲧ ⲙ̄ⲫⲩⲗⲁⲝ ⲓⲁ̂ⲱⲏ· ⲓⲁ̂ⲁⲓ· ⲉⲁⲉ·

7 ⲩⲓⲱⲑⲓⲱ; ⲓⲱⲑⲓⲱ appears in line 19.
page 13: the leaf shows defects in the upper and lower central regions; it measures $28^1/_2 \times 17$ cms.

Library of Ruslan Khazarzar

endlessly, *except for* their *watchers*. The names of the three *watchers* are : ... ...

10. (Jeu 5)

	These are the three *watchers* :	
	... ...	
His name	These are the *emanations* :	
...	...	...
Jeu	...	...
	...	...
His *character*	...	...
	...	...
	...	...

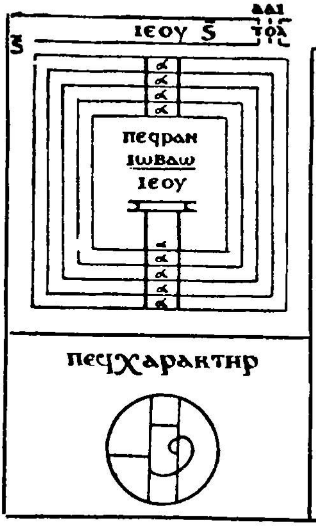
And there are twelve heads in each *place* of the *treasuries* of his *ranks*, that is, these names which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth from him when the power of my Father radiated within him. He *emanated* twelve *emanations*. There are twelve heads in each *emanation*, and this name is that of the twelve, and there are twelve *according to* each one of the *ranks*. And they are one outside the other endlessly, *except for* the *watchers*. The three *watchers*[1] ... ... |

---

[1] (28) the three watchers; Schmidt omits.

Library of Ruslan Khazarzar



ⲛⲁⲓ ⲛⲉ ⲡϣⲟⲙⲛⲧ ⲙⲉϥⲫⲩⲗⲁⲝ:

ϩⲓⲱⲁⲛⲉϩⲭⲱⲓⲁ ·
ⲏⲩⲓⲉⲁ · ⲓⲱⲁⲱⲓⲍⲁⲍⲱⲍ ·
ⲏⲓⲩⲟⲱⲟⲩⲱ · ⲁⲑⲱⲁⲙⲁⲓⲱⲝ ·
ⲃⲱⲣⲁⲑⲱⲍ · ⲍⲏⲍⲁⲱⲍⲁ ·
ⲑⲉⲱⲥⲁⲭⲱⲓ · ⲉⲱⲛⲏⲁⲥⲁⲭⲱ ·
ⲱⲛⲉⲱⲥ · ⲁⲑⲏⲣⲱⲍⲁⲥ ·
ⲟⲩⲉⲍⲁⲣⲁⲝ · ⲭⲱⲏⲍⲱⲁ ·
ⲭⲱⲛⲁⲍⲱⲣ ·

ⲉⲩⲛ-ⲙⲛⲧⲓⲃ ⲛⲁⲡⲉ ϩⲙ-ⲡⲉⲑⲏⲥⲁⲩⲣⲟⲥ ⲡⲉⲑⲏⲥⲁⲩⲣⲟⲥ ⲉⲧⲉ-ⲛⲉϥⲧⲁⲝⲓⲥ ⲛⲉ ⲉⲧⲉ-ⲛⲉⲓⲣⲁⲛ ⲛⲉ ⲉⲧϩⲛ-ⲛⲧⲟⲡⲟⲥ. ⲉⲩⲛ-ⲙⲛⲧⲓⲃ ϩⲛ-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁⲝⲓⲥ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲡⲓⲃ ⲭⲱⲣⲓⲥ-ⲛⲉⲧⲛⲁϣⲱⲡⲉ ⲛϩⲏⲧⲟⲩ ⲉⲩϣⲁⲛϩⲩⲙⲛⲉⲩⲉ ⲉⲡⲁⲓⲱⲧ ⲉⲧⲣⲉϥϯ-ⲇⲩⲛⲁⲙⲓⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲛⲁⲩ.

ⲛⲁⲓ ⲛⲉ ⲛⲧⲁ-ⲓⲱⲃⲁⲱ ⲡⲣⲟ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲛⲧⲉⲣ-ⲧϭⲟⲙ ⲙⲡⲁⲓⲱⲧ ⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧϥ ⲁϥⲡⲣ ⲉⲃⲟⲗ ⲙⲓⲃ ⲙⲡⲣⲟⲃⲟⲗⲏ. ⲉⲣⲉ-ⲓⲃ ⲛⲁⲡⲉ ϩⲛ-ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲧⲉ-ⲡⲣⲟⲃⲟⲗⲏ ⲉⲡⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲓⲃ. ⲉⲩⲛ-ⲙⲛⲧⲓⲃ ⲕⲁ-ⲧⲁ-ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲛⲛⲧⲁⲝ ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲉⲣⲉ-ⲟⲩⲉⲓ ⲙⲡⲃⲟⲗ ⲛⲟⲩⲉⲓ ⲧⲙⲡⲥⲟⲡ ⲭⲱⲣⲓⲥ-ⲛⲉⲩⲫⲩⲗⲁⲝ ⲛⲛⲉⲡⲣⲟⲃⲟⲗⲏ. ⲡⲛ ⲙⲉϥⲫⲩⲗⲁⲝ. ⲟⲩⲉⲓⲁ · ⲑⲩⲱⲉⲁ · ⲱⲍⲁⲓ ·

16 ⲛⲧⲉⲣ; read ⲛⲧⲉⲣⲉ.

Library of Ruslan Khazarzar

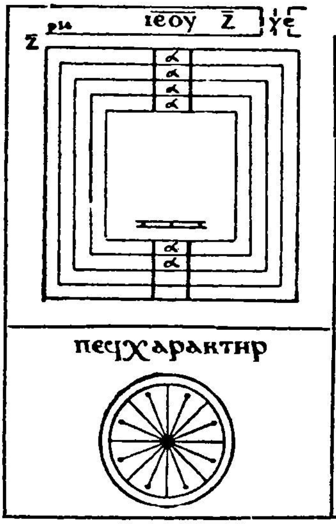
11. (Jeu 6)

	These are the three *watchers*:	
	... ...	
His name	⟨The twelve emanations⟩	
...	...	...
Jeu	...	...
	...	...
His *character*	...	...
	...	...
	...	...

And there are twelve heads in each *treasury*, that is his *ranks*, that is these names which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth from him when the power of my Father radiated within him. He *emanated* twelve *emanations*. There are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, that is these, and they are one outside the other endlessly, *except for* their *watchers* of the *emanations*. The three *watchers*: ... ... |

Library of Ruslan Khazarzar



ⲡⲩ ⲙⲫⲩⲗⲁⲝ ⲓⲱⲓⲁⲉ· ⲱⲉⲁⲓ·
ⲉⲓⲱⲁⲏⲟⲟⲩⲉ· ⲱⲍⲁⲓⲱ· ⲁ.....
ⲓⲱⲛⲁⲍⲏⲱ· ⲉⲑⲱⲏⲱⲍⲁⲓⲱⲓ·
ⲱⲛⲁⲍⲱⲉⲓ· ⲍⲡⲁⲍⲁⲭⲱⲍⲁ·
ⲏ.ⲩⲍⲉⲱⲍⲉⲓⲉ· ⲫⲱⲝⲁⲓⲉ·
ⲑⲱⲛⲁⲙⲁⲱ· ⲓⲁⲉⲓⲱⲍⲱⲩⲉ·
ⲓⲃ.ⲭⲉⲓⲥ. ⲁⲁⲉⲓⲉ· ⲁⲱⲓⲍⲏⲟⲩⲁⲓ·
ⲃⲁⲱⲭⲁⲍⲁⲓⲱ.

ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲙ-ⲡⲉ[ⲟ] ⲉⲧⲉ-ⲛⲉⲩⲧⲁⲝⲓⲥ ⲛⲉ. ⲉⲧⲉ-ⲛⲣⲁⲛ ⲛⲉ ⲉⲧϩⲛ-ⲛⲧⲟⲡⲟⲥ· ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ϩⲛ-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁⲝⲓⲥ. ⲉⲡⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲙⲛⲧⲓⲃ ⲭⲱⲣⲓⲥ-ⲛⲉⲧⲛⲁϣⲱⲡⲉ ⲛϩⲏⲧⲟⲩ ⲉⲩϣⲁⲛϩⲩⲙⲛⲉⲩⲉ ⲉⲡⲁⲓⲱⲧ ⲉⲧⲣⲉϥϯ-ⲇⲩⲛⲁⲙⲓⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲛⲁⲩ.

ⲛⲁⲓ ⲛⲉ ⲛⲧⲁ-ⲍⲓⲍⲩⲱ ⲡⲣⲟⲃⲁⲗⲉ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲛⲧⲉⲣⲉ-ⲧϭⲟⲙ ⲡⲁⲓⲱⲧ ⲃⲟⲩⲃⲟⲩ ϩⲣⲁ ⲛϩⲏⲧϥ. ⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲙⲙⲛⲧⲓⲃ ⲙⲡⲣⲟⲃⲟⲗⲏ ⲉⲩⲛ-ⲙⲛⲧⲓⲃ ⲛⲁⲡⲉ ϩⲛ-ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲧⲉⲡⲣⲟⲃⲟⲗⲏ. ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲡⲉ ⲙⲡⲓⲃ. ⲉⲩⲛ-ⲙⲛⲧⲓⲃ ⲕⲁⲧⲁ-ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲛⲛⲧⲁⲝⲓⲥ. ⲉⲣⲉ-ⲟⲩⲉⲓ ⲙⲡⲃⲟⲗ ⲛⲟⲩⲉⲓ ⲧⲙⲡⲥⲟⲡ. ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲛⲣⲁⲛ ⲛⲛⲉⲡⲣⲟ-

11 MS ⲛⲉⲩⲧⲁⲝⲓⲥ. read ⲛⲉϥⲧⲁⲝⲓⲥ.
17 MS ⲧϭⲟⲙ ⲡⲁⲓⲱⲧ ; read ⲧϭⲟⲙ ⲙⲡⲁⲓⲱⲧ. ⲧ inserted above ⲱ in ⲡⲁⲓⲱⲧ. MS ϩⲣⲁ ⲛϩⲏⲧϥ; read ϩⲣⲁⲓ ⲛϩⲏⲧϥ.

Library of Ruslan Khazarzar

12. (Jeu 7)

The three *watchers*:

... ...

⟨The twelve emanations⟩

... ...

... ...

... ...

... ...

His *character* ... ...

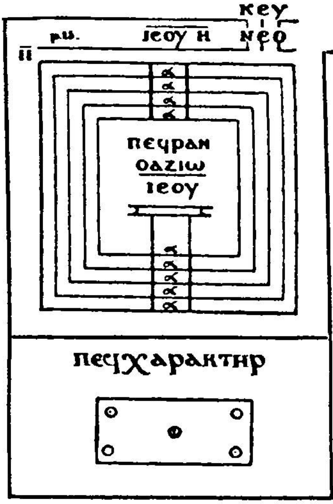
... ...

And there are twelve heads in the *treasury*, that is his *ranks*, that is the names which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, and they are one outside the other endlessly. These are the names of the *emanations*, | *except for* their *watchers*.

Library of Ruslan Khazarzar

ⲃⲟⲗⲟⲟⲩⲉ ⲭⲱⲣⲓⲥ-ⲡⲉⲩⲫⲩⲗⲁⲝ. ⲡⲩ ⲙ̄ⲫⲩⲗⲁⲝ. ⲛⲁⲍⲁ. ⲓⲟⲩⲉⲁⲓ. ⲉⲏⲱⲓⲕ.



ⲛⲁⲓ ⲛⲉ ⲛⲣⲁⲛ ⲛ̄ⲛⲉⲡⲣⲟⲃⲟⲗⲟⲟⲩⲉ ⲭⲱⲣⲓⲥ-ⲡⲉⲩⲫⲩⲗⲁⲝ. ⲡⲩ ⲙ̄ⲫⲩⲗ ⲱⲟⲉⲉⲁⲥ· ⲱⲉⲉⲏ· ⲡⲉⲫⲁⲱ· ⲁⲱⲭⲱⲫⲱⲍⲁⲉ· ⲑⲉⲉⲓⲟⲍⲁⲫⲉ· ⲃⲫⲏⲱⲫⲱⲫⲏⲱⲍ· ⲯⲩⲭⲱⲃⲱⲁⲉⲓ· ⲑⲁⲉⲓⲉⲱⲁ· ⲩⲱⲫⲱⲍⲉⲓⲉ· ⲙⲟⲉⲓⲉⲍⲉⲁ· ⲟⲩⲉⲓⲉⲁⲓⲍ· ⲟⲩⲉⲁⲏⲉ· ⲯⲱⲓⲉⲁⲓ· ⲉⲓⲏⲍⲁⲫⲁⲱ· ⲑⲱⲣⲓⲱⲍⲟ.

ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲙ-ⲡⲉϥⲑⲏⲥⲁⲩⲣⲟⲥ ⲉⲧⲉ-ⲛⲉϥⲧⲁⲝⲓⲥ ⲛⲉ. ⲉⲧⲉ-ⲛⲣⲁⲛ ⲛⲉ ⲉⲧϩⲛ-ⲛⲧⲟⲡⲟⲥ. ⲉⲩⲛ-ⲙⲛⲧⲓⲃ ϩⲛ-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁⲝⲓⲥ ⲉⲡⲉⲓⲣⲁⲛ ⲙ̄ⲙⲟⲟⲩ ⲛⲉ ⲙ̄ⲡⲓⲃ ⲭⲱⲣⲓⲥ-ⲛⲉⲧⲛⲁϣⲱⲡⲉ ⲛϩⲏⲧⲟⲩ ⲉⲩϣⲁⲛϩⲩⲙⲛⲉⲩⲉ ⲉϩⲟⲩⲛ ⲉⲡⲁⲓⲱⲧ ⲉⲧⲣⲉϥϯ-ⲁⲩⲛⲁⲙⲓⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲛⲁⲩ.

ⲛⲁⲓ ⲛⲉ ⲛⲧⲁ- ⲟⲁⲍⲓⲱ ⲡⲣⲟⲃⲁⲗⲉ ⲙ̄ⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲛⲧⲉⲣⲉ-ⲧⲉⲟⲙ ⲙ̄ⲡⲁⲓⲱⲧ ⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧϥ. ⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲙ̄ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲙ̄ⲡⲣⲟⲃⲟⲗ ⲉⲩⲛ-ⲙⲛⲧⲓⲃ ⲛⲁⲡⲉ ϩⲛ-ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲉⲡⲉⲓⲣⲁⲛ ⲙ̄ⲙⲟⲟⲩ ⲡⲉ ⲙ̄ⲡⲓⲃ ⲉⲩⲛ-ⲙⲛⲧⲓⲃ ⲕⲁⲧⲁ-ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲛⲛⲧⲁⲝⲓⲥ. ⲉⲣⲉ-ⲟⲩⲉⲓ ⲙ̄ⲡⲃⲟⲗ ⲛⲟⲩⲉⲓ ⲧⲙ̄ⲡⲥⲟⲡ. ⲡⲣⲁⲛ ⲙ̄ⲡϣⲟⲙⲛⲧ ⲙ̄ⲫⲩⲗⲁⲝ ⲟⲁⲍⲫⲩⲉ. ⲱⲉⲍⲏⲁⲓ. ⲁⲑⲁⲕⲉⲓ.

---

4 page 15: the leaf is preserved as a whole, but with some central defects; it measures 28 × 17 cms.

Library of Ruslan Khazarzar

The three *watchers* : ... ...

13. (Jeu 8)

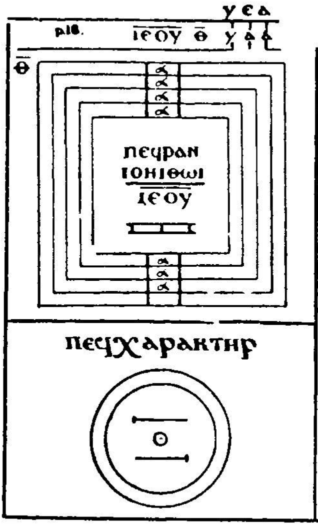
	These are the names of the *emanations*, *except for* their *watchers*.	
His name	The three *watchers*:	...
...	...	...
Jeu	...	...
	...	...
	...	...
	...	...
	...	...
His *character*	...	...

And there are twelve heads in his *treasury*, that is his *ranks*, that is the names which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth, when the power of my Father radiated within him. He emanated twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks* and they are one outside the other endlessly. The name of the three *watchers* : ... ... |

45

Library of Ruslan Khazarzar



ⲡⲁⲓ ⲡⲉ ⲡⲣⲁⲛ ⲙⲡⲅ̅ ⲙⲫⲩⲗ̅ ⲉⲓⲉ̄ⲁⲉ. ⲱⲉ̄ⲉⲓⲁ. ⲑⲓⲉⲅ̅ⲭⲱⲛ. ⲡⲁⲓ ⲡⲉ ⲡⲣⲁⲛ ⲛⲛⲉⲡⲣⲟⲃⲟⲗ̅ ⲭⲱⲣⲓⲥ-ⲛⲉⲩⲫⲩⲗⲁⲝ.

ⲩⲱⲍⲁⲉⲓⲉ· ⲑⲱⲛⲏⲍⲉⲏⲁ·
ⲁⲭⲱⲃⲓⲟⲓⲡⲱⲍⲁ· ⲁⲫⲩⲟⲍⲁⲉ·
ⲱⲍⲁⲱⲉ· ⲑⲱⲍⲏⲉⲓⲉ·
ⲉⲓⲉⲟⲩ· ⲉⲍⲩⲯⲟⲭⲱⲛⲍⲁ·
ⲡⲁⲣⲁⲡⲏⲍⲁⲱ· ⲃⲟⲣⲏⲍⲁⲍⲉⲓ·
ⲅⲱⲍⲁⲍⲉⲉⲉⲓ· ⲉⲓⲟⲫⲩⲍⲁ·

ⲉⲩⲛ-ⲙⲛⲧⲓⲃ ⲛⲁⲡⲉ ϩⲙ-ⲡⲧⲟⲡⲟⲥ ⲡⲧⲟⲡⲟⲥ ⲉⲧⲉ-ⲛⲉϥⲧⲁⲝⲓⲥ ⲛⲉ. ⲉⲧⲉ-ⲡⲣⲁⲛ ⲡⲉ ⲉⲧϩⲛ-ⲛⲧⲟⲡⲟⲥ. ⲉⲩⲛ-ⲙⲛⲧⲓⲃ ϩⲛ-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁⲝⲓⲥ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲡⲉ ⲙⲡⲙⲛⲧⲓⲃ ⲭⲱⲣⲓⲥ-ⲛⲉⲧⲛⲁϣⲱⲡⲉ ⲛϭϩⲏⲧⲟⲩ. ⲉⲩϣⲁⲛϩ ⲉⲡⲁⲓⲱⲧ ⲉⲧⲣⲉϥϯ-ⲇⲩⲛⲁⲙⲓⲥ ⲛⲟⲩⲟⲓⲛ ⲛⲁⲩ.

ⲡⲁⲓ ⲡⲉ ⲛⲧⲁ-ⲓⲱⲛⲓⲑⲱⲓ ⲡⲣⲟⲃⲁⲗⲉ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ. ⲛⲧⲉⲣⲉ-ⲧϭⲟⲙ ⲙⲡⲁⲓⲱⲧ ⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧϥ. ⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲙⲓⲃ ⲙⲡⲣⲟⲃⲟⲗⲏ. ⲉⲩⲛ-ⲙⲛⲧⲓⲃ ⲛⲁⲡⲉ ϩⲛ-ⲧⲉⲡⲣⲟⲃⲟⲗ̅ ⲧⲉⲡⲣⲟⲃⲟⲗⲏ. ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲡⲉ ⲙⲡⲓⲃ. ⲉⲩⲛ-ⲙⲛⲧⲓⲃ ⲕⲁⲧⲁ-ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲛⲛⲧⲁⲝⲓⲥ ⲉⲣⲉ-ⲟⲩⲉⲓ ⲕⲱⲧⲉ ⲉⲟⲩⲉⲓ ⲧⲙⲡⲥⲟⲡ. ⲡⲅ̅ ⲙⲫⲩⲗⲁⲝ ⲉⲓⲍ̄ⲁⲱ. ⲉⲓⲍⲁⲏ̄. ⲑⲱⲓⲉⲓⲗ.

16 MS ⲛϭϩⲏⲧⲟⲩ; read ⲛϩⲏⲧⲟⲩ.

Library of Ruslan Khazarzar

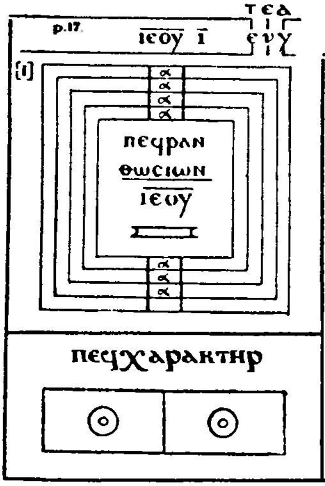
14. (Jeu 9)

	These are the names of the three *watchers*: ... ...
His name ... Jeu	These are the names of the *emanations*, *except for* their *watchers*:
	... ...
	... ...
	... ...
His *character*	... ...
	... ...
	... ...

And there are twelve heads in each *place*, that is his *ranks*, that is the names which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, and one surrounds the other endlessly. The three *watchers*: ... ... |

Library of Ruslan Khazarzar



ⲡⲉ ⲙⲫⲩⲗⲁⲝ ⲱⲩⲥⲁⲭⲏⲉ· ⲥⲁⲱⲥⲉ· ⲉⲁⲟⲉϩⲉ·

ⲧⲁⲱⲍⲁⲉⲓⲉ· ⲭⲱⲍⲁⲉⲓⲉ·
ⲡⲁⲥⲁⲭⲱⲍⲁⲉ· ⲧϩⲁⲍⲁⲍⲉⲍⲓⲉⲱ·
ⲱⲉⲍⲁⲓⲟ· ⲟⲱⲉⲑϩⲓⲉ·
ⲍⲏⲍⲉⲱⲍ· ⲍⲱⲍⲉⲓⲉ·
ⲯⲉⲱⲭⲁⲉⲓ· ⲍⲉⲱⲍⲁⲉⲓⲟ·
ⲁⲉⲱⲏⲓⲉⲉ· ⲏⲓⲉⲟⲩⲉ·

ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲙ-ⲡⲧⲟⲡⲟⲥ ⲡⲧⲟⲡⲟⲥ ⲉⲧⲉ-ⲛⲉϥⲧⲁⲝⲓⲥ ⲛⲉ. ⲉⲧⲉ-ⲛⲣⲁⲛ ⲛⲉ ⲉⲧϩⲛ-ⲛⲧⲟⲡⲟⲥ. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ϩⲛ-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁⲝⲓⲥ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲡⲓⲃ̄ ⲭⲱⲣⲓⲥ-ⲛⲉⲧⲛⲁϣⲱⲡⲉ ⲛϩⲏⲧⲟⲩ. ⲉⲩϣⲁⲛϩⲩⲙⲛⲉⲩⲉ ⲉⲡⲁⲓⲱⲧ ⲉⲧⲣⲉϥϯ-ⲇⲩⲛⲁⲙⲓⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲛⲁⲩ.

ⲛⲁⲓ ⲛⲉ ⲛⲧⲁ-ⲑⲓϩⲥⲓⲱⲛ ⲡⲣⲟⲃⲁⲗⲉ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ. ⲛⲧⲉⲣⲉ-ⲧϭⲟⲙ ⲙⲡⲁⲓⲱⲧ ⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧϥ. ⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲙⲙⲛⲧⲓⲃ̄ ⲙⲡⲣⲟⲃⲟⲗⲏ. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲙⲡⲣⲟⲃⲟⲗⲏ ϩⲛ-ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲡⲙⲛⲧⲥⲛⲟⲟⲩⲥ. ⲉⲩⲛ-ⲙⲛⲧⲓⲃ̄ ⲕⲁⲧⲁ-ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲛⲛⲧⲁⲝⲓⲥ. ⲉⲣⲉ-ⲟⲩⲉⲓ ⲕⲱⲧⲉ ⲉⲟⲩⲉⲓ ⲧⲙⲛⲥⲟⲡ ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲛⲉⲩⲣⲁⲛ ⲭⲱⲣⲓⲥ-ⲛⲉⲩⲫⲩⲗⲁⲝ. ⲡϣⲟⲙⲛⲧ ⲙⲫⲩⲗⲁⲝ ⲑⲏⲥⲁⲓϩⲉ· ⲏⲥⲁⲉ· ⲭⲁⲣⲥⲁⲥⲁ·

1 page 17: the leaf is preserved as a whole, but with numerous defects; it measures 28½ × 17 cms.
17 MS ⲑⲓⲥⲓⲱⲛ; ⲑⲱⲥⲓⲱⲛ written above.
20 MS ⲙⲡⲣⲟⲃⲟⲗⲏ ϩⲛ-; read ⲛⲁⲡⲉ ϩⲛ-.

Library of Ruslan Khazarzar

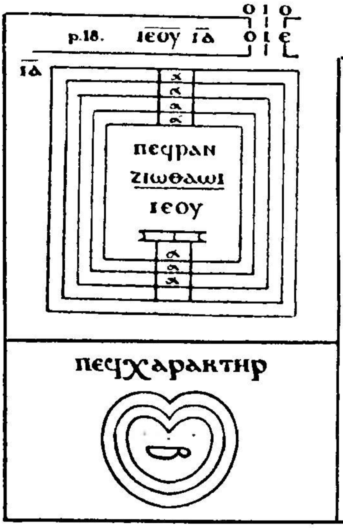
15. (Jeu 10)

	The three *watchers*:	
His name	... ...	
...	⟨The twelve emanations⟩:	
Jeu	...	...
	...	...
	...	...
His *character*	...	...
	...	...
	...	...

And there are twelve heads in each *place*, that is his *ranks*, that is the names which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, and one surrounds the other endlessly, these being their names, *except for* their *watchers*. The three *watchers*: ... ... |

Library of Ruslan Khazarzar



ⲡϣⲟⲙⲛⲧ ⲙⲫⲩⲗⲁⲝ ⲟⲩⲱⲱⲍⲉⲓ· ⲩⲱⲥⲁ· ⲓⲁϩⲉϩ· ⲙⲡⲣⲟⲃⲟⲗⲏ ⲓⲃ.

ⲉⲓⲍⲏⲧⲁⲉⲉⲓⲁ·
ⲟⲩⲉⲓⲉⲱⲟⲩⲉⲁ·
ⲟⲩⲉⲱⲓⲍ· ⲓⲉⲁⲑⲉⲍⲁⲍⲉⲓⲍⲁ·
ⲍⲉⲓⲉⲁ· ⲉⲱⲓⲍⲁⲍ· ⲱⲓⲉⲁⲓⲉⲍ·
ⲑⲱⲓⲉⲍⲁⲍ· ⲟϩⲍⲱⲍⲱⲁ·
ⲉⲓⲍⲁⲉⲁⲓ· ⲑⲱⲉⲓⲁⲉⲯⲁ·
ⲑⲉⲍⲱⲁⲓ·

ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲙ-ⲡⲉϥⲑⲏⲥⲁⲩⲣⲟⲥ ⲉⲧⲉ-ⲛⲉϥⲧⲁⲝⲓⲥ ⲛⲉ. ⲉⲧⲉ-ⲛⲣⲁⲛ ⲛⲉ ⲛⲁⲓ ⲉⲧϩⲛ-ⲛⲧⲟⲡⲟⲥ. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ϩⲛ-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁⲝⲓⲥ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲡⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲭⲱⲣⲓⲥ-ⲛⲉⲧⲛⲁϣⲱⲡⲉ ⲛϩⲏⲧⲟⲩ ⲉⲩϣⲁⲛϩⲩⲙⲛⲉⲩⲉ ⲉⲡⲁⲓⲱⲧ ⲉⲧⲣⲉϥϯ-ⲇⲩⲛⲁⲙⲓⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲛⲁⲩ.

ⲛⲁⲓ ⲛⲉ ⲛⲧⲁ-ⲍⲓⲱⲑⲁⲱⲓ ⲡⲣⲟⲃⲁⲗⲉ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲛⲧⲉⲣⲉ-ⲧϭⲟⲙ ⲙⲡⲁⲓⲱⲧ ⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧϥ· ⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲙⲙⲛⲧⲓⲃ ⲙⲡⲣⲟⲃⲟⲗⲏ. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲛ-ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲡⲙⲙⲛⲧⲓⲃ. ⲉⲩⲛ-ⲙⲛⲧⲓⲃ ⲕⲁⲧⲁ-ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲛⲛⲧⲁⲝⲓⲥ ⲉⲣⲉ-ⲟⲩⲉⲓ ⲙⲡⲃⲟⲗ ⲛⲟⲩⲉⲓ ⲧⲙⲡⲥⲟⲡ. ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲛⲉⲩⲣⲁⲛ ⲭⲱⲣⲓⲥ-ⲛⲉⲩⲫⲩⲗⲁⲝ. ⲡⲅ ⲙⲫⲩⲗⲁⲝ ⲛⲱⲱⲉⲓⲉⲁ. ⲱⲛⲓⲁ· ⲁⲩⲍⲉⲓⲉ·

4, 5 MS ⲙⲡⲣⲟⲃⲟⲗⲏ ⲓⲃ; read ⲓⲃ ⲙⲡⲣⲟⲃⲟⲗⲏ.

13 in the MS henceforth the section below the diagram is written in two columns, of which the right hand one is to be read before the left.

Library of Ruslan Khazarzar

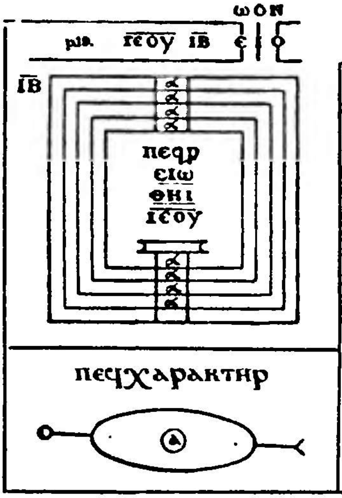
16. (Jeu 11)

	The three *watchers*:		
His name	...	...	...
...	The twelve *emanations*:		
Jeu	...		
	...		...
	...	...	...
	...		...
	...		...
His *character*:	...		
	...		

And there are twelve heads in his *treasury*, that is his *ranks*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, and they are one outside the other endlessly, these being their names, *except for* their *watchers*. The three *watchers*: ... ... |

Library of Ruslan Khazarzar



ⲡϣⲟⲙⲛⲧ ⲙ̄ⲫⲩⲗⲁⲝ
ⲱⲓⲉ̄ⲁⲓ· ⲍⲓⲱⲩⲓⲉ· ⲟⲍⲏⲓⲉⲥ·
ⲡⲓ̄ⲃ̄ ⲙ̄ⲡⲣⲟⲃⲟⲗⲏ
ⲏⲍⲏⲍⲱⲓⲁ· ⲱⲓⲉⲍⲁⲓⲉ·
ⲁⲓⲉⲍⲁⲓⲉⲥ· ⲟⲓⲉⲍⲁⲍⲉⲓ·
ⲑⲱⲓⲉⲍⲁⲓⲉ· ⲱⲍⲱⲍⲱⲍⲓ·
ⲍⲁⲍⲁⲍⲱⲓ· ⲍⲏⲉⲱⲍⲉ·
ⲁⲁⲱⲍⲓⲍⲁ· ⲱⲍⲱⲍⲉⲁⲓ·
ⲍⲉⲍⲏⲁⲓⲱⲏ· ⲍⲉⲍⲏⲱ·

ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲙ-ⲡⲉϥⲑⲏⲥⲁⲩⲣⲟⲥ. ⲉⲧⲉ-ⲛⲉϥⲧⲁⲝⲓⲥ ⲛⲉ. ⲉⲧⲉ-ⲛⲣⲁⲛ ⲛⲉ ⲉⲧϩⲛ-ⲛⲧⲟⲡⲟⲥ. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ϩⲛ-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁⲝⲓⲥ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲡⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲭⲱⲣⲓⲥ-ⲛⲉⲧⲛⲁϣⲱⲡⲉ ⲛϩⲏⲧⲟⲩ ⲉⲩϣⲁⲛϩⲩⲙⲛⲉⲩⲉ ⲉⲡⲁⲓⲱⲧ ⲉⲧⲣⲉϥϯ-ⲇⲩⲛⲁⲙⲓⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲛⲁⲩ.

ⲛⲁⲓ ⲛⲉ ⲛⲧⲁ-ⲉⲓⲱⲑⲏⲓ ⲡⲣⲟⲃⲁⲗⲉ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲛⲧⲉⲣⲉ-ⲧϭⲟⲙ ⲙⲡⲁⲓⲱⲧ ⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧϥ. ⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲙⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲙⲡⲣⲟⲃⲟⲗⲏ. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲛ-ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲡⲙⲛⲧⲓ̄ⲃ̄. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲕⲁⲧⲁ-ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲛⲛⲧⲁⲝⲓⲥ ⲉⲣⲉ-ⲟⲩⲉⲓ ⲙⲡⲃⲟⲗ ⲛⲟⲩⲉⲓ ⲧⲙⲡⲥⲟⲡ ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲛⲉⲩⲣⲁⲛ ⲭⲱⲣⲓⲥ-ⲛⲉⲩⲫⲩⲗⲁⲝ. ⲡⲅ̄ ⲙⲫⲩⲗⲁⲝ ⲑⲣⲏⲉ̄ⲏⲗ· ⲍ̄ⲍⲁⲍⲁⲓ· ⲏⲟⲓⲍ̄ⲁⲍ.

2 page 19: the upper and lower left hand parts of the leaf are missing and there are many defects; it measures 27½ × 17 cms.

12 ⲉⲩⲛ-; MS ⲩ inserted above.

Library of Ruslan Khazarzar

17. (Jeu 12)

	The three *watchers*:		
His name	...	...	...
...	The twelve *emanations*:		
Jeu	...		...
	...		...
	...		...
His *character*:	...		...
	...		...
	...		...

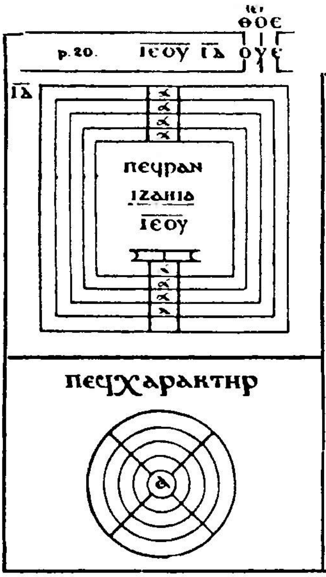
And there are twelve heads in his *treasury*, that is his *ranks*, that is the names which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, and they are one outside the other endlessly, these being their names, *except for* their *watchers*. The three *watchers*[1] ... ... |

---

[1] (27) the three watchers; Schmidt omits.

Library of Ruslan Khazarzar



ⲡϣⲟⲙⲛⲧ ⲙⲫⲩⲗⲁⲝ
ⲑⲱⲣ̊ⲁⲍⲁ· ⲉⲓⲉⲁⲍ̅·
ⲉⲁⲍ̊ⲁ· ⲡⲓⲃ̅ ⲙⲡⲣⲟⲃⲟⲗⲏ
ⲡⲣⲱⲁⲍⲁⲓⲉ· ⲍⲁ...ⲭ?ⲱⲁ·
ⲁⲡⲁⲱⲍⲁⲍ·
ⲱⲍⲁⲍⲁⲓⲉⲍⲟⲩⲍⲁⲉ·
ⲍⲱⲫⲱⲍⲁ· ⲫⲩⲍⲁⲥⲁ·
ⲩⲱⲫⲱⲍⲁⲥ· ⲑⲱⲫⲱⲍⲁ·
ⲉⲓⲍⲫⲓⲱⲓⲁ· ⲟⲩⲉⲍⲩⲱ·
ⲑⲉⲍⲉⲁⲍⲁ· ⲃⲁⲥⲁⲍⲁⲍ.

ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲙ-ⲡⲉϥⲑⲏⲥⲁⲩⲣⲟⲥ ⲉⲧⲉ-ⲛⲉϥⲧⲁⲝⲓⲥ ⲛⲉ. ⲉⲧⲉ-ⲛⲣⲁⲛ ⲛⲉ ⲛⲁⲓ ⲉⲧϩⲛ-ⲛⲧⲟⲡⲟⲥ. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ϩⲛ-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁⲝⲓⲥ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲭⲱⲣⲓⲥ-ⲡⲉⲧⲛⲁϣⲱⲡⲉ ⲛϩⲏⲧⲟⲩ ⲉⲩϣⲁⲛϩⲩⲙⲛⲉⲩⲉ ⲉⲡⲁⲓⲱⲧ ⲉⲧⲣⲉϥϯ-ⲇⲩⲛⲁⲙⲓⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲛⲁⲩ.

ⲛⲁⲓ ⲛⲉ ⲛⲧⲁ-ⲓⲍⲁⲏⲓⲁ ⲉⲛⲧⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲛⲧⲉⲣⲉ-ⲧϭⲟⲙ ⲙⲡⲁⲓⲱⲧ ⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧϥ. ⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲙⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲙⲡⲣⲟⲃⲟⲗⲏ. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲛ-ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲡⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲕⲁⲧⲁ-ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲛⲛⲧⲁⲝⲓⲥ ⲉⲣⲉ-ⲟⲩⲉⲓ ⲙⲡⲃⲟⲗ ⲛⲟⲩⲉⲓ ⲧⲙⲡⲥⲟⲡ ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲛⲉⲩⲣⲁⲛ ⲭⲱⲣⲓⲥ-ⲛⲉⲩⲫⲩⲗⲁⲝ. ⲡⲅ̅ ⲙⲫⲩⲗⲁⲝ ⲩⲱⲝ̇ⲁⲓ· ⲉⲓⲝⲁⲍⲁ· ⲉⲓⲉⲟⲩⲉ·

15 MS: the words ⲛⲉ ⲙⲡⲙⲛⲧⲥⲛⲟⲟⲩⲥ are omitted after ⲙⲙⲟⲟⲩ.

Library of Ruslan Khazarzar

18. (Jeu 14)[1]

	The three *watchers*:
His name	... ...
...	The twelve *emanations*:
Jeu	... ...
	...
	... ...
His *character*:	... ...
	... ...
	... ...

...

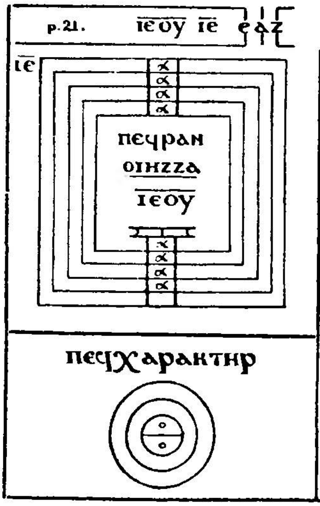
And there are twelve heads in his *treasury*, that is his *ranks*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name ⟨is that of the twelve⟩, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, and they are one outside the other endlessly, these being their names, *except for* their *watchers*. The three *watchers*: ... ... |

---

[1] (1) MS Jeu 13 omitted.

Library of Ruslan Khazarzar



ⲡⲅ̅ ⲙ̅ⲫⲩⲗⲁⲝ ⲛⲁⲉⲓⲉⲟ·
ⲁⲓⲍⲁ· ⲁⲓⲱ·
ⲓⲃ̅ ⲙ̅ⲡⲣⲟⲃⲟⲗⲏ
ⲟⲩⲉⲍⲁⲓⲧⲁ· ⲍⲏⲱⲙⲁⲉ·
ⲏⲗⲙⲱⲍⲁⲍ· ⲁⲉⲩⲍⲱⲍⲁⲓⲉ·
ⲱⲍⲏⲍⲏⲓ· ⲍⲏⲍⲉⲁⲓ·
ⲍⲉⲍⲍⲟⲩⲥ· ⲟⲩⲍⲟⲩⲉ· ⲉⲟⲩⲍⲟⲩⲁ·
ⲍⲱⲍⲁⲓⲉ· ⲍⲱⲱⲁⲍⲁ·
ⲱⲍⲱⲱⲁⲍⲉ·

ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲙ-ⲡⲉϥⲑⲏⲥⲁⲩⲣⲟⲥ ⲉⲧⲉ-ⲡⲉϥⲧⲁⲝⲓⲥ ⲡⲉ. ⲉⲧⲉ-ⲡⲣⲁⲛ ⲡⲉ ⲛⲁⲓ ⲉⲧϩⲛ-ⲡⲧⲟⲡⲟⲥ. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ϩⲛ-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁⲝⲓⲥ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲡⲉ ⲙⲡⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲭⲱⲣⲓⲥ-ⲡⲉⲧⲛⲁϣⲱⲡⲉ ⲛϩⲏⲧⲟⲩ ⲉⲩϣⲁⲛϩⲩⲙⲛⲉⲩⲉ ⲉⲡⲁⲓⲱⲧ ⲉⲧⲣⲉϥϯ-ⲇⲩⲛⲁⲙⲓⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲛⲁⲩ.

ⲛⲁⲓ ⲡⲉ ⲛⲧⲁ-ⲟⲓⲏⲍⲍⲁ ⲡⲣⲟⲃⲁⲗⲉ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲛⲧⲉⲣⲉ-ⲧϭⲟⲙ ⲙⲡⲁⲓⲱⲧ ⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧϥ. ⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲙⲙⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲙⲡⲣⲟⲃⲟⲗⲏ. ⲉⲩⲛ-ⲙⲛⲧⲓⲃ̅ ⲛⲡⲣⲟⲃⲟⲗⲏ ⲛⲁⲡⲉ ϩⲛ-ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲡⲉ ⲙⲡⲓⲃ̅. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲕⲁⲧⲁ-ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲛⲛⲧⲁⲝⲓⲥ ⲉⲣⲉ-ⲟⲩⲉⲓ ⲙⲡⲃⲟⲗ ⲛⲟⲩⲉⲓ ⲧⲙⲛⲥⲟⲡ. ⲉⲧⲉ-ⲛⲁⲓ ⲡⲉ ⲡⲉⲩⲣⲁⲛ ⲭⲱⲣⲓⲥ-ⲡⲉⲩⲫⲩⲗⲁⲝ. ⲡⲅ̅ ⲙ̅ⲫⲩⲗⲁⲝ ⲛⲁⲱⲝⲁⲓⲉ· ⲱⲁⲍ· ⲉⲧⲁⲍⲉⲓ·

---

1 page 21 : the left side of the leaf is missing; the remainder measures 28 × 9½ cms.

18 MS ⲛⲡⲣⲟⲃⲟⲗⲏ expunged.

Library of Ruslan Khazarzar

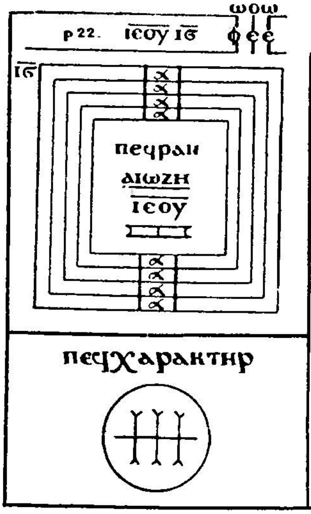
19. (Jeu 15)

	The three *watchers*:		
His name	...	...	...
...	Twelve *emanations*:		
Jeu	...		...
	...		...
	...		...
	...	...	...
His *character*	...		...
	...		

And there are twelve heads in his *treasury*, that is his *ranks*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, and they are one outside the other endlessly, these being their names, *except for* their *watchers*. The three *watchers*: ... ... |

Library of Ruslan Khazarzar



ⲡϣⲟⲙⲛⲧ ⲙⲫⲩⲗⲁⲝ
ⲱ̊ⲫⲩⲍⲁⲓ· ⲝⲁⲓⲉ·
ⲫⲩⲝⲁⲓⲍⲁⲓ· ⲡⲓⲃ̄
ⲙⲡⲣⲟⲃⲟⲗⲏ
ⲟⲍⲍⲁⲍⲏⲓⲁ·
ⲉⲓⲁⲍⲁⲍⲱⲁⲓ·
ⲉⲓⲁⲍⲱⲱⲱⲁⲓ· ⲱⲍⲁⲓⲉⲱⲁⲉ·
ⲱⲝⲁⲓⲁⲉ· ⲑⲱⲝⲁⲓⲉⲁ·
ⲱⲫⲱⲝⲁⲍⲁⲍ· ⲁⲍⲉⲍⲁⲓ·
ⲟⲩⲉⲁⲥⲍⲁ· ⲱⲟⲩⲉⲝⲁⲓ·
ⲫⲱⲍⲁⲍⲱ· ⲍⲱⲍⲁⲭⲱⲍ·

ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲙ-ⲡⲧⲟⲡⲟⲥ ⲡⲧⲟⲡⲟⲥ ⲙⲡⲉϥ[ⲟ] ⲉⲧⲉ-ⲡⲣⲁⲛ ⲡⲉ ⲡⲁⲓ ⲉⲧϩⲛ-ⲛⲧⲟⲡⲟⲥ. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ϩⲛ-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁⲝⲓⲥ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲡⲉ ⲙⲡⲓⲃ̄ ⲭⲱⲣⲓⲥ-ⲡⲉⲧⲛⲁϣⲱⲡⲉ ⲛϩⲏⲧⲟⲩ ⲉⲩϣⲁⲛϩⲩⲙⲛⲉⲩⲉ ⲉⲡⲁⲓⲱⲧ ⲉⲧⲣⲉϥϯ-ⲇⲩⲛⲁⲙⲓⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲛⲁⲩ.

ⲡⲁⲓ ⲡⲉ ⲛⲧⲁ-ⲁⲓⲱⲍⲏ ⲡⲣⲟⲃⲁⲗⲉ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲛⲧⲉⲣⲉ-ⲧϭⲟⲙ ⲙⲡⲁⲓⲱⲧ ⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧϥ. ⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲙⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲙⲡⲣⲟⲃⲟⲗⲏ. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲛ-ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲡⲉ ⲛⲡⲓⲃ̄. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲕⲁⲧⲁ-ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲛⲛⲧⲁⲝⲓⲥ ⲉⲣⲉ-ⲟⲩⲉⲓ ⲙⲡⲃⲟⲗ ⲛⲟⲩⲉⲓ ⲧⲙⲡⲥⲟⲡ. ⲉⲧⲉ-ⲛⲁⲓ ⲡⲉ ⲛⲉⲩⲣⲁⲛ ⲭⲱⲣⲓⲥ-ⲡⲉⲩⲫⲩⲗⲁⲝ. ⲡⲅ̄ ⲙⲫⲩⲗⲁⲝ ⲱⲓⲁⲝⲁⲁ· ⲁⲍⲁⲍ· ⲁⲍ\ⲉ/ⲁⲍⲏ·

16 ⲙⲡⲓⲃ̄; MS ⲓ inserted above.
22 MS ⲛⲡⲓⲃ̄; read ⲙⲡⲓⲃ̄.

Library of Ruslan Khazarzar

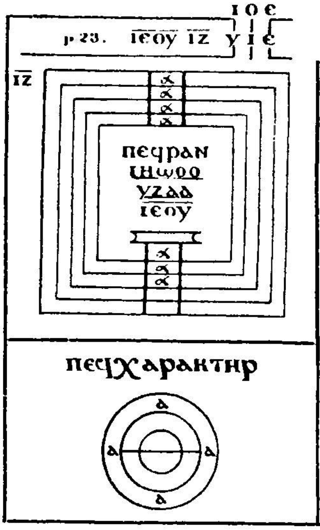
20. (Jeu 16)

	The three *watchers*:
His name	... ...
...	The twelve *emanations*:
Jeu	...
	...
	... ...
	... ...
His *character*:	... ...
	... ...
	... ...

And there are twelve heads in each *place* of his *treasury*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, and they are one outside the other endlessly, these being their names, *except for* their *watchers*. The three *watchers*: ... ... |

Library of Ruslan Khazarzar



ⲡϣⲟⲙⲛⲧ ⲙ̄ⲫⲩⲗⲁⲝ
ⲫⲱⲍⲁ ζ?(ε)· ⲱⲓⲱⲍⲁ· ⲝⲁⲑⲱⲝⲁⲓ·
ⲡⲓⲃ ⲙ̄ⲡⲣⲟⲃⲟⲗⲏ
ⲱⲓⲁⲭⲱⲁ· ⲱⲍⲱⲍⲁⲱ·
ⲱⲍⲍⲍⲁⲏⲁ· ⲍⲁⲍⲱⲙⲁⲝⲉ·
ⲱⲍⲁⲍⲉⲱⲍ· ⲱⲫⲁⲝⲱⲍⲁ·
ⲱⲓⲉⲍⲱⲁ· ⲫⲁⲍⲱⲱⲍ·
ⲭ?ⲁⲍⲉⲍⲱⲓ· ⲍⲁⲍⲱⲓⲁ·
ⲍⲱⲍ?ⲏⲉⲓⲁ· ⲍⲱⲍⲁⲫⲁⲍⲓ·

ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲙ-ⲡⲉϥ[ⲟ] ⲉⲧⲉ-ⲛⲉϥⲧⲁⲝⲓⲥ ⲛⲉ. ⲉⲧⲉ-ⲡⲣⲁⲛ ⲛⲉ ⲛⲁⲓ ⲉⲧϩⲛ-ⲛⲧⲟⲡⲟⲥ. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ϩⲛ-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁⲝⲓⲥ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲙⲛⲧⲓⲃ ⲭⲱⲣⲓⲥ-ⲛⲉⲧⲛⲁϣⲱⲡⲉ ⲛϩⲏⲧⲟⲩ ϣⲁⲛϩⲩⲙⲛⲉⲩⲉ ⲉⲡⲁⲓⲱⲧ ⲉⲧⲣⲉϥϯ-ⲇⲩⲛⲁⲙⲓⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲛⲁⲩ.

ⲛⲁⲓ ⲛⲉ ⲛⲧⲁ-ⲓⲏⲱⲟⲟⲩⲍⲁⲁ ⲡⲣⲟⲃⲁⲗⲉ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲛⲧⲉⲣⲉ-ⲧϭⲟⲙ ⲙⲡⲁⲓⲱⲧ ⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧϥ. ⲁϥⲡⲣⲟ-ⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲙⲙⲛⲧⲓⲃ ⲙⲡⲣⲟⲃⲟⲗⲏ. ⲉⲩⲛ-ⲙⲛⲧⲛⲁⲡⲉ ϩⲛ-ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲉⲡⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲡⲓⲃ. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲕⲁⲧⲁ-ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲛⲛⲧⲁⲝⲓⲥ ⲉⲣⲉ-ⲟⲩⲉⲓ ⲙⲡⲃⲟⲗ ⲛⲟⲩⲉⲓ ⲧⲙⲡⲥⲟⲡ. ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲛⲉⲩⲣⲁⲛ ⲭⲱⲣⲓⲥ-ⲛⲉⲩⲫⲩⲗⲁⲝ. ⲡϣⲟⲙⲛⲧ ⲙⲫⲩⲗⲁⲝ ⲱⲝⲏ///· ⲁⲓⲟⲧ?ⲝⲁⲓ· ⲍⲁⲍⲁⲓ·

---

2 page 23: the leaf is badly damaged and there are defects throughout the left side; it measures 28 × 17 cms.

15 MS ϣⲁⲛϩⲩⲙⲛⲉⲩⲉ; read ⲉⲩϣⲁⲛϩⲩⲙⲛⲉⲩⲉ.

19 MS ⲙⲛⲧⲛⲁⲡⲉ; read ⲙⲛⲧⲓⲃ ⲛⲁⲡⲉ.

Library of Ruslan Khazarzar

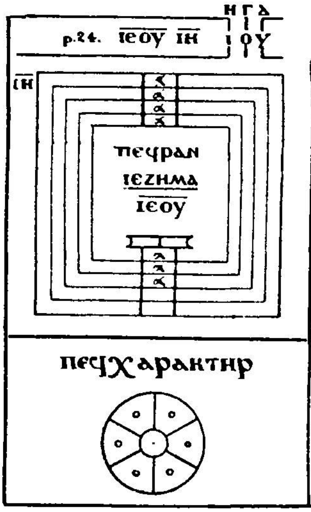
21. (Jeu 17)

	The three *watchers*	
His name	... ...	...
...	The twelve *emanations*	
Jeu	...	...
	...	...
	...	...
	...	...
His *character*	...	...
	...	...

And there are twelve heads in his *treasury*, that is his *ranks*; that is the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, and they are one outside the other endlessly, these being their names, *except for* their *watchers*. The three *watchers*: ... ... |

Library of Ruslan Khazarzar



ⲡⲅ ⲙⲫⲩⲗⲁⲝ ⲫⲱⲍⲁⲍⲁ·
ⲉⲛⲟⲓⲁⲥ· ⲏⲝⲁⲓⲥⲓ·
ⲡⲓⲃ ⲙⲡⲣⲟⲃⲟⲗⲏ
ⲁⲙⲁⲍⲱⲓⲉⲍ· ⲙⲁⲍⲁⲍⲱⲉⲩ·
ⲍⲱⲭⲁⲍⲁⲓⲉ· ⲟⲉⲓⲍⲁⲍⲏ·
ⲍⲁⲍⲱⲁⲓⲉ· ⲍⲏⲍⲍⲏⲁⲓ·
ⲱⲱⲱⲍⲁⲓ· ⲫⲱⲍⲁⲍⲱⲓ·
ⲱⲍⲱⲱⲓⲉⲍ· ⲉⲓⲍⲁⲍⲱ·
ⲟⲩⲑⲏⲍⲁⲓ· ⲑⲱⲟⲩⲍⲁⲍ.

ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲙ-ⲡⲉϥⲑⲏⲥⲁⲩⲣⲟⲥ ⲉⲧⲉ-ⲛⲉϥⲧⲁⲝⲓⲥ ⲛⲉ ⲉⲧⲉ-ⲛⲣⲁⲛ ⲛⲉ ⲛⲁⲓ ⲉⲧϩⲛ-ⲛⲧⲟⲡⲟⲥ. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ϩⲛ-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁⲝⲓⲥ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲭⲱⲣⲓⲥ-ⲛⲉⲧⲛⲁϣⲱⲡⲉ ⲛϩⲏⲧⲟⲩ ⲉⲩϣⲁⲛϩⲩⲙⲛⲉⲩⲉ ⲉⲡⲁⲓⲱⲧ ⲉⲧⲣⲉϥϯ-ⲇⲩⲛⲁⲙⲓⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲛⲁⲩ.

ⲛⲁⲓ ⲛⲉ ⲛⲧⲁ-ⲓⲉⲍⲏⲙⲁ ⲡⲣⲟⲃⲁⲗⲉ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲛⲧⲉⲣⲉ-ⲧϭⲟⲙ ⲙⲡⲁⲓⲱⲧ ⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧϥ. ⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲙⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲙⲡⲣⲟⲃⲟⲗⲏ ⲉⲩⲛ-ⲙⲛⲧⲓⲃ ⲛⲁⲡⲉ ϩⲛ-ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲡⲓⲃ. ⲉⲩⲛ-ⲙⲛⲧⲓⲃ ⲕⲁⲧⲁ-ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲛⲛⲧⲁⲝⲓⲥ ⲉⲣⲉ-ⲟⲩⲉⲓ ⲙⲡⲃⲟⲗ ⲛⲟⲩⲉⲓ ⲧⲙⲡⲥⲟⲡ. ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲛⲉⲩⲣⲁⲛ ⲭⲱⲣⲓⲥ-ⲛⲉⲩⲫⲩⲗⲁⲝ· ⲡϣⲟⲙⲛⲧ ⲙⲫⲩⲗⲁⲝ ⲟⲩⲍⲁⲃⲉ· ⲉⲍⲁⲍⲁⲓ· ⲁⲍⲏⲍⲁⲓ·

Library of Ruslan Khazarzar

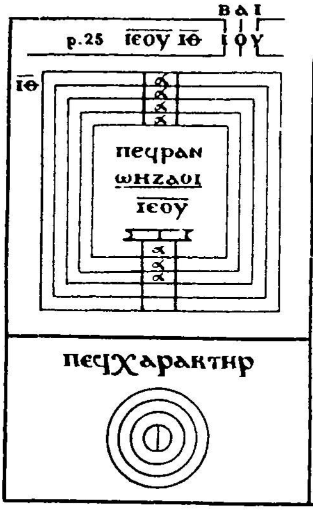
22. (Jeu 18)

	The three *watchers*		
His name	...	...	...
...	The twelve *emanations*		
Jeu	...		...
	...		...
	...		...
	...		...
His *character*	...		...
	...		...

And there are twelve heads in his *treasury*, that is his *ranks*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, and they are one outside the other endlessly, these being their names, *except for* their *watchers*. The three *watchers*: ... ... |

Library of Ruslan Khazarzar



ⲡⲅ ⲙⲫⲩⲗⲁⲝ ⲛⲁⲝⲁⲍⲁⲍ·
ⲁⲏⲝⲑⲁⲫ· ⲛⲁⲝⲁⲓⲉ·
ⲓⲃ ⲙⲡⲣⲟⲃⲟⲗⲏ

ⲑⲱⲥϩⲁϩⲍⲁⲱⲍ· ⲟⲩⲍⲁⲱⲍ·
ⲱⲉⲓⲍⲁⲁⲓ· ⲟⲩⲉⲍⲁⲍⲱⲓ·
ⲱⲍⲁⲍⲓⲏⲓⲉ· ⲱⲝⲁⲍⲁⲍⲱⲁ·
ⲑⲏⲥⲁⲩⲍⲁⲍⲱ· ⲍⲁⲩⲍⲁⲱⲍⲉⲩⲓⲁ·
ⲱⲍⲁⲓⲍⲏⲁⲓ· ⲱⲝⲁⲍⲁⲫⲱⲍⲁ·
ⲍⲩⲩⲱⲍⲁⲍ· ⲩⲟⲍⲱⲭⲁⲍⲁ.

ⲉⲩⲛ-ⲙⲛⲧⲓⲃ ⲛⲁⲡⲉ ϩⲙ-ⲡⲉϥⲑⲏⲥⲁⲩⲣⲟⲥ ⲉⲧⲉ-ⲛⲉϥⲧⲁⲝⲓⲥ ⲛⲉ ⲉⲧⲉ-ⲛⲣⲁⲛ ⲛⲉ ⲛⲁⲓ ⲉⲧϩⲛ-ⲛⲧⲟⲡⲟⲥ. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ϩⲙ-ⲡⲧⲟⲡⲟⲥ ⲡⲧⲟⲡⲟⲥ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲡⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲭⲱⲣⲓⲥ-ⲛⲉⲧⲛⲁϣⲱⲡⲉ ⲛϩⲏⲧⲟⲩ ⲉⲩϣⲁⲛϩⲩⲙⲛⲉⲩⲉ ⲉⲡⲁⲓⲱⲧ ⲉⲧⲣⲉϥϯ-ⲇⲩⲛⲁⲙⲓⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲛⲁⲩ.

ⲛⲁⲓ ⲛⲉ ⲛⲧⲁ-ⲱⲏⲍⲁⲟⲓ ⲡⲣⲟⲃⲁⲗⲉ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲛⲧⲉⲣⲉ-ⲧϭⲟⲙ ⲙⲡⲁⲓⲱⲧ ⲃⲟⲩⲃⲟⲩ ⲛϩⲣⲁⲓ ⲛϩⲏⲧϥ. ⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲙⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲙⲡⲣⲟⲃⲟⲗⲏ ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲛ-ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲡⲙⲛⲧⲥⲛⲟⲟⲩⲥ. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲕⲁⲧⲁ-ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲛⲛⲧⲁⲝⲓⲥ ⲉⲣⲉ-ⲟⲩⲉⲓ ⲕⲱⲧⲉ ⲉⲟⲩⲉⲓ ⲧⲙⲡⲥⲟⲡ ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲛⲉⲩⲣⲁⲛ ⲭⲱⲣⲓⲥ-ⲛⲉⲩⲫⲩⲗⲁⲝ. ⲡⲅ ⲙⲫⲩⲗⲁⲝ ⲥⲩⲍⲁⲉ· ⲉⲩⲑⲟⲍⲁⲓⲉ· ⲍⲁⲓⲉⲩ·

---

2 page 25: the upper part of the leaf is defective and there are numerous central defects; it measures 28 × 17 cms.

18 MS ⲛϩⲣⲁⲓ; read ϩⲣⲁⲓ.

Library of Ruslan Khazarzar

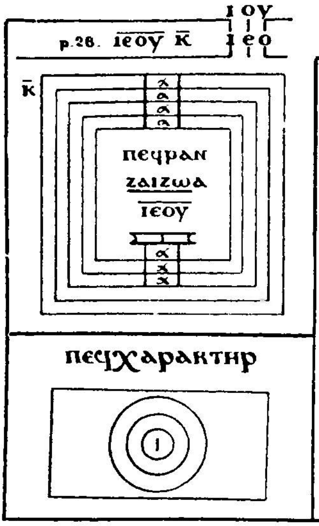
23. (Jeu 19)

	The three *watchers*
His name	... ...
...	The twelve *emanations*
Jeu	... ...
	... ...
	... ...
	... ...
His *character*	... ...
	... ...

And there are twelve heads in his *treasury*, that is his *ranks*; that is, the names are these which are in the *places*. And there are twelve in each *place*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, and one surrounds the other endlessly, these being their names, *except for* their *watchers*. The three *watchers*: ... ... |

Library of Ruslan Khazarzar



ⲡⲅ̄ ⲙⲫⲩⲗⲁⲝ ⲫⲓⲑ^{ⲉ}ⲍⲁⲓⲍⲁ· ⲩⲩ^{ⲓ}ⲝⲩⲁⲓ· ⲗⲓⲑ^{ⲟ}ⲍⲁⲍ·

ⲓⲃ̄ ⲙⲡⲣⲟⲃⲟⲗⲏ

ⲏⲗⲁⲍⲁⲍⲱⲓⲱⲓⲁ·	ⲱⲓⲍⲓⲱⲏ·
ⲍⲩⲫⲱⲥⲁⲱⲍ·	ⲍⲟⲩⲍⲁⲓⲉ·
ⲱⲩⲍⲱⲩⲉⲍ·	ⲫⲱⲍⲉⲁⲃ·
ⲯⲱⲍⲁⲫⲓ·	ⲱⲍⲁⲍⲱⲥ?·
ⲍⲱⲍⲉⲁⲯ·	ⲁⲍⲱⲍⲉⲍⲁ·
ⲍⲉⲍⲱⲓⲁⲥ·	ⲁⲍⲱⲫⲁⲁⲓ.

ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲙ-ⲡⲓⲑⲏⲥⲁⲩⲣⲟⲥ ⲡⲉ[ⲟ] ⲉⲧⲉ-ⲛⲉϥⲧⲁⲝⲓⲥ ⲛⲉ ⲉⲧⲉ-ⲛⲣⲁⲛ ⲛⲉ ⲛⲁⲓ ⲉⲧϩⲛ-ⲛⲧⲟⲡⲟⲥ. ⲉⲩⲛ-ⲙⲛⲧⲓⲃ̄ ϩⲛ-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁⲝⲓⲥ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲡⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲭⲱⲣⲓⲥ-ⲡⲉⲧⲛⲁϣⲱⲡⲉ ⲛϩⲏⲧⲟⲩ ⲉⲩϣⲁⲛϩⲩⲙⲛⲉⲩⲉ ⲉⲡⲁⲓⲱⲧ ⲉⲧⲣⲉϥϯ-ⲇⲩⲛⲁⲙⲓⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲛⲁⲩ.

ⲛⲁⲓ ⲛⲉ ⲛⲧⲛⲧⲁ-ⲍⲁⲓⲍⲱⲁ ⲡⲣⲟⲃⲁⲗⲉ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲛⲧⲉⲣⲉ-ⲧϭⲟⲙ ⲙⲡⲁⲓⲱⲧ ⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧϥ. ⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲙⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲙⲡⲣⲟⲃⲟⲗⲏ ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲛ-ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲡⲙⲛⲧⲥⲛⲟⲟⲩⲥ. ⲉⲩⲛ-ⲙⲛⲧⲓⲃ̄ ϩⲛ-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁⲝⲓⲥ ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲛⲉⲩⲣⲁⲛ ⲭⲱⲣⲓⲥ-ⲛⲉⲩⲫⲩⲗⲁⲝ. ⲡⲅ̄ ⲙⲫⲩⲗⲁⲝ ϣ^{ⲓ}ⲁⲥⲁⲉ· ⲁ?ⲍⲑ^{ⲟ}ⲱⲍⲁⲥ· ⲓⲱ^{ⲓ}ⲝⲁ·

12 ⲡⲉ[ⲟ] dittography.
17 MS ⲛⲧⲛⲧⲁ; read ⲛⲧⲁ.
22 ⲛⲉ; MS ⲛⲁⲉ, ⲁ crossed out.

Library of Ruslan Khazarzar

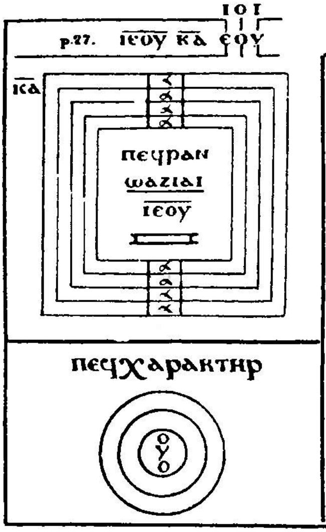
24. (Jeu 20)

	The three *watchers*		
His name	...	...	...
...	Twelve *emanations*		
Jeu	...		...
	...		...
	...		...
	...		...
His *character*	...		...
	...		...

And there are twelve heads in ⟨his⟩ *treasury*, that is his *ranks*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve emanations. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve in each *rank*, these being their names, *except for* their *watchers*. The three *watchers*: ... ... |

Library of Ruslan Khazarzar



ⲡϣⲟⲙⲛⲧ ⲙⲫⲩⲗⲁⲝ
ⲱⲍⲁⲍ· ⲉⲱⲏⲥ· ⲁⲍⲁⲓⲉⲥ·
ⲓⲃ ⲙⲡⲣⲟⲃⲟⲗⲏ
ⲍⲱⲍⲱⲍⲉⲁⲓ· ⲱⲍⲉⲁⲓⲉⲁ·
ⲍⲱⲭⲱⲍⲁⲓ· ⲱⲍⲁⲱⲍⲁ·
ⲑⲱⲍⲁⲍⲁⲝⲁⲓ· ⲱⲥ?ⲭⲱⲍⲱⲍⲁ·
ⲛⲁⲱⲍⲁⲉⲓⲁⲓ· ⲩⲍⲁⲓⲉⲱⲍ·
ⲙⲁⲣⲁⲍⲁⲍ· ⲡⲁⲓⲉⲱⲍⲁⲍⲉ·
ⲱⲍⲁⲁⲉⲍ· ⲟⲩⲉⲡⲁⲍⲁⲍ·

ⲉⲩⲛ-ⲙⲛⲧⲓⲃ ⲛⲁⲡⲉ ϩⲙ-ⲡⲉϥ[ⲟ] ⲉⲧⲉ-ⲛⲉϥⲧⲁⲝⲓⲥ ⲛⲉ ⲉⲧⲉ-ⲛⲣⲁⲛ ⲛⲉ ⲛⲁⲓ ⲉⲧϩⲛ-ⲛⲧⲟⲡⲟⲥ. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ϩⲛ-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁⲝⲓⲥ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲡⲓⲃ ⲭⲱⲣⲓⲥ-ⲛⲉⲧⲛⲁϣⲱⲡⲉ ⲛϩⲏⲧⲟⲩ ⲉⲩϣⲁⲛϩⲩⲙⲛⲉⲩⲉ ⲉⲡⲁⲓⲱⲧ ⲉⲧⲣⲉϥϯ-ⲁⲩⲛⲁⲙⲓⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲛⲁⲩ.

ⲛⲁⲓ ⲛⲉ ⲛⲧⲁ-ⲱⲁⲍⲓⲁⲓ ⲡⲣⲟⲃⲁⲗⲉ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲛⲧⲉⲣⲉ-ⲧϭⲟⲙ ⲙⲡⲁⲓⲱⲧ ⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧϥ. ⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲙⲙⲛⲧⲓⲃ ⲙⲡⲣⲟⲃⲟⲗⲏ ⲉⲩⲛ-ⲙⲛⲧⲓⲃ ⲛⲁⲡⲉ ϩⲛ-ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲡⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ϩⲛ-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁⲝⲓⲥ ⲉⲩⲛ-ⲟⲩⲉⲓ ⲙⲡⲃⲟⲗ ⲛⲟⲩⲉⲓ ⲧⲙⲡⲥⲟⲡ ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲛⲉⲩⲣⲁⲛ ⲭⲱⲣⲓⲥ-ⲛⲉⲩⲫⲩⲗⲁⲝ. ⲡϣⲟⲙⲛⲧ ⲙⲫⲩⲗⲁⲝ ⲩⲍⲱⲓ· ⲍⲱⲓⲍⲁ· ⲓⲉⲟⲍⲉϥ·

2 page 27: the upper part of the leaf is defective and there are numerous central defects; it measures 27 1/2 × 17 cms.

Library of Ruslan Khazarzar

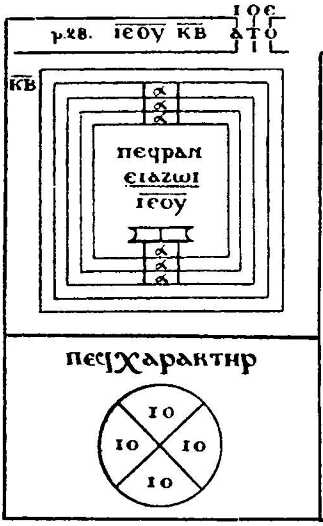
25. (Jeu 21)

	The three *watchers*		
His name	...	...	...
...	Twelve *emanations*		
Jeu	...		...
	...		...
	...		...
	...		...
	...		...
His *character*	...		...

And there are twelve heads in his *treasury*, that is his *ranks*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve in each *rank*, and they are one outside the other endlessly, these being their names, *except for* their *watchers*. The three *watchers*: ... ... |

Library of Ruslan Khazarzar



ⲡϣⲟⲙⲛⲧ ⲙⲫⲩⲗⲁⲝ

ⲭⲱⲥⲁⲍⲉⲁ· ⲑⲏⲱⲥⲁⲉⲓ·

ⲟⲍⲁⲉⲍⲁ·

ⲓⲃ ⲙⲡⲣⲟⲃⲟⲗⲏ

ⲭⲱⲍⲁⲍⲁⲓⲉ·	ⲱⲍⲁⲉⲓⲉⲱⲥ·
ⲱⲍⲱⲭⲱⲍⲁⲉ·	ⲱⲫⲩⲱⲍⲁⲍ·
ⲃ ⲃⲁⲱⲑⲱⲓⲱⲍⲁ·	ⲱⲍⲁⲉⲉⲓⲉ·
ⲁⲡ ⲁⲩⲍⲱⲍⲁ·	ⲁⲍⲁⲍⲉⲓⲉⲁ·
ⲱⲉⲁⲍⲁⲓ·	ⲑⲉⲱⲍⲱⲍⲁ·
ⲁⲥⲁⲍⲱⲭⲁ·	ⲑⲩⲥⲁⲓⲉⲱⲍ·

ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲙ-ⲡⲉϥⲑⲏⲥⲁⲩⲣⲟⲥ ⲉⲧⲉ-ⲛⲉϥⲧⲁⲝⲓⲥ ⲛⲉ ⲉⲧⲉ-ⲛⲣⲁⲛ ⲛⲉ ⲛⲁⲓ ⲉⲧϩⲛ-ⲛⲧⲟⲡⲟⲥ. ⲉⲩⲛ-ⲙⲛⲧⲓⲃ ϩⲛ-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁⲝⲓⲥ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲡⲙⲛⲧⲓⲃ ⲭⲱⲣⲓⲥ-ⲛⲉⲧⲛⲁϣⲱⲡⲉ ⲛϩⲏⲧⲟⲩ ⲉⲩϣⲁⲛϩⲩⲙⲛⲉⲩⲉ ⲉⲡⲁⲓⲱⲧ ⲉⲧⲣⲉϥϯ-ⲇⲩⲛⲁⲙⲓⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲛⲁⲩ.

ⲛⲁⲓ ⲛⲉ ⲛⲧⲁ-ⲉⲓⲁⲍⲱⲓ ⲡⲣⲟⲃⲁⲗⲉ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲛⲧⲉⲣⲉ-ⲧϭⲟⲙ ⲙⲡⲁⲓⲱⲧ ⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧϥ. ⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲙⲙⲛⲧⲓⲃ ⲙⲡⲣⲟⲃⲟⲗⲏ. ⲉⲩⲛ-ⲙⲛⲧⲓⲃ ⲛⲁⲡⲉ ϩⲛ-ⲧⲉⲡⲣⲟⲃⲟⲗ ⲧⲉⲡⲣⲟⲃⲟⲗ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲡⲙⲛⲧⲓⲃ ⲉⲩⲛ-ⲙⲛⲧⲓⲃ ϩⲛ-ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲛⲛⲧⲁⲝⲓⲥ ⲉⲣⲉ-ⲟⲩⲉⲓ ⲕⲱⲧⲉ ⲉⲟⲩⲉⲓ ⲧⲙⲡⲥⲟⲡ ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲛⲉⲩⲣⲁⲛ ⲭⲱⲣⲓⲥ-ⲛⲉⲩⲫⲩⲗⲁⲝ.

ⲡⲅ ⲙⲫⲩⲗⲁⲝ ⲓⲉⲁⲗⲓⲉ· ⲑⲱⲍⲁⲝⲁⲫⲁ· ⲱⲍⲥⲁⲝⲉ·

Library of Ruslan Khazarzar

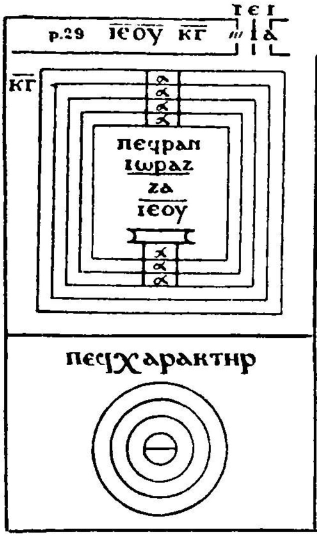
26. (Jeu 22)

	The three *watchers*	
His name	... ...	...
...	Twelve *emanations*	
Jeu	...	...
	...	...
	...	...
His *character*	...	...
	...	...
	...	...

And there are twelve heads in his *treasury*, that is his *ranks*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve in each one of the *ranks*, and one surrounds the other endlessly, these being their names, *except for* their *watchers*. The three *watchers*: ... ... |

Library of Ruslan Khazarzar



ⲡϣⲟⲙⲛⲧ ⲙ̄ⲫȣⲗⲁⲝ
ⲉⲥⲁⲍⲁⲁ · ⲓⲱⲉⲥⲁ · ⲉⲱⲍⲁⲉⲥⲁ ·
ⲡⲓⲃ̄ ⲙ̄ⲡⲣⲟⲃⲟⲗⲏ

ⲱⲥⲁⲉⲫⲱⲍⲁ ·	ⲍȣȣⲍⲱⲍ ·
ⲍⲉⲍⲱⲁⲁⲓⲉ ·	ⲑⲱⲥⲁⲉⲍⲁⲓ ·
ⲱⲍȣȣⲱⲉⲍ ·	ⲑⲉⲍⲁⲱⲍ ·
ⲃⲁⲱⲍⲁⲉⲉⲍⲉ ·	ȣ?ⲱⲍȣⲍⲱ ·
ⲱⲗⲁⲍⲁⲉⲍ ·	ⲑⲱⲍȣⲗⲁⲍ ·
ⲱⲍⲁⲗⲁⲍⲱⲉ ·	ⲑⲱⲍⲱⲉⲍⲁⲉ ·

ⲉȣⲛ-ⲙⲛⲧⲥⲛⲟⲟȣⲥ ⲛⲁⲡⲉ ϩⲙ̄-ⲡⲉϥⲑⲏⲥⲁȣⲣⲟⲥ ⲉⲧⲉ-ⲛⲣⲁⲛ ⲛⲉ ⲛⲁⲓ ⲉⲧϩⲛ̄-ⲛ̄ⲧⲟⲡⲟⲥ. ⲉȣⲛ-ⲙⲛⲧⲓⲃ̄ ϩⲛ̄-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁⲝⲓⲥ ⲉⲡⲉⲓⲣⲁⲛ ⲙ̄ⲙⲟⲟȣ ⲛⲉ ⲙ̄ⲡⲓⲃ̄ ⲭⲱⲣⲓⲥ-ⲡⲉⲧⲛⲁϣⲱⲡⲉ ⲛ̄ϩⲏⲧȣ ⲉȣϣⲁⲛϩȣⲙⲛⲉȣⲉ ⲉⲡⲁⲓⲱⲧ ⲉⲧⲣⲉϥϯ-ⲇȣⲛⲁⲙⲓⲥ ⲛ̄ȣⲟⲉⲓⲛ ⲛⲁȣ.

ⲛⲁⲓ ⲛⲉ ⲛ̄ⲧⲁ-ⲓⲱⲣⲁⲍⲍⲱ ⲡⲣⲟⲃⲁⲗⲉ ⲙ̄ⲙⲟⲟȣ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲣⲉ-ⲧϭⲟⲙ ⲙ̄ⲡⲁⲓⲱⲧ ⲃȣⲃȣ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧϥ. ⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲙ̄ⲓⲃ̄ ⲙ̄ⲡⲣⲟⲃⲟⲗⲏ ⲉȣⲛ-ⲙ̄ⲓⲃ̄ ⲛⲁⲡⲉ ϩⲛ̄-ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲉⲡⲉⲓⲣ̄ ⲙ̄ⲙⲟⲟȣ ⲛⲉ ⲙ̄ⲡⲓⲃ̄ ⲉȣⲛ-ⲙ̄ⲛⲧⲓⲃ̄ ϩⲛ̄-ⲧⲟȣⲉⲓ ⲧⲟȣⲉⲓ ⲛ̄ⲛⲧⲁⲝⲓⲥ ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲛⲉȣⲣⲁⲛ ⲭⲱⲣⲓⲥ-ⲛⲉȣⲫȣⲗⲁⲝ. ⲡⲓ ⲙ̄ⲫȣⲗⲁⲝ ⲱⲥⲁ · ⲉⲍⲑⲉ · ⲥⲁⲱⲥⲁⲉⲥ ·

2 page 29: the leaf is preserved as a whole, but with many central defects; it measures 28 × 16½ cms.

17 ⲓⲱⲣⲁⲍⲍⲱ; read ⲓⲱⲣⲁⲍⲍⲁ.

Library of Ruslan Khazarzar

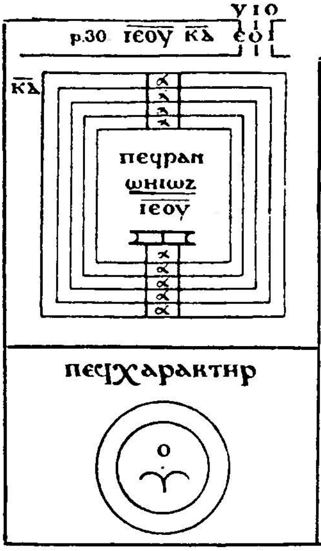
27. (Jeu 23)

	The three *watchers*		
His name	...	...	...
...	The twelve *emanations*		
Jeu	...		...
	...		...
	...		...
His *character*	...		...
	...		...
	...		...

And there are twelve heads in his *treasury*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve in each one of the *ranks*, these being their names, *except for* their *watchers*. The three *watchers*: ... ... |

Library of Ruslan Khazarzar



ⲡⲉ ⲙ̄ⲫⲩⲗⲁⲝ ⲑⲱⲉ̄ⲍⲁⲓ·
ⲥⲱⲍⲁⲉⲁ· ⲍⲱⲍⲁⲉ·
ⲡⲓⲃ̄ ⲙ̄ⲡⲣⲟⲃⲟⲗⲏ
ⲥⲱⲭⲟⲓⲩⲍⲱⲁ· ⲟⲩⲭⲁⲁⲩ?·
ⲱⲍⲓⲱⲍⲁⲉ· ⲩⲱⲍⲩⲱⲍ·
ⲑⲩⲍⲁⲍⲉⲁⲍ· ⲱⲓⲱⲍⲁⲉ·
ⲧⲁⲩⲍⲱⲑⲁⲱ· ⲃ̄ⲏⲍⲁⲍⲩⲱ·
ⲟⲩⲉⲍⲱⲁⲓ· ⲑⲓⲱⲍⲁⲓ?ⲉⲓ?·
ⲁⲩⲍⲉϯⲱⲉ· . . . . . .

ⲉⲩⲛ̄-ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲙ̄-ⲡⲉϥⲑⲏⲥⲁⲩⲣⲟⲥ. ⲉⲧⲉ-ⲡⲣⲁⲛ ⲛⲉ ⲛⲁⲓ ⲉⲧϩⲛ̄-ⲛ̄ⲧⲟⲡⲟⲥ. ⲉⲩⲛ̄-ⲙⲛ̄ⲧⲓⲃ̄ ϩⲛ̄-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁⲝⲓⲥ ⲉⲡⲉⲓⲣⲁⲛ ⲙ̄ⲙⲟⲟⲩ ⲛⲉ ⲙ̄ⲡⲙⲛ̄ⲧⲓⲃ̄ ⲭⲱⲣⲓⲥ-ⲡⲉⲧⲛⲁϣⲱⲡⲉ ⲛ̄ϩⲏⲧⲟⲩ ⲉⲩϣⲁⲛϩⲩⲙⲛⲉⲩⲉ ⲉⲡⲁⲉⲓⲱⲧ ⲉⲧⲣⲉϥϯ-ⲇⲩⲛⲁⲙⲓⲥ ⲛ̄ⲟⲩⲟⲉⲓⲛ ⲛⲁⲩ.

ⲛⲁⲓ ⲛⲉ ⲛ̄ⲧⲁ-ⲱⲏⲓⲱⲍ ⲡⲣⲟⲃⲁⲗⲉ ⲙ̄ⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲣⲉ-ⲧϭⲟⲙ ⲙ̄ⲡⲁⲓⲱⲧ ⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧϥ. ⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲙ̄ⲙⲛ̄ⲧⲓⲃ̄ ⲙ̄ⲡⲣⲟⲃⲟⲗⲏ ⲉⲩⲛ̄-ⲙⲛ̄ⲧⲓⲃ̄ ⲛⲁⲡⲉ ϩⲛ̄-ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲉⲡⲉⲓⲣⲁⲛ ⲙ̄ⲙⲟⲟⲩ ⲛⲉ ⲙ̄ⲡⲙⲛ̄ⲧⲓⲃ̄. ⲉⲩⲛ̄-ⲙⲛ̄ⲧⲓⲃ̄ ϩⲛ̄-ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲛ̄ⲛ̄ⲧⲁⲝⲓⲥ ⲉⲣⲉ-ⲟⲩⲉⲓ ⲙ̄ⲡⲃⲟⲗ ⲛ̄ⲟⲩⲉⲓ ⲧⲙ̄ⲡⲥⲟⲡ. ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲛⲉⲩⲣⲁⲛ ⲭⲱⲣⲓⲥ-ⲛⲉⲩⲫⲩⲗⲁⲝ. ⲡⲉ ⲙ̄ⲫⲩⲗⲁⲝ ⲉⲓⲍⲁⲥ· ⲁⲱⲁⲛⲁⲍ· ⲑⲱⲍⲁⲓ·

Library of Ruslan Khazarzar

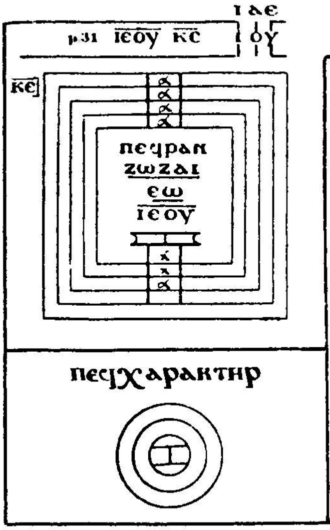
28. (Jeu 24)

	The three *watchers*		
His name	...	...	...
...	The twelve *emanations*		
Jeu	...		...
	...		...
	...		...
His *character*	...		...
	...		...
	...		...

And there are twelve heads in his *treasury*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve in each one of the *ranks*, and they are one outside the other endlessly, these being their names, *except for* their *watchers*. The three *watchers*; ... ... |

Library of Ruslan Khazarzar



ⲡⲅ̄ ⲙ̄ⲫⲩⲗⲁⲝ
ⲙ̄ⲟⲍⲁⲓⲁⲉ· (ⲥ)ⲏⲍⲁⲍ·
ⲗⲁⲍⲁⲍⲉ·
ⲓⲃ̄ ⲙ̄ⲡⲣⲟⲃⲟⲗⲏ

ⲧⲁᶻⲱⲍⲁⲍⲱⲉ·	ⲉⲛⲉⲩⲱⲍⲁⲉ·
ⲁⲉⲛⲣ̄ⲍⲏⲱ·	ⲑⲏⲭⲱⲱⲍⲱⲁ·
ⲑⲱⲍⲓⲉⲁⲍ·	ⲃⲉⲣ̄ⲍⲁⲉⲥⲁ·
ⲫⲱⲯⲱⲍⲉⲍ·	ⲉⲓⲉⲍⲁⲉⲉ·
ⲱⲉⲥⲩ?ⲫⲩⲍ·	ⲍⲉⲓⲍⲉⲱⲍ·
ⲱⲍⲱⲁⲁⲓⲉ·	ⲟⲩⲉⲍⲏⲟⲩⲍ·

ⲉⲩⲛ̄-ⲙ̄ⲛ̄ⲧⲓ̄ⲃ̄ ⲛⲁⲡⲉ ϩⲙ̄-ⲡⲉϥⲑⲏⲥⲁⲩⲣⲟⲥ ⲉⲧⲉ-ⲡⲣⲁⲛ ⲛⲉ ⲛⲁⲓ ⲉⲧϩⲛ̄-ⲛ̄ⲧⲟⲡⲟⲥ. ⲉⲩⲛ̄-ⲙ̄ⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ϩⲛ̄-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁⲝⲓⲥ ⲉⲡⲉⲓⲣⲁⲛ ⲙ̄ⲙⲟⲟⲩ ⲛⲉ ⲙ̄ⲡⲙⲛ̄ⲧⲓ̄ⲃ̄ ⲭⲱⲣⲓⲥ-ⲛⲉⲧⲛⲁϣⲱⲡⲉ ⲛ̄ϩⲏⲧⲟⲩ ⲉⲩϣⲁⲛϩⲩⲙⲛⲉⲩⲉ ⲉⲡⲁⲓⲱⲧ ⲉⲧⲣⲉϥϯ-ⲇⲩⲛⲁⲙⲓⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲛⲁⲩ.

ⲛⲁⲓ ⲛⲉ ⲛ̄ⲧⲁ-ⲍⲱⲍⲁⲓⲉⲱ ⲡⲣⲟⲃⲁⲗⲉ ⲙ̄ⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲣⲉ-ⲧϭⲟⲙ ⲙ̄ⲡⲁⲓⲱⲧ ⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧϥ. ⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲙ̄ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲙ̄ⲡⲣⲟⲃⲟⲗⲏ. ⲉⲩⲛ̄-ⲙ̄ⲛ̄ⲧⲓ̄ⲃ̄ ⲛⲁⲡⲉ ϩⲛ̄-ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲉⲡⲉⲓⲣⲁⲛ ⲙ̄ⲙⲟⲟⲩ ⲛⲉ ⲙ̄ⲡⲙⲛ̄ⲧⲓ̄ⲃ̄. ⲉⲩⲛ̄-ⲙ̄ⲛ̄ⲧⲓ̄ⲃ̄ ϩⲛ̄-ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲛ̄ⲛ̄ⲧⲁⲝⲓⲥ ⲉⲣⲉ-ⲟⲩⲉⲓ ⲙ̄ⲡⲃⲟⲗ ⲛⲟⲩⲉⲓ ⲧⲙ̄ⲡⲥⲟⲡ. ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲛⲉⲩⲣⲁⲛ ⲭⲱⲣⲓⲥ-ⲛⲉⲩⲫⲩⲗⲁⲝ. ⲡⲅ̄ ⲙ̄ⲫⲩⲗⲁⲝ ⲁⲁⲓ̈ⲍⲁⲉ· ⲟⲩⲉⲍ(ⲍ?ⲁ)· ⲑⲱⲍⲱⲉⲁ·

2 page 31 : the leaf is defective on the left side and throughout the central area; it measures 28 × 17 cms.

Library of Ruslan Khazarzar

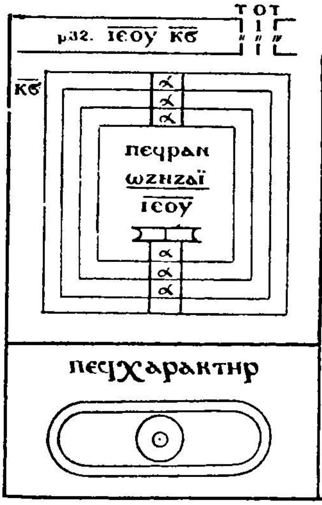
29. (Jeu 25)

	The three *watchers*
His name	... ...
...	Twelve *emanations*
Jeu	... ...
	... ...
	... ...
His *character*	... ...
	... ...
	... ...

And there are twelve heads in his *treasury*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve in each one of the *ranks*, and they are one outside the other endlessly, these being their names, *except for* their *watchers*. The three *watchers*: ... ...

Library of Ruslan Khazarzar



ⲡⲅ ⲙⲫⲩⲗⲁⲝ

ⲱⲍⲓⲟⲍⲏⲝⲁⲓ . . . .

ⲓⲃ ⲙⲡⲣⲟⲃⲟⲗⲏ.

ⲗⲁⲱⲍⲁⲍⲱⲏⲟⲭ? . . . .

ⲏⲍⲏⲍⲁⲍⲱ· ⲁⲣⲁⲍⲱ . . . . .

ⲟⲩⲑⲱⲍⲁⲓⲯ· ⲁⲣⲁⲍⲱ . . . . .

ⲱⲍⲱⲍⲁⲓⲁ· ⲑⲱⲍⲁ . . . . .

ⲁⲣⲏⲍⲁⲱⲑ· ⲫⲩⲍⲱⲫ . . . .

ⲗⲁⲝⲁⲍⲱⲫⲟⲍ· ⲟⲩⲍⲟⲩⲍ . . . .

ⲉⲩⲛ-ⲙⲛⲧⲓⲃ ⲛⲁⲡⲉ ϩⲙ-ⲡⲉϥⲑⲏⲥⲁⲩⲣⲟⲥ ⲉⲧⲉ-ⲛⲣⲁⲛ ⲛⲉ ⲛⲁⲓ ⲉⲧϩⲛ-ⲛⲧⲟⲡⲟⲥ. ⲉⲩⲛ-ⲙⲛⲧⲓⲃ ϩⲛ-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁⲝⲓⲥ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲡⲓⲃ ⲭⲱⲣⲓⲥ-ⲛⲉⲧⲛⲁϣⲱⲡⲉ ⲛϩⲏⲧⲟⲩ ⲉⲩϣⲁⲛϩⲩⲙⲛⲉⲩⲉ ⲉⲡⲁⲓⲱⲧ ⲉⲧⲣⲉϥϯ-ⲇⲩⲛⲁⲙⲓⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲛⲁⲩ.

ⲛⲁⲓ ⲛⲉ ⲛⲧⲁ-ⲱⲍⲏⲍⲁⲓ ⲡⲣⲟⲃⲁⲗⲉ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲛⲧⲉⲣⲉ-ⲧϭⲟⲙ ⲙⲡⲁⲉⲓⲱⲧ ⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧϥ· ⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲙⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲙⲡⲣⲟⲃⲟⲗⲏ. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲛ-ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲡⲓⲃ. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ϩⲛ-ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲛⲛⲧⲁⲝⲓⲥ ⲉⲣⲉ-ⲟⲩⲉⲓ ⲕⲱⲧⲉ ⲉⲟⲩⲉⲓ ⲧⲙⲛⲥⲟⲡ. ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲛⲉⲩⲣⲁⲛ ⲭⲱⲣⲓⲥ-ⲛⲉⲩⲫⲩⲗⲁⲝ. ⲡⲅ ⲙⲫⲩⲗⲁⲝ ⲁ?ⲩ?ⲥⲁⲉ· ⲁⲏⲍⲉⲁⲓ· ⲟⲩⲣⲥⲁⲍⲁⲥ·

Library of Ruslan Khazarzar

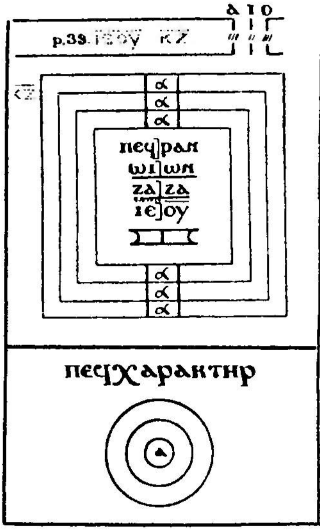
30. (Jeu 26)

	The three *watchers*		
His name	...	...	...
...	Twelve *emanations*		
Jeu	...		...
	...		...
	...		...
His *character*	...		...
	...		...
	...		...

And there are twelve heads in his *treasury*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve in each one of the *ranks*, and one surrounds the other endlessly, these being their names, *except for* their *watchers*. The three *watchers*: ... ... |

Library of Ruslan Khazarzar



ⲡϣⲟⲙⲛⲧ ⲙⲫⲩⲗⲁⲝ
ⲍⲏⲗⲁⲍⲁ· ⲗⲁⲍⲁⲱ?· ⲗ(ⲱ)ⲍ. . .
ⲡⲓⲃ ⲙⲡⲣⲟⲃⲟⲗⲏ.
ⲉⲩⲱⲍ(ⲱ)ⲍⲁⲍⲱⲉ· ⲱⲍⲉ //..
//////. ⲁⲍⲱⲍ· ⲑⲁⲍⲏⲉⲍ
/ ⲍⲁⲱⲍⲁ· ⲑⲏⲍⲉⲁⲓⲉ·
//. ⲩⲥⲁⲫⲱⲓ· ⲃⲱⲍⲁⲍⲁⲡⲱⲍ
//ⲁⲓⲗⲁⲍⲁⲍ· ⲉⲓⲁⲍⲁϩⲉ?
ⲙϩⲁⲍⲁⲏⲍⲓ· ⲑⲱⲍⲱ /ⲁⲍ·

ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲙ-ⲡⲉϥⲑⲏⲥⲁⲩⲣⲟⲥ ⲉⲧⲉ-ⲡⲣⲁⲛ ⲛⲉ ⲛⲁⲓ ⲉⲧϩⲛ-ⲛⲧⲟⲡⲟⲥ. ⲉⲩⲛ-ⲙⲛⲧⲓⲃ ϩⲛ-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁⲝⲓⲥ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲡⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲭⲱⲣⲓⲥ-ⲛⲉⲧⲛⲁϣⲱⲡⲉ ⲛϩⲏⲧⲟⲩ ⲉⲩϣⲁⲛϩⲩⲙⲛⲉⲩⲉ ⲉⲡⲁⲓⲱⲧ ⲉⲧⲣⲉϥϯ-ⲇⲩⲛⲁⲙⲓⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲛⲁⲩ.

ⲛⲁⲓ ⲡⲉ ⲛⲧⲁ-ⲱⲓⲱⲛⲍⲁⲍⲁ ⲡⲣⲟⲃⲁⲗⲉ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲛⲧⲉⲣⲉ-ⲧϭⲟⲙ ⲙⲡⲁⲓⲱⲧ ⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧϥ. ⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲙⲙⲛⲧⲓⲃ ⲙⲡⲣⲟⲃⲟⲗⲏ. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲛ-ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲡⲙⲛⲧⲓⲃ. ⲉⲩⲛ-ⲙⲛⲧⲓⲃ ϩⲛ-ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲛⲛⲧⲁⲝⲓⲥ ⲉⲣⲉ-ⲟⲩⲉⲓ ⲙⲡⲃⲟⲗ ⲛⲟⲩⲉⲓ ⲧⲙⲡⲥⲟⲡ. ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲛⲉⲩⲣⲁⲛ ⲭⲱⲣⲓⲥ-ⲛⲉⲩⲫⲩⲗⲁⲝ. ⲡⲅ ⲙⲫⲩⲗⲁⲝ . . . . ⲣⲁⲍⲁⲓⲡⲁⲗⲁⲙⲏⲓ·

2 page 33: the leaf is almost completely defective on the left side and the writing faded; it measures 26 × 16 cms.

Library of Ruslan Khazarzar

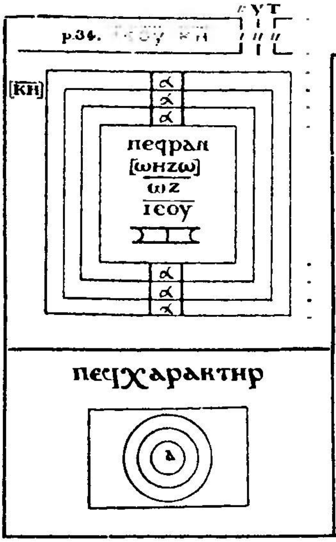
31. (Jeu 27)

	The three *watchers*		
His name	...	...	...
...	The twelve *emanations*		
Jeu	...		...
	...		...
	...		...
His *character*	...		...
	...		...
	...		...

And there are twelve heads in his *treasury*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve in each one of the *ranks*, and they are one outside the other endlessly, these being their names, *except for* their *watchers*. The three *watchers*: ... ... |

Library of Ruslan Khazarzar



[ⲡϣⲟⲙⲛⲧ ⲙ̄ⲫⲩⲗⲁⲝ]
. . . .
[ⲡⲓⲃ ⲙ̄ⲡⲣⲟⲃⲟⲗⲏ]
ⲟ . . . .
ⲑⲉ . . . .
ⲁ . . . .
ⲁⲍⲏⲟ . . . .
. . . .
. . . .

ⲉⲩⲛ-ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲉ ϩⲙ̄-ⲡⲉϥⲑⲏⲥⲁⲩⲣⲟⲥ ⲉⲧⲉ-ⲡⲣⲁⲛ ⲡⲉ ⲛⲁⲓ ⲉⲧϩⲛ̄-ⲛ̄ⲧⲟⲡⲟⲥ. ⲉⲩⲛ-ⲙⲛ̄ⲧⲓⲃ ϩⲛ̄-ⲧⲧⲁⲝⲓⲥ ⲧⲧⲁⲝⲓⲥ ⲉⲡⲉⲓⲣⲁⲛ ⲙ̄ⲙⲟⲟⲩ ⲛⲉ ⲙ̄ⲡⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲭⲱⲣⲓⲥ-ⲛⲉⲧⲛⲁϣⲱⲡⲉ ⲛ̄ϩⲏⲧⲟⲩ ⲉⲩϣⲁⲛϩⲩⲙ̄ⲛⲉⲩⲉ ⲉⲡⲁⲓⲱⲧ ⲉⲧⲣⲉϥϯ-ⲇⲩⲛⲁⲙⲓⲥ ⲛ̄ⲟⲩⲟⲉⲓⲛ ⲛⲁⲩ.

ⲛⲁⲓ ⲛⲉ ⲛⲧⲁ-ⲱⲏⲍⲱⲱⲍ ⲡⲣⲟⲃⲁⲗⲉ ⲙ̄ⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲣⲉ-ⲧϭⲟⲙ ⲙ̄ⲡⲁⲓⲱⲧ ⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧϥ. ⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲙ̄ⲓⲃ ⲙ̄ⲡⲣⲟⲃⲟⲗⲏ. ⲉⲩⲛ-ⲙⲛ̄ⲧⲓⲃ ⲛⲁⲡⲉ ϩⲛ̄-ⲧⲉⲡⲣⲟⲃⲟⲗⲏ ⲧⲉⲡ ⲉⲡⲉⲓⲣⲁⲛ ⲙ̄ⲙⲟⲟⲩ ⲛⲉ ⲙ̄ⲡⲙⲛ̄ⲧⲓⲃ. ⲉⲩⲛ-ⲙⲛ̄ⲧⲓⲃ ϩⲛ̄-ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲛ̄ⲛ̄ⲧⲁⲝⲓⲥ ⲉⲣⲉ-ⲟⲩⲉⲓ ⲕⲱⲧⲉ ⲉⲟⲩⲉⲓ ⲧⲙ̄ⲡⲥⲟⲡ. ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲛⲉⲩⲣⲁⲛ ⲭⲱⲣⲓⲥ-ⲛⲉⲩⲫⲩⲗⲁⲝ. ⲡⲅ ⲙ̄ⲫⲩⲗⲁⲝ ⲱⲓⲉⲥⲁⲝ· ⲑⲱⲍⲁⲓⲉⲉ· ⲱⲍⲓⲍⲁⲩ////////

3 [ⲡϣⲟⲙⲛⲧ ⲙ̄ⲫⲩⲗⲁⲝ] and following 8 lines; Schmidt : this passage is illegible.

Library of Ruslan Khazarzar

32. (Jeu 28)

	⟨The three *watchers*⟩	
His name	... ...	...
...	⟨The twelve *emanations*⟩	
Jeu	...	...
	...	...
	...	...
His *character*	...	...
	...	...
	...	...

And there are twelve heads in his *treasury*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve in each one of the *ranks*, and one surrounds the other endlessly, these being their names, *except for* their watchers. The three *watchers*: ... ... |

(Lacuna)[1]

[1] (23) (Lacuna).
According to Schmidt's pagination, pages 79.7-82.26 are leaves containing part of a gnostic hymn; Till places these pages as Fragment A at the end of the Second Book of Jeu. The present translation follows the edited Coptic text in retaining them here; cf. the gnostic hymns on pages 93.1-98.24; 139.1-140.14.

Library of Ruslan Khazarzar

. . . .
. . . .
. . . .
. . . .
. . . .
. . . .

p. 35. ϩⲣⲁⲓ ϩⲙ-ⲡⲙⲉϩϯⲟⲩ ⲛⲁⲓⲱⲛ ⲉⲧⲉ-ⲡⲉϥⲣⲁⲛ ⲛⲁϥⲁⲣⲧⲟⲛ ⲡⲉ ⲡⲁⲓ ⲯⲁⲙⲙⲁⲍⲁⲍ. ⲥⲱⲧⲉ ⲙⲙⲉⲗⲟⲥ ⲛⲓⲙ ⲛⲧⲁⲓ ⲉⲧϫⲟⲟⲣⲉ ⲉⲃⲟⲗ ϫⲓⲛ-ⲧⲕⲁⲧⲁⲃⲟⲗⲏ ⲙⲡⲕⲟⲥⲙⲟⲥ ϩⲣⲁⲓ ϩⲛ-ⲛⲁⲣⲭⲱⲛ ⲧⲏⲣⲟⲩ ⲙⲛ-ⲛⲇⲉⲕⲁⲛⲟⲥ ⲙⲛ-ⲛⲗⲓⲧⲟⲩⲣⲅⲟⲥ ⲙⲡⲙⲉϩϯⲟⲩ ⲛⲁⲓⲱⲛ ⲁⲩⲱ ⲛⲅⲥⲟⲟⲩϩⲟⲩ ⲧⲏⲣⲟⲩ ⲉϩⲟⲩⲛ ⲛⲅϫⲓⲧⲟⲩ ⲉⲡⲟⲩⲟⲉⲓⲛ· >>

ⲥⲱⲧⲙ ⲉⲣⲟⲓ ⲉⲓϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲡϣⲣⲡ ⲙ⳨ ⲡⲁⲓ ⲉⲛⲧⲁϥⲃⲟⲩⲃⲟⲩ ϩⲙ-ⲡⲉϥ⳨ ⲁϥⲧⲣⲉ-ⲓⲉⲟⲩ ⲥⲙⲓⲛⲉ ⲙⲡⲙⲉϩⲥⲟⲟⲩ ⲛⲁⲓⲱⲛ ⲁⲩⲱ ⲁϥⲕⲁⲑⲓⲥⲧⲁ ⲛϩⲉⲛⲁⲣⲭⲱⲛ ⲙⲛ-ϩⲉⲛⲇⲉⲕⲁⲛⲟⲥ ⲙⲛ-ⲛⲗⲓⲧⲟⲩⲣⲅⲟⲥ ϩⲣⲁⲓ ϩⲙ-ⲡⲙⲉϩⲥⲟⲟⲩ ⲛⲁⲓⲱⲛ ⲉⲧⲉ-ⲡⲉϥⲣⲁⲛ ⲛⲁϥⲑⲁⲣⲧⲟⲛ ⲡⲉ ⲡⲁⲓ ⲍⲁⲟⲩⲍⲁ. ⲥⲱⲧⲉ ⲙⲙⲉⲗⲟⲥ ⲛⲓⲙ ⲛⲧⲁⲓ ⲛⲁⲓ ⲉⲧϫⲟⲟⲣⲉ ⲉⲃⲟⲗ ϫⲓⲛ-ⲧⲕⲁⲧⲁⲃⲟⲗⲏ ⲙⲡⲕⲟⲥⲙⲟⲥ ϩⲣⲁⲓ ϩⲛ-ⲛⲁⲣⲭⲱⲛ ⲙⲛ-ⲛⲇⲉⲕⲁⲛⲟⲥ ⲙⲛ-ⲛⲗⲓⲧⲟⲩⲣⲅⲟⲥ ⲙⲡⲙⲉϩⲥⲟⲟⲩ ⲛⲁⲓⲱⲛ ⲥⲟⲟⲩϩⲟⲩ ⲧⲏⲣⲟⲩ ⲉϩⲟⲩⲛ ⲛⲅϫⲓⲧⲟⲩ ⲉⲡⲟⲩⲟⲉⲓⲛ· >>

ⲥⲱⲧⲙ ⲉⲣⲟⲓ ⲉⲓϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲡϣⲣⲡ ⲙ⳨ ⲡⲁⲓ ⲉⲛⲧⲁϥⲃⲟⲩⲃⲟⲩ ϩⲙ-ⲡⲉϥ⳨ ⲁϥⲧⲣⲉ-ⲓⲉⲟⲩ ⲥⲙⲓⲛⲉ ⲙⲡⲙⲉϩⲥⲁϣϥ ⲛⲁ[ⲓⲱⲛ] ⲁϥⲕⲁⲑⲓⲥⲧⲁ ⲛϩⲉⲛⲁⲣⲭⲱⲛ ⲙⲛ-ϩⲉⲛⲇⲉⲕⲁⲛⲟⲥ ⲙⲛ-ϩⲉⲛⲗⲓⲧⲟⲩⲣⲅⲟⲥ ϩⲣⲁⲓ ϩⲙ-ⲡⲙⲉϩⲥⲁϣϥ ⲛⲁⲓⲱⲛ ⲉⲧⲉ-ⲡⲉϥⲣⲁⲛ ⲛⲁϥⲑⲁⲣⲧⲟⲛ ⲡⲉ ⲡⲁⲓ ⲭⲁⲍⲁⲃⲣⲁⲱⲍⲁ. ⲥⲱⲧⲉ ⲙⲙⲉⲗⲟⲥ ⲛⲓⲙ ⲛⲧⲁⲓ ⲛⲁⲓ ⲉⲧϫⲟⲟⲣⲉ ⲉⲃⲟⲗ ϫⲓⲛ-ⲧⲕⲁ⸗

---

7 page 35: the left hand edge of the leaf is missing and there are small defects throughout with some mildew spots; the remainder measures 27½ × 15½ cms.

7-82.26 pages 35-38 are two misplaced leaves which contain part of a gnostic hymn.

8 W. Schw. ⲛⲁϥⲁⲣⲧⲟⲛ; read ⲛⲁϥⲑⲁⲣⲧⲟⲛ.

Library of Ruslan Khazarzar

(Fragment of a Gnostic Hymn)

⟨Hear me as I *sing praises* to thee, O First *Mystery*, who hast shone in thy *mystery*, who hast caused Jeu to establish the fifth *aeon*, and hast *set up archons* and *decans* and *ministers*⟩ in the fifth *aeon*, whose *imperishable* name is .... Save all my *members* which have been scattered[1] since the *foundation* of the *world* in all the *archons* and the *decans* and the *ministers*[2] of the fifth *aeon*, and gather them all together and take them to the light.

Hear me as I *sing praises* to thee, O First *Mystery*, who hast shone in thy *mystery*[3], who hast caused Jeu to establish the sixth *aeon*, and hast *set up archons* and *decans* and *ministers* in the sixth *aeon*, whose *imperishable* name is .... Save all my *members* which have been scattered since the *foundation* of the world in the *archons* and the *decans* and the *ministers* of the sixth *aeon*; gather them all together and take them to the light.

Hear me as I *sing praises* to thee, O First *Mystery*, who hast shone in thy *mystery*, who hast caused Jeu to establish the seventh *aeon*, and hast *set up archons* and *decans* and *ministers* in the seventh *aeon*, whose *imperishable* name is .... Save all my *members* which have been scattered since the *foundation* | of the *world*

---

[1] (8. 9) scattered members; see Jonas (Bibl. 21) p. 139ff.; Schmidt (Bibl. 32) p. 389); Epiph. 26.3.1; 13.2; Iren. I 30.14; Plutarch *de Is. et Os.* 54; 59; TriTrac 123; Keph XXXI p. 84ff.; (cf. U 247.26).

[2] (10, 11) decans and ministers; see Bouché-Leclerc (Bibl. 12) p. 229, n. 1; CH *Stob. Exc.* VI Introduction pp. xxxviii-lxi; PS 2.

[3] (14, 23 etc.) hast shone in thy mystery; lit. has shone in his mystery; (also 80.5, 15).

Library of Ruslan Khazarzar

ⲧⲁⲃⲟⲗⲏ ⲙ̄ⲡⲕⲟⲥⲙⲟⲥ ϩⲣⲁⲓ ϩⲛ̄-ⲛⲁⲣⲭⲱⲛ ⲙⲛ̄-ⲛⲇⲉⲕⲁⲛⲟⲥ ⲙⲛ̄-ⲛⲗⲓⲧⲟⲩⲣⲅⲟⲥ ⲙ̄ⲡⲙⲉϩⲥⲁϣϥ ⲛⲁⲓ[ⲱⲛ] ⲥⲟⲟⲩϩⲟⲩ ⲧⲏⲣⲟⲩ ⲉϩⲟⲩⲛ ⲛ̄ⲅ̄ϫⲓⲧⲟⲩ ⲉⲡⲟⲩⲟⲉⲓⲛ· >>

ⲥⲱⲧⲙ ⲉⲣⲟⲓ ⲉⲓϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲡⲓϣⲣⲡ ⲙ̄ⲙⲩⲥ̄ ⲡⲁⲓ ⲉⲛⲧⲁϥⲃⲟⲩⲃⲟⲩ ϩⲙ̄-ⲡⲉϥⲙⲩⲥ̄ ⲁϥⲧⲣⲉ-ⲓⲉⲟⲩ ⲥⲙⲓⲛⲉ ⲙ̄ⲡⲙⲉϩϣⲙⲟⲩⲛ ⲛⲁⲓⲱⲛ ⲁϥⲕⲁⲑⲓⲥⲧⲁ ⲛ̄ϩⲉⲛⲁⲣⲭⲱⲛ ⲙⲛ̄-ϩⲉⲛⲇⲉⲕⲁⲛⲟⲥ ⲙⲛ̄-ϩⲉⲛⲗⲓⲧⲟⲩⲣⲅⲟⲥ ϩⲣⲁⲓ ϩⲙ̄-ⲡⲙⲉϩϣⲙⲟⲩⲛ ⲛⲁⲓⲱⲛ ⲉⲧⲉ-ⲡⲉϥⲣⲁⲛ ⲛⲁⲫⲑⲁⲣⲧⲟⲛ ⲡⲉ ⲡⲁⲓ ⲃⲁⲛⲁⲍⲁ.. ⲥⲱⲧⲉ ⲙ̄ⲙⲉⲗⲟⲥ ⲛⲓⲙ ⲛ̄ⲧⲁⲓ ⲛⲁⲓ ⲉⲧϫⲟⲟⲣⲉ ⲉⲃⲟⲗ ϫⲓⲛ-ⲧⲕⲁⲧⲁⲃⲟⲗⲏ ⲙ̄ⲡⲕⲟⲥⲙⲟⲥ ϩⲣⲁⲓ ϩⲛ̄-ⲛⲁⲣⲭⲱⲛ ⲧⲏⲣⲟⲩ ⲙⲛ̄-ⲛⲇⲉⲕⲁⲛⲟⲥ ⲙⲛ̄-ⲛⲗⲓⲧⲟⲩⲣⲅⲟⲥ ⲙ̄ⲡⲙⲉϩϣⲙⲟⲩⲛ | p. 36. ⲁⲓⲱⲛ ⲥⲟⲟⲩϩⲟⲩ ⲧⲏⲣⲟⲩ ⲉϩⲟⲩⲛ ⲛ̄ⲅ̄ϫⲓⲧⲟⲩ ⲉⲡⲟⲩⲟⲉⲓⲛ. >>

ⲥⲱⲧⲙ ⲉⲣⲟⲓ ⲉⲓϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲡⲓϣⲣⲡ ⲙ̄ⲙⲩⲥ̄ ⲡⲁⲓ ⲉⲛⲧⲁϥⲃⲟⲩⲃⲟⲩ ϩⲙ̄-ⲡⲉϥⲙⲩⲥ̄ ⲁϥⲧⲣⲉ-ⲓⲉⲟⲩ ⲥⲙⲓⲛⲉ ⲙ̄ⲡⲙⲉϩⲯⲓⲥ ⲛⲁⲓⲱⲛ ⲁⲩⲱ ⲁϥⲕⲁⲑⲓⲥⲧⲁ ⲛ̄ϩⲛⲁⲣⲭⲱⲛ ⲙⲛ̄-ϩⲉⲛⲇⲉⲕⲁⲛⲟⲥ ⲙⲛ̄-ϩⲛⲗⲓⲧⲟⲩⲣⲅⲟⲥ ϩⲣⲁⲓ ϩⲙ̄-ⲡⲙⲉϩⲯⲓⲥ ⲛⲁⲓⲱⲛ ⲉⲧⲉ-ⲡⲉϥⲣⲁⲛ ⲛⲁⲫⲑⲁⲣⲧⲟⲛ ⲡⲉ ⲡⲁⲓ ⲍⲁⲍⲁⲱⲍⲁ. ⲥⲱⲧⲉ ⲙ̄ⲙⲉⲗⲟⲥ ⲛⲓⲙ ⲛ̄ⲧⲁⲓ ⲛⲁⲓ ⲉⲧϫⲟⲟⲣⲉ ⲉⲃⲟⲗ ϫⲓⲛ-ⲧⲁⲃⲟⲗⲏ ϩⲣⲁⲓ ϩⲙ̄-ⲛⲁⲣⲭⲱⲛ ⲙⲛ̄-ⲛⲇⲉⲕⲁⲛⲟⲥ ⲙⲛ̄-ⲛⲗⲓⲧⲟⲩⲣⲅⲟⲥ ⲙ̄ⲡⲙⲉϩⲯⲓⲥ ⲛⲁⲓⲱⲛ ⲥⲟⲟⲩϩⲟⲩ ⲧⲏⲣⲟⲩ ⲉϩⲟⲩⲛ ⲛ̄ⲅ̄ϫⲓⲧⲟⲩ ⲉⲡⲟⲩⲟⲉⲓⲛ· >>

ⲥⲱⲧⲙ ⲉⲣⲟⲓ ⲉⲓϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲡⲓϣⲣⲡ ⲙ̄ⲙⲩⲥ̄ ⲡⲁⲓ ⲉⲛⲧⲁϥⲃⲟⲩⲃⲟⲩ [ϩ]ⲙ̄-ⲡⲉϥⲙⲩⲥ̄ ⲁϥⲧⲣⲉ-ⲓⲉⲟⲩ ⲥⲙⲓⲛⲉ ⲙ̄ⲡⲙⲉϩⲙⲛ̄ⲧ ⲛⲁⲓⲱⲛ ⲁϥⲕⲁⲑⲓⲥⲧⲁ ⲛ̄ϩⲉⲛⲁⲣⲭⲱⲛ ⲙⲛ̄-ϩⲉⲛ(ⲇ)ⲉⲕⲁⲛⲟⲥ ⲙⲛ̄-ϩⲉⲛⲗⲓⲧⲟⲩⲣⲅⲟⲥ ϩⲣⲁⲓ ϩⲙ̄-ⲡⲙⲉϩⲙⲛ̄ⲧ

12 W. Schw. ⲁⲓⲱⲛ; read ⲛⲁⲓⲱⲛ.
16 MS ⲛ̄ϩⲛⲁⲣⲭⲱⲛ; read ⲛ̄ϩⲉⲛⲁⲣⲭⲱⲛ.
17 MS ϩⲛⲗⲓⲧⲟⲩⲣⲅⲟⲥ; read ϩⲉⲛⲗⲓⲧⲟⲩⲣⲅⲟⲥ.
19 MS ϫⲓⲛⲧⲁⲃⲟⲗⲏ; read ϫⲓⲛ ⲧⲕⲁⲧⲁⲃⲟⲗⲏ ⲙ̄ⲡⲕⲟⲥⲙⲟⲥ.
19, 20 MS ϩⲙ-ⲛⲁⲣⲭⲱⲛ; read ϩⲛ-ⲛⲁⲣⲭⲱⲛ.

Library of Ruslan Khazarzar

in the *archons* and the *decans* and the *ministers* of the seventh *aeon*; gather them all together and take them to the light.

Hear me as I *sing praises* to thee, O First *Mystery*, who hast shone in thy *mystery*, who hast caused Jeu to establish the eighth *aeon*, and hast *set up archons* and *decans* and *ministers* in the eighth *aeon*, whose *imperishable* name is .... Save all my *members* which have been scattered since the *foundation* of the *world* in all the *archons* and the *decans* and the *ministers* of the eighth *aeon*; gather them all together and take them to the light.

Hear me as I *sing praises* to thee, O First *Mystery*, who hast shone in thy *mystery*, who hast caused Jeu to establish the ninth *aeon*, and hast set up *archons* and *decans* and *ministers* in the ninth *aeon* whose *imperishable* name is .... Save all my *members* which have been scattered since the *foundation* (of the world) in the *archons* and the *decans* and the *ministers* of the ninth *aeon*; gather them all together and take them to the light.

Hear me as I sing praises to thee, O First *Mystery*, who hast shone in thy *mystery*, who hast caused Jeu to establish the tenth *aeon*, and hast *set up archons* and *decans* and *ministers* in the tenth |

Library of Ruslan Khazarzar

ⲛⲁⲓⲱⲛ ⲉⲧⲉ-ⲡⲉϥⲣⲁⲛ ⲛⲁⲫⲑⲁⲣⲧⲟⲛ ⲡⲉ ⲡⲁⲓ ⲧⲁⲛⲟⲩⲁⲍ. ⲥⲱⲧⲉ ⲙⲙⲉⲗⲟⲥ ⲛⲓⲙ ⲛⲧⲁⲓ ⲉⲧϫⲟⲟⲣⲉ ⲉⲃⲟⲗ ϫⲓⲛ-ⲧⲕⲁⲧⲁⲃⲟⲗⲏ ⲙⲡⲕⲟⲥⲙⲟⲥ ϩⲣⲁⲓ ϩⲛ-ⲛⲁⲣⲭⲱⲛ ⲧⲏⲣⲟⲩ ⲙⲛ-ⲛⲇⲉⲕⲁⲛⲟⲥ ⲙⲛ-ⲛⲗⲓⲧⲟⲩⲣⲅⲟⲥ ⲙⲡⲙⲉϩⲙⲛⲧ ⲛⲁⲓⲱⲛ ⲥⲟⲟⲩϩⲟⲩ ⲧⲏⲣⲟⲩ ⲉϩⲟⲩⲛ ⲛⲅϫⲓⲧⲟⲩ ⲉⲡⲟⲩⲟⲉⲓⲛ· >>

ⲥⲱⲧⲙ ⲉⲣⲟⲓ ⲉⲓϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲡϣⲣⲡ ⲙⲙⲫ̅ ⲡⲁⲓ ⲉⲛⲧⲁϥⲃⲟⲩⲃⲟⲩ ϩⲙ-ⲡⲉϥⲫ̅ ⲁϥⲧⲣⲉ-ⲓⲉⲟⲩ ⲥⲙⲓⲛⲉ ⲙⲡⲙⲉϩⲙⲛⲧⲟⲩⲉ ⲛⲁⲓⲱⲛ ⲁϥⲕⲁⲑⲓⲥⲧⲁ ⲛϩⲉⲛⲁⲣⲭⲱⲛ ⲙⲛ-ϩⲉⲛⲇⲉⲕⲁⲛⲟⲥ ⲙⲛ-ⲛⲗⲓⲧⲟⲩⲣⲅⲟⲥ ϩⲣⲁⲓ ϩⲙ-ⲡⲙⲉϩⲙⲛⲧⲟⲩⲉ ⲛⲁⲓⲱⲛ ⲉⲧⲉ-ⲡⲉϥⲣⲁⲛ ⲛⲁⲫⲑⲁⲣⲧⲟⲛ ⲡⲉ ⲡⲁⲓ ⲡⲗⲟⲩⲍⲁⲁⲁ |
p. 37. ⲥⲱⲧⲉ ⲙⲙⲉⲗⲟⲥ ⲛⲓⲙ ⲛⲧⲁⲓ ⲉⲧϫⲟⲟⲣⲉ ⲉⲃⲟⲗ ϫⲓⲛ-ⲧⲕⲁⲧⲁⲃⲟⲗⲏ ⲙⲡⲕⲟⲥⲙⲟⲥ ϩⲣⲁⲓ ϩⲛ-ⲛⲁⲣⲭⲱⲛ (ⲧⲏ)ⲣⲟⲩ ⲙⲛ-ⲛⲇⲉⲕⲁⲛⲟⲥ ⲙⲛ- ⲛⲗⲓⲧⲟⲩⲣⲅⲟⲥ (ⲙⲛ)ⲡⲙⲉϩⲙⲛⲧⲟⲩⲉ ⲛⲁⲓⲱⲛ ⲥⲟⲟⲩϩⲟⲩ ⲧⲏⲣⲟⲩ ⲉϩⲟⲩⲛ ⲛⲅϫⲓⲧⲟⲩ ⲉⲡⲟⲩⲟⲉⲓⲛ. >>

ⲥⲱⲧⲙ ⲉⲣⲟⲓ ⲉⲓϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲡϣⲣⲡ ⲙⲙⲫ̅ ⲡⲁⲓ ⲉⲛⲧⲁϥⲃⲟⲩⲃⲟⲩ ϩⲙ-ⲡⲉϥⲫ̅ ⲁϥⲧⲣⲉ-ⲓⲉⲟⲩ ⲥⲙⲓⲛⲉ ⲙⲡⲙⲉϩⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲓⲱⲛ ⲁϥⲕⲁⲑⲓⲥⲧⲁ ⲛϩⲉⲛⲁⲣⲭⲱⲛ ⲙⲛ-ϩⲉⲛⲇⲉⲕⲁⲛⲟⲥ ⲙⲛ-ϩⲉⲛⲗⲓⲧⲟⲩ(ⲣ)ⲅⲟⲥ ϩⲣⲁⲓ ϩⲙ-ⲡⲙⲉϩⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲓⲱⲛ ⲉⲧⲉ-ⲡⲉϥⲣⲁⲛ ⲛⲁⲫⲑⲁⲣⲧⲟⲛ ⲡⲉ ⲡⲁⲓ ⲡⲁⲣⲛⲁⲍⲁ.. ⲥⲱⲧⲉ ⲙⲙⲉⲗⲟⲥ ⲛⲓⲙ ⲛⲧⲁⲓ ⲉⲧϫⲟⲟⲣⲉ ⲉⲃⲟⲗ ϫⲓⲛ-ⲧⲕⲁⲧⲁⲃⲟⲗⲏ ⲙⲡⲕⲟⲥⲙⲟⲥ ϩⲣⲁⲓ ϩⲛ-ⲛⲁⲣⲭⲱⲛ ⲧⲏⲣⲟⲩ ⲙⲛ-ⲛⲇⲉⲕⲁⲛⲟⲥ ⲙⲛ-ⲛⲗⲓⲧⲟⲩⲣⲅⲟⲥ ⲙⲡⲙⲉϩⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲓⲱⲛ ⲥⲟⲟⲩϩⲟⲩ ⲧⲏⲣⲟⲩ ⲉϩⲟⲩⲛ ⲛⲅϫⲓⲧⲟⲩ ⲉⲡⲟⲩⲟⲉⲓⲛ. >>

ⲥⲱⲧⲙ ⲉⲣⲟⲓ ⲉⲓϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲡϣⲣⲡ ⲙⲙⲫ̅ ⲡⲁⲓ ⲉⲛⲧⲁϥⲃⲟⲩⲃⲟⲩ ϩⲙ- ⲡⲉϥⲫ̅ ⲁϥⲧⲣⲉ-ⲓⲉⲟⲩ ⲥⲙⲓⲛⲉ ⲙⲡⲧⲟⲡⲟⲥ ⲙⲡϫⲟⲩⲧⲁϥⲧⲉ ⲙⲡⲣⲟⲃⲟⲗⲏ ⲛⲁϩⲟⲣⲁⲧⲟⲥ ϩⲣⲁⲓ ϩⲛ-ⲟⲩⲧⲁⲝⲓⲥ ⲙⲡⲙⲉϩⲙⲛⲧϣⲟⲙⲧⲉ ⲛⲁⲓⲱⲛ ⲙⲛ-ⲛⲉⲩⲁⲣⲭⲱⲛ

---

11 page 37: the right and left hand edges of the leaf are missing, and there are a few mildew spots; the remainder measures 27 × 9½ cms.

13 (ⲙⲛ)ⲡⲙⲉϩⲙⲛⲧⲟⲩⲉ: read ⲙⲡⲙⲉϩⲙⲛⲧⲟⲩⲉ.

Library of Ruslan Khazarzar

aeon, whose *imperishable* name is .... Save all my *members* which have been scattered since the *foundation* of the *world* in all the *archons* and the *decans* and the *ministers* of the tenth *aeon*; gather them all together and take them to the light.

Hear me as I sing *praises* to thee, O First *Mystery*, who hast shone in thy *mystery*, who hast caused Jeu to establish the eleventh *aeon*, and hast *set up archons* and *decans* and *ministers* in the eleventh *aeon*, whose *imperishable* name is .... Save all my *members* which have been scattered since the *foundation* of the *world* in all the *archons* and *decans* and *ministers* of the eleventh *aeon*; gather them all together and take them to the light.

Hear me as I *sing praises* to thee, O First *Mystery*, who hast shone in thy *mystery*, who hast caused Jeu to establish the twelfth *aeon*[1] and hast *set up archons* and *decans* and *ministers* in the twelfth *aeon*, whose *imperishable* name is .... Save all my *members* which have been scattered since the *foundation* of the *world* in all the *archons* and the *decans* and the *ministers* of the twelfth *aeon*; gather them all together and take them to the light.

Hear me as I *sing praises* to thee, O First *Mystery*, who hast shone in thy *mystery*, who hast caused Jeu to establish the *place* of the 24 *invisible emanations*, with their *archons* | and their gods

[1] (16, 17) twelfth aeon; see PS 178.

Library of Ruslan Khazarzar

ⲙⲛ-ⲛⲉⲩⲛⲟⲩⲧⲉ ⲙⲛ-ⲛⲉⲩϫⲟⲉⲓⲥ ⲙⲛ-ⲛⲉⲩⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲛ-ⲛⲉⲩⲁⲅⲅⲉⲗⲟⲥ ⲙⲛ-ⲛⲉⲩⲇⲉⲕⲁⲛⲟⲥ ⲙⲛ-ⲛⲉⲩⲗⲓⲧⲟⲩⲣⲅⲟⲥ ⲉⲧⲉ-ⲡⲉϥⲣⲁⲛ ⲛⲁⲫⲑⲁⲣⲧⲟⲛ ⲡⲉ ⲡ(ⲏ) ⲱⲁⲍⲁⲛⲁⲍⲁⲱ. ⲥⲱⲧⲉ ⲙⲙⲉⲗⲟⲥ ⲛⲓⲙ ⲛⲧⲁⲓ ⲛⲁⲓ ⲉⲧϫⲟⲟⲣⲉ ⲉⲃⲟⲗ ϫⲓⲛ-ⲧⲕⲁⲧⲁⲃⲟⲗⲏ ⲙⲡⲕⲟⲥⲙⲟⲥ ϩⲣⲁⲓ ϩⲛ- | p. 38. ϫⲟⲩⲧⲁϥⲧⲉ ⲙⲡⲣⲟⲃⲟⲗⲏ ⲛⲁϩⲟⲣⲁⲧⲟⲥ ⲙⲛ-(ⲛ)ⲉⲩⲁⲣⲭⲱⲛ ⲙⲛ-ⲛⲉⲩⲛⲟⲩⲧⲉ ⲙⲛ-ⲛⲉⲩϫⲟⲉⲓⲥ (ⲙ)ⲛ-ⲛⲉⲩⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲛ-ⲛⲉⲩⲁⲅⲅⲉⲗⲟⲥ ⲙⲛ-(ⲛ)ⲉⲩⲇⲉⲕⲁⲛⲟⲥ ⲙⲛ-ⲛⲉⲩⲗⲓⲧⲟⲩⲣⲅⲟⲥ ⲁⲩⲱ ⲛⲅⲥⲟⲟⲩϩⲟⲩ ⲧⲏⲣⲟⲩ ⲉϩⲟⲩⲛ ⲛⲅϫⲓⲧⲟⲩ ⲉⲡⲟⲩⲟⲉⲓⲛ· >>

ⲥⲱⲧⲙ ⲉⲣⲟⲓ ⲉⲓϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲡϣⲣⲡ ⲙ⳨ ⲡⲁⲓ ⲉⲛⲧⲁϥⲃⲟⲩⲃⲟⲩ ϩⲙ-ⲡⲉϥⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲁϥⲥⲙⲓⲛⲉ ⲙⲡⲙⲉϩⲙⲛⲧϣⲟⲙⲧⲉ ⲛⲁⲓⲱⲛ ⲁⲩⲱ ⲁⲥⲕⲁⲑⲓⲥⲧⲁ ⲙⲡϣⲟⲙⲛⲧ ⲛⲛⲟⲩⲧⲉ ⲙⲛ-ⲡⲁϩⲟⲣⲁⲧⲟⲥ ϩⲣⲁⲓ ϩⲙ-ⲡⲙⲉϩⲙⲛⲧϣⲟⲙⲧⲉ ⲛⲁⲓⲱⲛ ⲉⲧⲉ-ⲡⲉϥⲣⲁⲛ ⲛⲁⲫⲑⲁⲣⲧⲟⲛ ⲡⲉ ⲡⲁⲓ ⲗⲁⲍⲁⲍⲁⲁⲁ. ⲥⲱⲧⲉ ⲙⲙⲉⲗⲟⲥ ⲛⲓⲙ ⲛⲧⲁⲓ ⲉⲧϫⲟⲟⲣⲉ ϩⲣⲁⲓ ϩⲙ-ⲡϣⲟⲙⲛⲧ ⲛⲛⲟⲩⲧⲉ ⲙⲛ-ⲡⲁϩⲟⲣⲁⲧⲟⲥ ⲁⲩⲱ ⲛⲅⲥⲟⲟⲩϩⲟⲩ ⲧⲏⲣⲟⲩ ⲉϩⲟⲩⲛ ⲛⲅϫⲓⲧⲟⲩ ⲉⲡⲟⲩⲟⲉⲓⲛ· >>

ⲥⲱⲧⲙ ⲉⲣⲟⲓ ⲉⲓϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲡϣⲣⲡ ⲙ⳨ ⲡⲁⲓ ⲉⲛⲧⲁϥⲃⲟⲩⲃⲟⲩ ϩⲙ-ⲡⲉϥ⳨ ⲁⲩⲱ ⲁϥⲥⲙⲓⲛⲉ ⲛⲛⲁⲣⲭⲱⲛ ⲧⲏⲣⲟⲩ ⲙⲛ-ⲓⲁⲃⲣⲁⲱⲑ ⲛⲁⲓ ⲉⲛⲧⲁⲩⲡⲓⲥⲧⲉⲩⲉ ⲉⲡⲙⲛⲧⲉⲣⲟ ⲙⲡⲟⲩⲉⲓⲛ ϩⲣⲁⲓ ϩⲛ-ⲟⲩⲧⲟⲡⲟⲥ ⲛⲁⲏⲣ ⲉϥⲥⲟⲧϥ ⲉⲧⲉ-ⲡⲉϥⲣⲁⲛ ⲛⲁⲫⲑⲁⲣⲧⲟⲛ ⲡⲉ ⲡⲏ ⲭⲁⲭⲁⲍⲁⲱⲣⲁⲍⲁ. ⲥⲱⲧⲉ ⲙⲙⲉⲗⲟⲥ ⲛⲓⲙ ⲛⲧⲁⲓ ⲉⲧϫⲟⲟⲣⲉ ⲉⲃⲟⲗ ϫⲓⲛ-ⲧⲕⲁⲧⲁⲃⲟⲗⲏ ⲙⲡⲕⲟⲥⲙⲟⲥ ϩⲣⲁⲓ ϩⲛ-ⲛⲁⲣⲭⲱⲛ ⲧⲏⲣⲟⲩ ⲙⲛ-ⲛⲇⲉⲕⲁⲛⲟⲥ ⲙⲛ-ⲛⲗⲓⲧⲟⲩⲣⲅⲟⲥ ⲁⲩⲱ ⲛⲅⲥⲟⲟⲟⲩϩⲟⲩ ⲧⲏⲣⲟⲩ ⲉϩⲟⲩⲛ ⲛⲅϫⲓⲧⲟⲩ ⲉⲡⲟⲩⲟⲉⲓⲛ ϩⲁⲙⲏⲛ ϩⲁⲙⲏⲛ ϩⲁⲙⲏⲛ.

---

5 W. Schw. ϫⲟⲩⲧⲁϥⲧⲉ; read ⲡϫⲟⲩⲧⲁϥⲧⲉ.

12 W. Schw. ⲁⲥⲕⲁⲑⲓⲥⲧⲁ; read ⲁϥⲕⲁⲑⲓⲥⲧⲁ.

20 MS ⲉⲡⲙⲛⲧⲉⲣⲟ; read ⲉⲧⲙⲛⲧⲉⲣⲟ.

20, 21 MS ⲙⲡⲟⲩⲉⲓⲛ; read ⲙⲡⲟⲩⲟⲉⲓⲛ.

Library of Ruslan Khazarzar

and their lords and their *archangels* and their *angels* and their *decans*[1] and their *ministers*, in a *rank* of the thirteenth *aeon*, whose *imperishable* name is .... Save all my *members* which have been scattered since the *foundation* of the *world* in the 24 *invisible emanations* and their *archons* and their gods and their lords and their *archangels* and their *angels* and their *decans* and their *ministers*; and gather them all together and take them to the light.

Hear me as I *sing praises* to thee, O First *Mystery*, who hast shone in thy *mystery*, and hast established the thirteenth *aeon* and hast *set up* the three gods and the *invisible one* in the thirteenth *aeon*, whose *imperishable* name is .... Save all my *members* which have been scattered in the three gods and the *invisible one*; and gather them all together and take them to the light.

Hear me as I *sing praises* to thee, O First *Mystery*, who hast shone in thy *mystery*, and hast established all the *archons* with Jabraoth[2], who have *believed* in the Kingdom of the Light, in a *place* of pure *air*[3] whose *imperishable* name is .... Save all my *members* which have been scattered since the *foundation* of the *world* in all the *archons* and the *decans* and the *ministers*; and gather them all together and take them to the light. *Amen, amen, amen.* |

---

[1] (1, 7) archangels, angels, decans; see Kropp (Bibl. 22) III p. 28ff; Origen *c. Cels.* VI 30; PS 2.

[2] (20) Jabraoth; see Böhlig (Bibl. 10) p. 88; Bousset (Bibl. 13) p. 347; Preisendanz (Bibl. 29) VII 316; cf. PS 128; 355.

[3] (21) place of pure air; see Origen *de Princ.* II 11.6; ApAscl 76; Keph VII p. 35 (also U 263.16, 17).

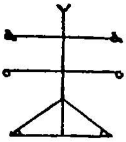
Library of Ruslan Khazarzar

. . . .

. . . .

. . . .

. . . . [ⲉⲣⲉ-ⲩ ⲛⲧⲟⲡⲟⲥ ⲕⲱ] p. 39 . ⲧⲉ ⲉⲣⲟϥ ☥. ⲉⲧⲉⲧⲛϣⲁⲛⲉⲓ ϭⲉ ⲉⲡⲉⲓ-ⲧⲟⲡⲟⲥ ⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲱⲧⲛ ϩⲛ-ⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲣⲁⲛ ⲍⲁⲓⲉⲱⲭⲁⲍ ⲉⲣⲉ-ϯⲯⲏⲫⲟⲥ ϩⲛ-ⲧⲉⲧⲛϭⲓϫ ⲋⲧⲗⲁ ⲁϫⲓ-ⲡⲉⲓⲣⲁⲛ ⲟⲛ ⲛⲅ ⲛⲥⲟⲡ ⲁⲁⲓⲱⲉⲱⲁⲍ ⲁⲩⲱ ϣⲁⲣⲉ-ⲛⲉⲫⲩⲗⲁⲝ ⲙⲛ-ⲛⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ϣⲁⲩⲥⲟⲕⲟⲩ ⲛⲁⲩ· ϣⲁⲛⲧⲉⲧⲛⲃⲱⲕ ⲉⲡⲧⲟⲡⲟⲥ ⲙⲡⲉⲩⲉⲓⲱⲧ ⲛϥϯ ☥ ⲛⲧⲉ-ⲧⲛϫⲓⲟⲟⲣ ⲉϩⲟⲩⲛ ☥. ⲡⲁⲓ ϭⲉ ⲡⲉ ⲧϭⲓⲛⲕⲱ ⲉϩⲣⲁⲓ ⲙⲡⲉⲓ[ⲟ].



ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲛⲉⲓ ⲉⲃⲟⲗ ⲉⲡⲙⲉϩⲛⲅ(sic) ⲛ[ⲟ] ⲛⲧⲉ-ⲁⲱⲍⲁⲍⲏ ⲁⲛⲟⲕ ⲙⲛ-☥. ⲡⲉϫⲉ-ⲙⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲥ ⲛⲁϥ ϫⲉ-ⲉⲓⲉ ⲧ-ⲙⲉϩⲟⲩⲏⲣ ⲛⲧⲁⲝⲓⲥ ⲧⲉ ⲧⲁⲓ ⲉⲛⲁⲛⲉⲓ ⲉⲃⲟⲗ ⲉⲣⲟⲥ ⲛⲙⲙⲛⲧ-ⲉⲓⲱⲧ. ⲡⲉϫⲁϥ ϫⲉ-ⲧⲁⲓ ⲧⲉ ⲧⲙⲉϩⲃ̄ ⲛⲧⲁⲝⲓⲥ ⲛⲑⲏⲥⲣ ⲛⲧⲉ-ⲛⲁⲡⲥⲁⲛⲃⲟⲗ ⲉⲣⲉ-ⲥⲛⲧⲉ ⲛⲧⲁⲝⲓⲥ ⲙⲙⲛⲧⲉⲓⲱⲧ ϩⲓϩⲟⲩⲛ ⲁⲩⲱ ⲟⲩⲉⲓ ϩⲛ-ⲧⲙⲏⲧⲉ. ⲁⲩⲱ ⲥⲛⲧⲉ ϩⲓⲃⲟⲗ. ⲉⲧⲃⲉ-ⲡⲁⲓ ϭⲉ ⲉⲓⲥϩⲏ-ⲏⲧⲉ ⲁⲛⲉⲓ ⲉⲃⲟⲗ ⲉⲧⲥⲛⲧⲉ ⲛⲛⲁⲡⲥⲁⲛⲃⲟⲗ ⲉⲣⲉ- ϯ ⲛⲧⲁⲝⲓⲥ ⲙⲙⲛⲧⲉⲓⲱⲧ ϩⲛ-ⲧⲙⲏⲧⲉ ⲉⲥϣⲟⲟⲡ ϩⲛ-ⲛⲧⲟⲡⲟⲥ ⲙⲡⲛⲟⲩⲧⲉ ⲉⲧⲙⲧⲙⲏⲧⲉ ⲙⲡⲧⲏⲣϥ. ⲉⲧⲃⲉ-ⲡⲁⲓ ⲁⲓⲕⲁ-ⲥⲛⲧⲉ ϩⲓⲃⲟⲗ ⲁⲩⲱ ⲥⲛⲧⲉ ϩⲓϩⲟⲩⲛ ⲉⲣⲉ-ⲡⲉⲩⲉⲓⲛⲉ ⲟⲛ ϩⲓϩⲟⲩⲛ ⲧⲏⲣⲟⲩ ⲁⲗⲗⲁ

---

5 page 39: the right hand edge of the leaf is missing; the remainder measures 20 × 12 cms; there are a few mildew spots.
the cryptogram appears to stand for the phrase: ⲉⲣⲉ...... ⲛϩⲟⲩⲛ ϩⲛ-ⲧⲉⲧⲙⲏⲧⲉ

6-10 the diagram on the right side of the page is missing, but seen in W. Schw.

11 the cryptogram perhaps stands for the phrase: ⲛϥϯ ⲛⲏⲧⲛ ⲛⲧⲉϥⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ-ⲡⲉϥⲣⲁⲛ.

12 the same cryptogram probably stands here for the phrase: ⲉⲧⲛⲧⲗⲏ ⲛϩⲟⲩⲛ ⲙⲡⲉϥⲑⲏⲥⲁⲩⲣⲟⲥ.

15 the cryptogram here denotes: ⲧⲁⲧⲁⲝⲓⲥ ⲉⲧⲕⲱⲧⲉ ⲉⲣⲟⲓ.

16 MS ⲉⲛⲁⲛⲉⲓ; read ⲉⲛⲧⲁⲛⲉⲓ.

20 MS ϯ ⲛⲧⲁⲝⲓⲥ; read ϯⲉ ⲛⲧⲁⲝⲓⲥ.

22 MS ⲉⲧⲙⲧⲙⲏⲧⲉ; read ⲉⲧⲛⲧⲙⲏⲧⲉ.

Library of Ruslan Khazarzar

(Lacuna)

33. ... ⟨six places surround him⟩ (in the midst of which is)[1] .... When you come to this *place*, *seal* yourselves with this *seal*[2]: This is its name: ..., while the *cipher*[3] 70331 (?) is in your hand. Furthermore say this name ... three times, and the *watchers* and the *veils*[4] are drawn back, until you go to the *place* of their Father and he gives (you his seal and his name)[5] and you cross over (the gate into his treasury)[6]. This now is the placing of this *treasury*."

We came forth *again* outside to the 55th[7] *treasury* of .... I and (my rank which surrounds me).

The *disciples* of Jesus said to him: "What number of *rank* of the Fatherhood is this to which we have come?" He said: "This is the second *rank* of the *treasury* of those without. There are two *ranks* of Fatherhood within, and one in the middle, and two outside. Now for this reason behold, we have come forth to the two ⟨ranks⟩ of those outside, while five *ranks* of Fatherhood are in the middle, which are in the *places* of the God who is in the midst of the All. For this reason I have placed two outside, and two within, while their likeness again is inside of all. *But* | when

---

[1] (5) (in the midst of which is); MS: a cryptogram replaces the words in brackets here and subsequently (see also 84.17).

[2] (6) seal yourselves with this seal; see Bousset (Bibl. 13) p. 286ff.; Epiph. 27.5.9; *Exc. e Theod.* 86; Hippol. V 10.1; Origen *c. Cels.* VI 27; PS 197 etc.; Keph XC p. 225; (also 105.2; 107.1, 2 etc.; U 232.25).

[3] (7) cipher; cf. Hippol. IV 2.1.

[4] (10) veils; see HypArch 94; PS 23 etc.; Keph XXIV p. 71; (cf. U 237.3, 4).

[5] (11) (you his seal and his name); MS: cryptogram; cf. Schmidt (Bibl. 32) pp. 669ff.; (also 84.12, 24; 85.10 etc.).

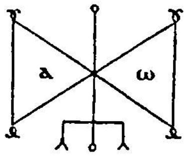
[6] (12) (the gate into his treasury); MS: cryptogram (see also 84.12, 24; 85.10 etc.).

[7] (14) 55th; MS: 56th.

Library of Ruslan Khazarzar

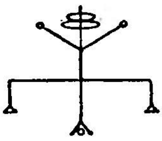
ⲉⲓϣⲁⲛⲥⲟⲣⲟⲩ ⲉⲃⲟⲗ ϣⲁⲓⲛⲁ-ⲥⲛⲧⲉ ⲙ̄ⲡⲉϥⲃⲟⲗ ⲁⲩⲱ ⲥⲛⲧⲉ ⲙ̄ⲡⲉϥϩⲟⲩⲛ ⲉⲣⲉ-ⲟⲩⲉⲓ ϩⲛ-ⲧⲙⲏⲧⲉ. ⲧⲁⲓ ⲧⲉ ⲧϭⲓⲛⲁϩⲉⲣⲁⲧⲟⲩ ⲛⲛⲉⲓⲧⲁⲝⲓⲥ ⲙ̄ⲙⲛ̄ⲧⲉⲓⲱⲧ ϩⲛ-ⲛⲉⲓⲧⲟⲡⲟⲥ.

ⲥⲱⲧⲙ ϭⲉ ⲧⲉⲛⲟⲩ ⲉⲧϭⲓⲛⲛⲕⲱ ⲉϩⲣⲁⲓ ⲙ̄ⲡⲉⲓ[ⲟ] ⲉⲧⲉⲧⲛϣⲁⲛⲉⲓ ⲉⲃⲟⲗ ⲉⲡⲓ[ⲟ] ⲥⲫⲣ̄ ⲙ̄ⲙⲱⲧⲛ ϩⲛ-ⲧⲉⲓⲥⲫⲣ̄ ⲉⲧⲉ ⲧⲁⲓ ⲧⲉ



ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲣⲁⲛ ⲍⲱⲝⲁⲉⲍⲱⲍ ⲁϫⲓϥ ⲛⲟⲩⲥⲟⲡ ⲙ̄ⲙⲁⲧⲉ ⲉⲣⲉ-ϯⲯⲏⲫⲟⲥ ϩⲛ-ⲧⲉⲧⲛϭⲓϫ ⲭⲫⲓⲉ ⲁⲩⲱ ⲁϫⲓ-ⲡⲉⲓⲣⲁⲛ ⲛ̄ⲅ̄ ⲛⲥⲟⲡ ⲱⲱⲓⲉⲛⲍⲁⲍⲁⲙⲁⲍⲁ ⲁⲩⲱ ϣⲁⲣⲉ- p. 40. ⲛⲉⲫⲩⲗⲁⲝ ⲛⲛⲧⲁⲝⲓⲥ ⲙⲛ-ⲛⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ϣⲁⲩⲥⲟⲕⲟⲩ ⲛⲁⲩ ϣⲁⲛⲧⲉⲧⲛⲃⲱⲕ ⲉⲡⲧⲟⲡⲟⲥ ⲙ̄ⲡⲉⲩⲉⲓⲱⲧ ⲛϥϯⲉ⳨ⲟ ϣⲁⲛⲧⲉⲧⲛⲃⲱⲕ ⲉ⳨ⲟ. ⲡⲁⲓ ϭⲉ ⲡⲉ ⲧϭⲓⲛⲕⲱ ⲉϩⲣⲁⲓ ⲙ̄ⲡⲉⲓ[ⲟ] ⲙⲛ-ⲡⲉⲧⲛϩⲏⲧϥ ⲧⲏⲣⲟⲩ.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲛⲉⲓ ⲉⲃⲟⲗ ⲛⲥⲛ[ⲟ] ⲛⲧⲉ-ⲛⲉⲓⲱⲱⲍⲍⲓⲟⲁ. ⲁⲛⲟⲕ ⲙⲛ-ⲧⲁⲧⲁⲝⲓⲥ ⲉⲧⲕⲱⲧⲉ ⲉⲣⲟⲓ. ⲡⲉϫⲁⲓ ϫⲉ-ⲥⲱⲧⲙ ⲉⲧϭⲓⲛⲕⲱ ⲉϩⲣⲁⲓ ⲙ̄ⲡⲉⲓ[ⲟ] ⲙⲛ-ⲡⲉⲧⲛϩⲏⲧϥ ⲧⲏⲣⲟⲩ. ⲉⲣⲉ-ⲅ̄ ⲛⲧⲟⲡⲟⲥ ⲕⲱⲧⲉ ⲉⲣ ⳨. ⲉⲧⲉⲧⲛϣⲁⲛⲉⲓ ⲉⲡⲉⲓⲧⲟⲡⲟⲥ ⲥⲫⲣⲁⲅⲓⲍⲉ ⲙ̄ⲙⲱⲧⲛ ϩⲛ-ⲧⲉⲓⲥⲫⲣ̄.



ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲣⲁⲛ ⲁϫⲓϥ ⲛⲟⲩⲥⲟⲡ ⲙ̄ⲙⲁⲧⲉ ⲍⲱⲁⲍⲉⲟⲩⲉ ⲉⲣⲉ-ⲧⲉⲓⲯⲏⲫⲟⲥ ϩⲛ-ⲧⲉⲧⲛϭⲓϫ ϥⲩ̄ⲓ ⲁⲩⲱ ⲁϫⲓ-ⲡⲉⲓⲣⲁⲛ ⲛ̄ⲅ̄ ⲛⲥⲟⲡ ϫⲉ-ⲟⲩⲉⲓⲉⲍⲱⲁⲍ ⲁⲩⲱ ϣⲁⲣⲉ-ⲛⲉⲫⲩⲗⲁⲝ ⲙⲛ-ⲛⲧⲁⲝⲓⲥ ⲙⲛ-ⲛⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ϣⲁⲩⲥⲟⲕⲟⲩ ⲛⲁⲩ ϣⲁⲛⲧⲉⲧⲛⲃⲱⲕ ⲉⲡⲧⲟⲡⲟⲥ ⲙ̄ⲡⲉⲩⲉⲓⲱⲧ ⲛϥϯⲉ⳨ⲟ ⲛⲧⲉⲧⲛϫⲓⲟⲟⲣ ⲉ⳨ⲟ. ⲡⲁⲓ ϭⲉ ⲡⲉ ⲧϭⲓⲛⲕⲱ ⲉϩⲣⲁⲓ ⲙ̄ⲡⲉⲓⲑⲏⲥⲣ̄.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲛⲉⲓ ⲉⲃⲟⲗ ⲉⲡⲙⲉϩⲛⲍ ⲛⲑⲏⲥⲣ̄ ⲁⲛⲟⲕ ⲙⲛ-

6-9 the diagram is missing, but seen in W. Schw.

10 MS ⲛⲛⲧⲁⲝⲓⲥ; read ⲙⲛ-ⲛⲧⲁⲝⲓⲥ.

14 MS ⲛⲥⲛ[ⲟ]; read ⲉⲛⲙⲉϩⲛⲅ ⲛ[ⲟ].

Library of Ruslan Khazarzar

I distribute them, I place two outside it, and two inside it, and one in my (?) midst. This is the establishment of these *ranks* of Fatherhood in these *places*.

⟨I said:⟩ 'Hear now the placing of this *treasury*. When you come to this *treasury*, *seal* yourselves with this *seal*, which is:

This is its name: ...[1] Say it only once while this *cipher* 600515 (?) is in your hand, and say this name ... three times, and the *watchers* and the *ranks* and the *veils* are drawn back, until you go to the *place* of their Father, (and he gives you his seal and his name), until you go to (the gate into his treasury). Now this is the placing of this *treasury* and all those within it.'

34. We came forth *again* to the 56th *treasury* of ..., I and my *rank* which surrounds me. I said: 'Hear the placing of this *treasury* and all within it. Six *places* surround it, (in the midst of which is ...). When you come to this *place*, *seal* yourselves with this *seal*:

This is its name. Say it only once ..., while this *cipher* 90410 (?) is in your hand, and say this name ... three times, and the *watchers* and the *ranks* and the *veils* are drawn back, until you go to the *place* of their Father and he (gives you his seal and his name) and you cross over (the gate into his treasury). This now is the placing of this *treasury*.'

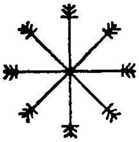
35. We came forth *again* to the 57th *treasury*, I and | my

---

[1] ⲍⲱⲝⲁⲉⲍⲱⲍ; see 55.7; 124.9-17.

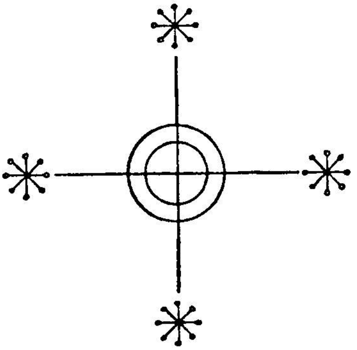
Library of Ruslan Khazarzar

ⲧⲁⲧⲁϩⲓⲥ ⲅ̄ⲟ ⲁⲛⲉⲓ ⲉⲡⲧⲟⲡⲟⲥ ⲟⲓⲱⲍⲱⲱ. ⲥⲱⲧⲙ ϭⲉ ⲧⲉⲛⲟⲩ ⲉⲧⲉϥϭⲓⲛⲥⲱⲣ ⲉⲃⲟⲗ ⲙⲛ-ⲡⲉⲧⲛϩⲏⲧϥ ⲧⲏⲣϥ ⲉⲣⲉ-ⲅ ⲛⲧⲟⲡⲟⲥ ⲕⲱⲧⲉ ⲉⲣⲟϥ. ⲉⲧⲉⲧⲛϣⲁⲛⲉⲓ ⲉⲡⲉⲓⲧⲟⲡⲟⲥ ⲥⲫⲣ ⲙⲙⲱⲧⲛ ϩⲛ-ⲧⲉⲓⲥⲫⲣ.



ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲣ ⲓⲉⲁⲍⲱⲏⲏⲍⲁⲥⲁⲉⲍ ⲁϫⲓϥ ⲛⲟⲩⲥⲟⲡ ⲙⲙⲁⲧⲉ. ⲉⲣⲉ-ⲧⲯⲏⲫⲟⲥ ϩⲛ-ⲧⲉⲧⲛϭⲓϫ ϥⲩⲓⲑ ⲁⲩⲱ ⲁϫⲓ-ⲡⲉⲓⲣⲁⲛ ϩⲱϥ ⲛⲅ ⲛⲥⲟⲡ ⲍⲱⲍⲱⲍⲱ ⲓⲉⲏⲍⲱⲁ ⲁⲩⲱ ϣⲁⲣⲉ-ⲛⲉⲫⲩⲗⲁⲝ ⲙⲛ-ⲛⲧⲁϩⲓⲥ ⲙⲛ-ⲛⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ϣⲁⲩⲥⲟⲕⲟⲩ ⲛⲁⲩ ϣⲁⲛⲧⲉⲧⲛⲃⲱⲕ ϣⲁ-ⲡⲉⲩⲉⲓⲱⲧ ⲛϥⲧⲉ-ⲅ̄ⲟ ⲛⲧⲉⲧⲛϫⲓⲟⲟⲣ ⲉϩⲟⲩⲛ ⲉⲅ̄ⲟ. ⲡⲁⲓ ϭⲉ ⲡⲉ ⲧϭⲓⲛⲕⲱ ⲉϩⲣⲁⲓ ⲙⲡⲉⲓⲑⲏⲥⲣ ⲙⲛ-ⲡⲉⲧⲛϩⲏⲧϥ.

p. 41. ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲛⲉⲓ ⲉⲃⲟⲗ ⲉⲡⲙⲉϩⲛⲏ ⲛ[ⲟ] ⲛⲧⲉⲉⲱⲍⲉⲱⲍⲁ ⲁⲛⲟⲕ ⲙⲛ-ⲉ-ⲅ̄ⲟ. ⲡⲉϫⲁⲓ ϫⲉ-ⲥⲱⲧⲙ ϭⲉ ⲧⲉⲛⲟⲩ ⲉⲧⲃⲉ-ⲧϭⲓⲛⲕⲱ ⲉϩⲣⲁⲓ ⲙⲡⲉⲓⲑⲏⲣ ⲙⲛ-ⲡⲉⲧⲛϩⲏⲧϥ ⲧⲏⲣϥ ⲉⲣⲉ-ⲅ ⲛⲧⲟⲡⲟⲥ ⲕⲱⲧⲉ ⲉⲣ. ⲉⲧⲉⲧⲛϣⲁⲛⲉⲓ ⲉⲡⲉⲓⲧⲟⲡⲟⲥ [6]ⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲱⲧⲛ ϩⲛ-ⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ



ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲣⲁⲛ ⲍⲁⲁⲓⲩⲍⲱⲁⲍ ⲁϫⲓϥ ⲛⲟⲩⲥⲟⲡ ⲙⲙⲁⲧⲉ ⲉⲣⲉ-ⲧⲯⲏⲫⲟⲥ ϩⲛ-ⲧⲉⲧⲛϭⲓϫ 8ⲣⲕⲃ. ⲁⲩⲱ ⲁϫⲓ-ⲡⲉⲓⲣⲁⲛ ϩⲱⲱϥ ⲛⲅ ⲛⲥⲟⲡ ⲉⲉⲉⲉⲓⲉⲏ ⲍⲏⲱⲍⲁⲁⲓⲍⲉ ⲁⲩⲱ ϣⲁⲣⲉ-ⲛⲉⲫⲩⲗⲁⲝ ⲙⲛ-ⲛⲧⲁϩⲓⲥ ⲙⲛ-ⲛⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ϣⲁⲩⲥⲟⲕⲟⲩ ⲛⲁⲩ ϣⲁⲛⲧⲉⲧⲛⲃⲱⲕ ⲉⲡⲧⲟⲡⲟⲥ ⲙⲡⲉⲩⲉⲓⲱⲧ ⲛϥⲧⲉ-ⲅ̄ⲟ ⲛⲧⲉⲧⲛϫⲓⲟⲟⲣ ⲉⲉ-ⲅ̄ⲟ. ⲡⲁⲓ ϭⲉ ⲡⲉ ⲧϭⲓⲛⲕⲱ ⲉϩⲣⲁⲓ ⲙⲡⲉⲓ[ⲟ] ⲙⲛ-ⲡⲉⲧⲛϩⲏⲧϥ ⲧⲏⲣⲟⲩ.

---

1 ⲟⲓⲱⲍⲱⲱ; read ⲛⲟⲓⲱⲍⲱⲱ.

5-10 the diagram is missing, but seen in W. Schw.

7 MS ϩⲱϥ; read ϩⲱⲱϥ.

12 page 41 : the left edge of the leaf is missing; the remainder measures 27 × 11 cms.

Library of Ruslan Khazarzar

rank (which surrounds me)[1]. We came to the *place* of .... ⟨I said⟩ : 'Hear now at this time its distribution and all within it. Six *places* surround it. When you come to this *place*, *seal* yourselves with this *seal*:

This is its name: .... Say it only once, while
this *cipher* 90419 (?) is in your hand, and say
also this name: ... three times, and the *watchers*
and the *ranks* and the *veils* are drawn back, until you go to their Father, and he gives (you his seal and his name), and you cross over (the gate into his treasury). This now is the placing of this *treasury* and those within it.'

36. We came forth *again* to the 58th *treasury* of ..., I (and my *rank* which surrounds me). I said: 'Hear now at this time the placing of this *treasury* and all within it. Six *places* surround it. When you come to this *place*, *seal* yourselves with this *seal*:

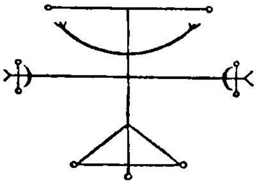
This is its name: .... Say it only once, while
this *cipher* 70122 (?) is in your hand, and say
also this name ... three times, and the *watchers*
and the *ranks* and the *veils* are drawn back, until you go to the *place* of their Father and he gives (you his seal and his name), and you cross over (the gate into his treasury). This now is the placing of this *treasury* and all those within it.' |

---

[1] (1) (which surrounds me); MS: cryptogram; see also 85.13; 86.2 etc.).

Library of Ruslan Khazarzar

ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲛⲉⲓ ⲉⲃⲟⲗ ⲉⲡⲙⲉϩⲛⲑ ⲛⲑⲏⲥⲣ ⲛⲧⲉ-ⲟⲩⲓⲏⲍⲁⲍⲱⲏ ⲁⲛⲟⲕ ⲙⲛ-[sign]: ⲥⲱⲧⲙ ϭⲉ ⲧⲉⲛⲟⲩ ⲉⲧϭⲓⲛⲕⲱ ⲉϩⲣⲁⲓ ⲙⲡⲉⲓ[o] ⲙⲛ-ⲡⲉⲧⲛϩⲏⲧϥ ⲧⲏⲣϥ ⲉⲣⲉ-ⲅ ⲛⲧⲟⲡⲟⲥ ⲕⲱⲧⲉ ⲉⲣ[sign]. ⲉⲧⲉⲧⲛϣⲁⲛⲉⲓ ϭⲉ ⲉⲡⲉⲓⲧⲟⲡⲟⲥ ⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲱⲧⲛ ϩⲛ-ⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ ⲉⲧⲉ-ⲧⲁⲓ ⲧⲉ.



ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲣⲁⲛ ⲍⲏⲛⲁⲱⲉⲍⲱⲁⲍ ⲁϫⲓϥ ⲛⲟⲩⲥⲟⲡ ⲙⲁⲧⲉ ⲉⲣⲉ-ⲧⲉⲓⲯⲏⲫⲟⲥ ϩⲛ-ⲧⲉⲧⲛϭⲓϫ ϥ̄ⲣⲡⲍ ⲡⲁⲗⲓⲛ ⲟⲛ ⲟⲛⲟⲙⲁⲍⲉ ⲙⲡⲉⲓⲣ ⲛⲅ ⲛⲥⲟⲡ ⲍⲱⲟⲟⲓⲩⲱⲏⲍⲁ ⲁⲩⲱ ϣⲁⲣⲉ-ⲡⲉϥⲫⲩⲗ ⲙⲛ-ⲛⲧⲁⲝⲓⲥ ⲙⲛ-ⲛⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ϣⲁⲩⲥⲟⲕⲟⲩ ⲛⲁⲩ ϣⲁⲛⲧⲉⲧⲛⲃⲱⲕ ⲉⲡⲧⲟⲡⲟⲥ ⲙⲡⲉⲩⲉⲓⲱⲧ ⲛϥϯ[sign] ⲛⲧⲉⲧⲛϫⲓⲟⲟⲣ ⲉ[sign]. ⲡⲁⲓ ϭⲉ ⲡⲉ ⲧϭⲓⲛⲕⲱ ⲉϩⲣⲁⲓ ⲙⲡⲉⲓ[o].

ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲛⲉⲓ ⲉⲃⲟⲗ ⲉⲡⲙⲉϩⲥⲉ ⲛⲑⲏⲥⲁⲩⲣⲟⲥ ⲛϣⲁⲍⲁⲏⲍⲱ | p. 42. [ⲁⲛⲟ]ⲕ ⲣ ⲡⲉϫⲁⲓ ⲛⲙⲙⲁⲑⲏⲧⲏⲥ ϫⲉ-ⲥⲱⲧⲙ ⲉⲧⲃⲉ-ⲧϭⲓⲛⲕⲱ ⲉϩⲣⲁⲓ ⲙⲡⲉⲓ[o] ⲉⲣⲉ-ⲥⲟⲟⲩ ⲛⲧⲟⲡⲟⲥ ⲕⲱⲧⲉ ⲉⲣⲟϥ ⲉⲣⲉ-ⲱⲁⲍⲁⲏⲍⲟ ⲛϩⲟⲩⲛ ϩⲛ-ⲧⲉⲩⲙⲏⲧⲉ. ⲡⲉⲓϣⲱⲗϩ ⲥⲛⲁⲩ ⲉⲧⲥⲏⲕ ϩⲁⲣⲁⲧⲟⲩ ⲛⲛⲉϥⲧⲟⲡⲟⲥ ⲛⲧⲉⲓϩⲉ [sign] ⲛⲧⲟⲟⲩ ⲛⲉ ⲧⲛⲟⲩⲛⲉ ⲛⲛⲉϥⲧⲟⲡⲟⲥ ⲉⲧϥⲁϩⲉⲣⲁⲧϥ ⲛϩⲏⲧⲟⲩ. ⲡⲉⲕⲉϣⲱⲗϩ ⲥⲛⲁⲩ ⲉⲣⲉ-ⲛⲉⲓⲁⲗⲫⲁ ⲛϩⲏⲧⲟⲩ ⲙⲡⲉⲓⲧⲩⲡⲟⲥ ϫⲉ-ⲥⲛⲁⲩ ϩⲓⲧⲡⲉ ⲁⲩⲱ ⲥⲛⲁⲩ ϩⲓⲡⲉⲥⲏⲧ. ⲛⲧⲟⲟⲩ ⲛⲉ ⲛⲉϩⲓⲟⲟⲩⲉ ⲙⲙⲟⲟϣⲉ ⲉⲕⲛⲁⲃⲱⲕ ⲉⲣⲁⲧϥ ⲙⲡⲓⲱⲧ ⲉⲡⲉϥⲧⲟⲡⲟⲥ ⲁⲩⲱ ⲙⲡⲉϥϩⲟⲩⲛ. ⲛⲉⲓⲁⲗⲫⲁ ϩⲱⲟⲩ ⲛⲧⲟⲟⲩ ⲛⲉ ⲛⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲉⲧⲥⲏⲕ ⲉⲣⲱϥ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲉⲣⲉ-ⲓ̄ⲃ̄ ⲛⲧⲟⲡⲟⲥ ϩⲙ-ⲡⲉϥⲑⲏⲥⲣ ⲉⲩⲛ-ⲙⲛⲧⲓ̄ⲃ̄ ⲛⲁⲡⲉ ϩⲙ-ⲡⲧⲟⲡⲟⲥ ⲡⲧⲟⲡⲟⲥ ⲉⲡⲉⲓⲣⲁⲛ ⲙⲙⲟⲟⲩ ⲛⲉ ⲙⲡⲓ̄ⲃ̄ ⲉⲩⲛ-ⲓ̄ⲃ̄ ⲛⲧⲁⲝⲓⲥ ϩⲙ-

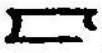
---

7 MS ⲙⲁⲧⲉ; read ⲙⲙⲁⲧⲉ.
16 W. Schw. ...ⲕ ⲣ; read [ⲁⲛⲟ]ⲕ ⲙⲛ-ⲧⲁⲧⲁⲝⲓⲥ. ⲉⲧⲕⲱⲧⲉ ⲉⲣⲟⲓ.
18 ⲱⲁⲍⲁⲏⲍⲟ; read ⲱⲁⲍⲁⲏⲍⲱ.

Library of Ruslan Khazarzar

37. We came forth *again* to the 59th *treasury* of ..., I (and my *rank* which surrounds me). ⟨I said⟩ : 'Hear now at this time the placing of this *treasury* and all within it. Six *places* surround it (in the midst of which is ...). When you come to this *place*, *seal* yourselves with this *seal*, which is :

This is its name : .... Say it only once, while this *cipher* 90187 (?) is in your hand. *Then invoke* this name ... three times, and the *watchers* and the *ranks* and the *veils* are drawn back, until you go to the *place* of their Father and he gives (you his seal and his name) and you cross over (the gate into his treasury). This now is the placing of this *treasury*.'

38. We came forth *again* to the 60th *treasury*[1] of ...[2], I (and my rank which surrounds me). I said to my *disciples*: 'Hear concerning the placing of this *treasury*. Six *places* surround it, in the midst of which is .... These two lines which are drawn below his *places* thus : , they are the root of his *places* in which he stands. These two lines also, in which these *alphas* of this *type* are two above and two below, they are the pathways when you will[3] go to the presence of the Father, to his *place* and his interior. These *alphas* are also *veils* which are drawn before him. *Furthermore* there are twelve *places* in his *treasury*, and there are twelve heads in each *place*, whose name is that of the twelve. And there are twelve *ranks* in | his *treasury*, and there will be

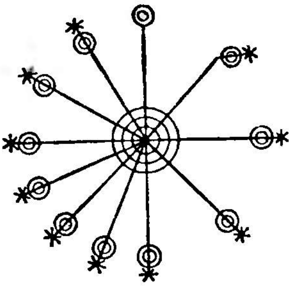
---

[1] (15) 60th treasury; see also 91.19; 96.11.
[2] (15, 16) ...; cf. 88.4.
[3] (23) you will; lit. thou wilt.

Library of Ruslan Khazarzar

ⲡⲉϥⲑⲏⲥⲣ̄ ⲉⲩⲛ̄-ϩⲉⲛⲕⲉⲁϣⲏ ⲛ̄ⲧⲁⲝⲓⲥ ⲛⲁϣⲱⲡⲉ ϩⲙ̄-ⲡⲉⲓⲑⲏⲥⲣ̄ ⲛ̄ⲃ̄ⲗ̄ ⲛ̄ⲛⲁⲓ ⲛ̄ⲥⲉⲧⲣⲉ-ⲟⲩⲁⲡⲉ ⲁⲣⲭⲉⲓ ⲉϫⲱⲟⲩ ⲛ̄ⲥⲉⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ- ⲡϣⲟⲣⲡ ⲛ̄ⲧⲱϣ. ⲁⲩⲱ ⲡϣⲟⲣⲡ ⲙ̄ⲫ̄. ⲡⲁⲗⲓⲛ ⲟⲛ ⲉⲩⲛ̄-ⲟⲩⲡⲩⲗⲏ ⲙ̄ⲙⲁⲧⲉ ϩⲓϩⲟⲩⲛ ⲙ̄ⲡⲉⲓ[ⲟ]. ⲡⲁⲗⲓⲛ ⲟⲛ ⲙ̄ⲡⲉϥⲃⲟⲗ ⲉⲧⲉ-ϩⲓⲉⲃⲟⲗ ⲙ̄ⲙⲟϥ ⲡⲉ. ⲟⲩⲛ̄-ⲅ̄ ⲙ̄ⲡⲩⲗⲏ ⲙ̄ⲙⲟϥ ⲉⲣⲉ-ⲑ̄ ⲙ̄ⲫⲩⲗⲁⲝ ϩⲓⲣⲱⲟⲩ ⲉⲩⲛ̄-ⲅ̄ ϩⲓⲣⲛ̄-ⲧⲡⲩⲗⲏ ⲧⲡⲩⲗⲏ ⲉⲟⲩⲱⲧ ⲡⲣⲁⲛ ⲙ̄ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲙ̄ⲙⲟⲟⲩ.

ⲧⲉⲛⲟⲩ ϭⲉ ⲉⲧⲉⲧⲛ̄ϣⲁⲛⲉⲓ ⲉⲡⲉⲓⲧⲟⲡⲟⲥ ⲥⲫⲣⲁⲅⲓⲍⲉ ⲙ̄ⲙⲱⲧⲛ̄ ϩⲛ̄-ⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ ⲉⲧⲉ-ⲧⲁⲓ ⲧⲉ. ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲣⲁⲛ ⲍⲁⲍⲁⲫⲁⲍⲁⲍⲱⲍⲁⲏ ⲁϫⲓϥ ⲛ̄ⲟⲩⲥⲟⲡ ⲙ̄ⲙⲁⲧⲉ ⲉⲣⲉ-ⲧⲉⲛ̄ⲯⲏⲫⲟⲥ ϩⲛ̄-ⲧⲉⲧⲛ̄ϭⲓ(ϫ) ⲗⲱⲡⲉ. | p. 43. ⲧⲁⲓ ⲧⲉ ⲧⲉⲥⲫⲣⲁⲅⲓⲥ



ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϫⲓ-ⲡⲉⲓⲕⲉⲣⲁⲛ ϩⲱⲱϥ ⲛ̄ϣⲟⲙⲛ̄ⲧ ⲛ̄ⲥⲟⲡ ⲏⲏⲍⲟⲙⲁⲍⲁⲍⲱⲁⲗⲁⲱⲍⲁⲏⲍ. ⲁⲩⲱ ϣⲁⲣⲉ-ⲛ̄ⲧⲁⲝⲓⲥ ⲙ̄ⲛ̄-ⲛ̄ⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲥⲟⲕⲟⲩ ⲛⲁⲩ ϣⲁⲛⲧⲉⲧⲛ̄ⲃⲱⲕ ⲉⲡⲧⲟⲡⲟⲥ ⲙ̄ⲡⲉⲓⲱⲧ ⲛϥ[illegible] ⲛ̄ⲧⲉⲧⲛ̄ⲙⲟⲟϣⲉ ⲉϩⲟⲩⲛ ϣⲁⲛⲧⲉⲧⲛ̄ⲡⲱϩ ⲉⲧⲡⲩⲗⲏ ⲛ̄ϩⲟⲩⲛ ⲙ̄ⲡⲉϥⲑⲏⲥⲣ̄ ⲛ̄ⲧⲉ-ⲡⲉⲫⲩⲗⲁⲝ ⲉⲧⲙ̄ⲙⲁⲩ ⲛ̄ⲥⲉⲛⲁⲩ ⲉⲧⲉⲥⲫⲣⲁⲅⲓⲥ ⲙ̄ⲡⲉⲩⲉⲓⲱⲧ ⲛ̄ⲥⲉⲥⲟⲕⲟⲩ ⲛⲁⲩ ϫⲉ-ⲁⲩⲥⲟⲩⲱⲛⲥ ϣⲁⲛⲧⲉⲧⲛ̄ⲃⲱⲕ ⲉⲡⲧⲟⲡⲟⲥ ⲉⲧⲙ̄ⲡⲉϥϩⲟⲩⲛ. ⲡⲁⲓ ϭⲉ ⲡⲉ ⲡϭⲓⲛⲕⲱ ⲉϩⲣⲁⲓ ⲙ̄ⲡⲉⲓⲑⲏⲥⲣ̄ ⲙⲛ̄-ⲡⲉⲧⲛ̄ϩⲏⲧϥ ⲭⲱⲣⲓⲥ-ⲡⲉⲧⲛⲁϣⲱⲡⲉ ⲛ̄ϩⲏⲧϥ.

---

4 MS illegible; Schw. ⲙⲙⲁⲧⲉ ϩⲓϩⲟⲩⲛ.

11 page 43: the leaf is badly damaged: only the lower left hand edge remains and measures 22½ × 14 cms; numerous mildew spots are present.

12 the diagram is missing, but seen in W. Schw.

24 W. Schw. ⲡϭⲓⲛⲕⲱ; read ⲧϭⲓⲛⲕⲱ.

Library of Ruslan Khazarzar

another multitude of *ranks* in this *treasury* outside of these. And they make a head to *rule* over them, which is called the first ordinance and the first *mystery*.

Furthermore there is only one *gate* within this *treasury*. *Furthermore* it (the treasury) has three *gates* at its exterior which is outside of it. And over them are nine *watchers*, three over each *gate*, and the name of each of them is different [1].

Now at this time when you come to this *place*, *seal* yourselves with this *seal* which is this: this is its name .... Say it only once, while this *cipher* 30885 (?) is in your hand, this is the *seal*: *Again* say this name also: ... three times. And the *ranks* and the *veils* are drawn back, until you go to the *place* of the Father and he gives (you his seal and his name), and you go within, until you reach the *gate* within his *treasury*. And those *watchers* see the *seal* of their Father and they withdraw — because they have recognised it — until you go to the *place* within it. Now this is the placing of this *treasury* and those within it, *except for* those that will be within it. |

---

[1] (7) the name of each one of them is different; Schmidt: the name of each one of them is a unique name.

Library of Ruslan Khazarzar

ⲉⲓⲥϩⲏⲧⲉ ϭⲉ ⲁⲓϫⲱ ⲉⲣⲱⲧⲛ ⲙⲡⲕⲱ ⲉϩⲣⲁⲓ ⲛⲛⲉⲑⲏⲥⲣ ⲧⲏⲣⲟⲩ ⲙⲛ-ⲛⲉⲧⲛⲁϣⲱⲡⲉ ⲛϩⲏⲧⲟⲩ ⲧⲏⲣⲟⲩ ϫⲓⲛ-ⲡⲉⲑⲏⲥⲣ ⲙⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲉⲓⲁ ⲉⲧⲉ-ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲡⲁⲓ ⲓϩⲁⲓⲉⲱⲑⲱⲩⲓⲭⲱⲗⲙⲙⲓⲱ ϣⲁ-ⲡⲉⲑⲏⲥⲁⲩⲣⲟⲥ ⲛⲱⲁⲍⲁⲏⲍⲱ.

ⲉⲓⲥϩⲏⲏⲧⲉ ϭⲉ ⲁⲓϫⲉ-ⲡⲉⲩⲕⲱ ⲉϩⲣⲁⲓ ⲉⲣⲱⲧⲛ ⲧⲏⲣⲟⲩ ⲭⲱⲣⲓⲥ-ⲛⲉⲧⲛⲁϣⲱⲡⲉ ⲛϩⲏⲧⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲩϣⲁⲛϩⲩⲙⲛⲉⲩⲉ ⲉⲡⲁⲉⲓⲱⲧ ⲉⲧⲣⲉϥϯ-ⲇⲩⲛⲁⲙⲓⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲛⲁⲩ.

ⲧⲟⲧⲉ ⲡⲉϫⲉ-ⲙⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲥ ⲛⲁϥ ϫⲉ-ⲡⲉⲛϫⲟⲓⲥ ⲉⲓⲉ ⲛⲧⲁ-ⲛⲉⲓⲧⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ ϣⲱⲡⲉ ⲉⲧⲃⲉ-ⲟⲩ ⲏ ⲙⲙⲟⲛ ⲛⲧⲁ-ⲛⲉⲓⲙⲛⲧⲉⲓⲱⲧ ⲉⲧⲛϩⲏⲧⲟⲩ ϣⲱⲡⲉ ⲉⲧⲃⲉ-ⲟⲩ ⲙⲛ-ⲛⲉⲩⲕⲉⲧⲁⲝⲓⲥ ⲧⲏⲣⲟⲩ ⲛⲧⲁⲩϣⲱⲡⲉ ⲉⲧⲃⲉ-ⲟⲩ ⲛϩⲱⲃ ⲏ ⲙⲙⲟⲛ ⲁⲛⲟⲛ ⲛⲧⲁⲛⲁϩⲉⲣⲁⲧⲛ ⲉⲧⲃⲉ-ⲟⲩ ⲛϩⲱⲃ.

ⲡⲉϫⲉ-ⲓⲥ ⲛⲁⲩ ϫⲉ-ⲛⲧⲁⲩϣⲱⲡⲉ ⲉⲧⲃⲉ-ⲡⲉⲓⲕⲟⲩⲓ ⲙⲙⲉⲉⲩⲉ ⲟⲩⲁ ⲡⲓⲱⲧ ϣⲟϫⲡϥ ⲉⲡⲁϩⲟⲩ ⲉⲙⲡϥⲥⲟⲕϥ ⲉⲣⲟϥ | p. 44. ⲁϥⲥⲟⲕϥ ⲉⲣⲟϥ ⲧⲏⲣϥ. ϣⲁⲧⲛ-ⲡⲉⲓⲕⲟⲩⲓ ⲙⲙⲉⲉⲩⲉ ⲉⲛⲧⲁϥⲕⲁⲁϥ ⲉⲡⲁϩⲟⲩ ⲉⲙⲡϥⲥⲟⲕϥ ⲉⲣⲟϥ ⲁⲓⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ϩⲙ-ⲡⲉⲓⲕⲟⲩⲓ ⲙⲙⲉⲉⲩⲉ ⲉⲩⲉⲃⲟⲗ ϩⲓⲧⲛ-ⲡⲁⲓⲱⲧ ⲡⲉ ⲁⲓⲃⲣⲃⲣ ⲁⲩⲱ ⲁⲓⲡⲱⲛⲉ ϩⲣⲁⲓ ⲛϩⲏⲧϥ ⲁⲓⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧϥ ⲁϥⲡⲣⲟⲃⲟⲗⲉ ⲙⲙⲟⲓ ⲉⲃⲟⲗ ⲉⲁⲛⲟⲕ ⲡⲉ ⲡϣⲟⲣⲡ ⲙⲡⲣⲟⲃⲟⲗⲏ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ. ⲉⲁⲛⲟⲕ ⲡⲉ ⲡⲉϥⲉⲓⲛⲉ ⲧⲏⲣϥ ⲙⲛ-ⲧⲉϥϩⲓⲕⲱⲛ ⲉⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲙⲙⲟⲓ ⲉⲃⲟⲗ ⲁⲓⲁϩⲉⲣⲁⲧ ⲙⲡⲉϥⲙⲧⲟ ⲉⲃⲟⲗ.

ⲡⲁⲗⲓⲛ ⲁⲡⲉⲓⲕⲟⲩⲓ ⲙⲙⲉⲉⲩⲉ ⲟ(ⲛ) ⲁϥⲃⲟⲩⲃⲟⲩ ⲉϩⲣⲁⲓ ⲁϥϯ ⲛⲕⲉϩⲣⲟⲟⲩ ⲉⲃⲟⲗ ⲉⲧⲉ-ⲛⲧⲟϥ ⲡⲉ ⲡⲙⲉϩⲃ ⲛϩⲣⲟⲟⲩ. ⲁϥϣⲱⲡⲉ ⲛⲛⲉⲓⲧⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ ⲙⲛⲛⲥⲱⲥ ⲉⲧⲉ-ⲛⲧⲟⲥ ⲧⲉ ⲧⲙⲉϩⲥⲛⲧⲉ ⲙⲡⲣⲟⲃⲟⲗⲏ.

---

1 MS ⲉⲓⲥϩⲏⲧⲉ; read ⲉⲓⲥϩⲏⲏⲧⲉ.
17 MS ϩⲓⲧⲛ-ⲡⲁⲓⲱⲧ; read ϩⲓⲧⲙ-ⲡⲁⲓⲱⲧ.
18 MS ⲁⲓⲡⲱⲛⲉ; read ⲁⲓⲡⲱⲱⲛⲉ.
19 MS ⲁϥⲡⲣⲟⲃⲟⲗⲉ; read ⲁϥⲡⲣⲟⲃⲁⲗⲉ.

Library of Ruslan Khazarzar

Behold now I have told you of the placing of all the *treasuries*, with all those who will be in them from the *treasury* of the *true* God whose name is this : ... [1] as far as the *treasury* of .... Behold now I have said to you the placing of them all *except for* those which will be in them all when they *sing praises* to my Father, so that he gives light-*power* to them.' "

39. *Then* the *disciples* of Jesus said to him : "Our Lord, why have all these *places* come into existence, *or* why have these fatherhoods which are in them come into existence, and why have all their *ranks* come into existence, *or* why have we been set up?"

Jesus said to them : "They came into existence because of this small idea [2]; my Father left one behind, and did not draw it to himself. He drew all to himself as far as this small idea which he left behind, and did not draw it to himself. I radiated forth in this small idea [2] as one originating from [3] my Father. I bubbled up and I flowed forth from it. I radiated forth from it. It *emanated* me forth and I was the first *emanation* from within it. And I was its whole likeness and its *image*. As it *emanated* me forth I stood in its presence.

Again this small idea radiated forth. It gave forth another voice [4] which is the second voice. Afterwards it became all these *places*, that is, the second *emanation*. |

---

[1] (3, 4) ...; cf. 47.15, 16; 51.23-25; also 86.15, 16.

[2] (13, 17) this small idea; see note on 50.23.

[3] (17) from; or through.

[4] (23, 24) small idea radiated forth ... another voice; cf. TriProt 36 (also 50.23; 93.4ff.).

Library of Ruslan Khazarzar

ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲥⲙⲟⲟϣⲉ ⲉⲃⲟⲗ ⲛⲥⲁ-ⲛⲉⲥⲉⲣⲏⲩ ⲁⲥϣⲱⲡⲉ ⲛⲛⲉⲓⲧⲟⲡⲟⲥ ⲧⲏⲣ̄ ⲉⲩⲙⲟⲟϣⲉ ⲉⲃⲟⲗ ⲛⲥⲁ-ⲛⲉⲩⲉⲣⲏⲩ. ⲁϥⲧⲣⲉⲩϣⲱⲡⲉ ⲛⲛⲉⲓⲧⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϥϯ ⲙⲡⲙⲉϩ̄ⲅ̄ ⲛ̄ϩⲣⲟⲟⲩ ⲉⲃⲟⲗ. ⲁϥⲧⲣⲉⲥⲕⲓⲙ ⲉⲧϭⲟⲙ ⲛⲛⲉ[ⲟ]. ⲁϥⲧⲣⲉⲩϣⲱⲡⲉ ⲛⲛⲉⲓⲁⲡⲏⲩⲉ ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ-ⲧⲟⲡⲟⲥ ⲁⲩⲁϩⲉⲣⲁⲧⲟⲩ ⲕⲁⲧⲁ-ⲛⲧⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ ϫⲓⲛ ⲙⲡϣⲟⲣⲡ ϣⲁϩⲣⲁⲓ ⲉϥⲫⲁⲉ ⲙⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ. ⲛⲧⲟϥ ϩⲱⲱϥ ⲟⲛ ⲡⲁⲓⲱⲧ ⲁϥⲕⲓⲙ ⲉⲛⲉⲓⲁⲡⲏⲩⲉ ⲧⲏⲣⲟⲩ. ⲁϥⲧⲣⲉ-ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲙ̄ⲓ̄ⲃ̄ ⲙⲡⲣⲟⲃⲟⲗⲏ. ⲁϥⲥⲟⲣⲟⲩ ⲉⲃⲟⲗ ϩⲛ-ⲛⲉⲓⲧⲟⲡⲟⲥ ϫⲓⲛ ⲙⲡϣⲟⲣⲡ ϣⲁϩⲣⲁⲓ ⲉϥⲫⲁⲉ ⲙⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲛⲛⲉⲑⲏⲥⲣ̄.

ⲛⲧⲱⲧⲛ ϩⲱⲧ-ⲧⲏⲩⲧⲛ ⲛⲁⲙⲁⲑⲏⲧⲏⲥ ⲁⲓϥⲓ-ⲧⲏⲩⲧⲛ ϩⲣⲁⲓ ϩⲛ-ⲛⲧⲟⲡⲟⲥ ⲛⲛⲁⲡⲥⲁⲛϩⲟⲩⲛ. ⲉⲧⲉ ⲛⲟ ⲛⲟⲩⲧⲁⲝⲓⲥ ϫⲉⲕⲁⲁⲥ ⲉⲧⲉⲧⲛⲉⲙⲟⲟϣⲉ ⲛⲙⲙⲁⲓ ϩⲛ-ⲧⲟⲡⲟⲥ ⲛⲓⲙ ⲉⲧⲛⲛⲁⲃⲱⲕ ⲉⲣⲟⲟⲩ. ⲉⲧⲣⲉⲧⲉⲧⲛⲇⲓⲁⲕⲟⲛⲓ ⲛⲁⲓ | p.45. ϩⲛ-ⲛⲧⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ ⲉϯⲛⲁⲃⲱⲕ ⲉⲣⲟⲟⲩ ⲛⲧⲁⲙⲟⲩⲧⲉ ⲉⲣⲱⲧⲛ ϫⲉ-ⲙⲁⲑⲏⲧⲏⲥ.

ⲧⲉⲛⲟⲩ ϭⲉ ⲉⲧⲉⲧⲛϣⲁⲛⲉⲓ ⲉⲃⲟⲗ ϩⲛ-ⲛⲉⲓⲧⲟⲡⲟⲥ ⲧⲏⲣ̄ ⲁϫⲓ-ⲛⲉⲓⲣ̄ ⲉⲛⲧⲁⲓϫⲟⲟⲥ ⲉⲣⲱⲧⲛ ⲙⲛ-ⲛⲉⲩⲥⲫⲣ̄ ⲉⲧⲣⲉⲧⲉⲧⲛⲥⲫⲣ̄ ⲙⲙⲱⲧⲛ ⲙⲙⲟⲟⲩ ⲁⲩⲱ ⲛⲧⲉⲧⲛϫⲓ ⲙⲡⲣⲁⲛ ⲛⲛⲉⲥⲫⲣⲁⲅⲓⲥ. ⲉⲣⲉ-ⲧⲉⲩⲯⲏⲫⲟⲥ ϩⲛ-ⲧⲉⲧⲛϭⲓϫ ⲁⲩⲱ ϣⲁⲣⲉ-ⲛⲉϥⲫⲩⲗⲁⲝ ⲙⲛ-ⲛⲧⲁⲝⲓⲥ ⲙⲛ-ⲛⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ϣⲁⲩⲥⲟⲕⲟⲩ ⲛⲁⲩ. ϣⲁⲛⲧⲉⲧⲛⲃⲱⲕ ⲉⲛⲧⲟⲡⲟⲥ ⲙⲡⲉⲩⲉⲓⲱⲧ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲛⲧⲉⲧⲛϫⲓⲟⲟⲣ ⲙⲙⲟⲟⲩ ⲉϩⲟⲩⲛ ⲧⲏⲣⲟⲩ ⲉⲛⲧⲟⲡⲟⲥ ⲛⲛⲁⲡⲥⲁⲛϩⲟⲩⲛ ϩⲉⲱⲥ ϣⲁⲛⲧⲉⲧⲛⲃⲱⲕ ⲉⲛⲧⲟⲡⲟⲥ ⲙⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲉⲓⲁ. ⲧⲁⲓ ϭⲉ ⲧⲉ ⲧϭⲓⲛⲕⲱ ⲉϩⲣⲁⲓ ⲧⲏⲣⲥ ⲛⲛⲉⲑⲏⲥⲣ̄ ⲉⲛⲧⲁⲓⲟⲩⲱ ⲉⲓⲥⲱⲣ̄ ⲙⲙⲟⲟⲩ ⲛⲏⲧⲛ ⲉⲃⲟⲗ.

---

13 W. Schw. ⲉⲧⲉ ⲛⲟ; read ⲉⲧⲉⲧⲛⲟ.

15 page 45; the leaf is missing and O denotes the transcripts of W. Schw.

19 O. ⲛⲛⲉⲥⲫⲣⲁⲅⲓⲥ; read ⲛⲛⲉⲩⲥⲫⲣⲁⲅⲓⲥ.

Library of Ruslan Khazarzar

Again (the second emanation) proceeded one by one and became all these *places*, proceeding one after another. It (the idea) caused all these *places* to come into existence.

Again (the idea) gave forth the third voice. It caused (the emanation) to move the power of the *treasuries*. It caused all these heads to come into existence, *corresponding to* the *places*. They stood *corresponding to* all the *places*, from the first to the last of them all. Moreover, my Father also moved all these heads. He caused each one of the twelve *emanations* to be *emanated*. He spread them forth in these *places* of the *treasuries* from the first to the last of them all.

You yourselves, my *disciples*, I have borne you into the *places* of those of the innermost, as you are a *rank*, so that you proceed with me in all *places* to which we shall go, so that you *serve* me[1] in all *places* to which I will go, and I will call you *disciples*.

Now at this time, when you come forth from all these *places*, say these names which I have said to you, with their *seals*, so that you are *sealed* with them. And say the names of ⟨their⟩ *seals* while their *cipher* is in your hand, and the *watchers* and the *ranks* and the *veils* are drawn back until you go to the *place* of their Father.

Again you will cross over them all into the *places* of those of the innermost *until* you go to the *place* of the *true* God. This now is the whole placing of the *treasuries* which I have just set out for you." |

---

[1] (15-95.22) 6 pages of the MS are missing; Schmidt used the Woide/Schwartze transcript of the text here.

Library of Ruslan Khazarzar

ⲧⲟⲧⲉ ⲡⲉϫⲉ-ⲙⲙⲁⲑⲏⲧⲏⲥ ⲛⲭ̄ ⲛⲁϥ ϫⲉ-ⲡϫⲟⲉⲓⲥ ⲉⲡⲓⲇⲏ ⲁⲛϫⲟⲟⲥ ⲉⲣⲟⲕ ⲉⲛϫⲱ ⲙⲙⲟⲥ ϫⲉ-ⲙⲁ ⲛⲁⲛ ⲛ(ⲟ)ⲩⲣⲁⲛ ⲙⲙⲁⲧⲉ ⲛϥⲣⲱϣⲉ ⲉⲛⲧⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ ⲧⲟⲧⲉ ⲁⲕϫⲟⲟⲥ ⲛⲁⲛ ϫⲉ-ϣⲁⲛϯⲟⲩⲛ ⲛⲛⲧⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ ⲉⲓⲧⲣⲉⲧⲉⲧⲛⲙⲟⲩϣⲧ ⲙⲙⲟⲟⲩ. ⲁⲩⲱ ϯⲛⲁϫⲟⲟϥ ⲉⲣⲱⲧⲛ. ⲉⲓⲥϩⲏⲏⲧⲉ ⲁⲛⲙⲟϣⲧⲟⲩ ⲧⲏⲣ̄ ⲙⲛ-ⲡⲉⲧⲛϩⲏⲧⲟⲩ ⲧⲏⲣⲟⲩ. ⲁⲩⲱ ⲁⲛϫⲱ ⲉⲣⲟⲕ ⲙⲡⲉⲩⲣ̄ ⲙⲛ-ⲡⲣⲁⲛ ⲛⲛⲉⲩⲥⲫⲣ̄ ⲙⲛ-ⲛⲉⲩⲯⲏⲫⲟⲥ ⲧⲏⲣⲟⲩ ⲉⲧⲣⲉ-ⲛⲧⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ ⲥⲟⲕⲟⲩ ⲛⲁⲩ ϫⲓⲛ ⲙⲡϣⲟⲣⲡ ϣⲁϩⲣⲁⲓ ⲉϥⲁⲉ ⲙⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ.

ⲧⲉⲛⲟⲩ ϭⲉ ⲙⲁ ⲛⲁⲛ ⲙⲡⲣⲁⲛ ⲉⲛⲧⲁⲕϫⲟⲟϥ ⲛⲁⲛ. ϫⲉ-ⲉⲓϣⲁⲛⲟⲩⲱ ⲉⲓⲧⲣⲉⲧⲉⲧⲛⲙⲟⲩϣⲧ ⲛⲛⲉⲛ ϯⲛⲁϫⲟⲟⲩ ⲉⲣⲱⲧⲛ ⲧⲉⲛⲟⲩ ϭⲉ ⲡⲉⲛϫⲟⲉⲓⲥ ⲁϫⲓϥ ⲉⲣⲟⲛ. ϫⲉⲕⲁⲁⲥ ⲉⲛⲉϫⲟⲟϥ ⲛⲛⲛⲧⲟⲡⲟⲥ ⲧⲏⲣ̄ ⲛⲛⲉ[ⲟ] ⲛⲥⲉⲥⲟⲕⲟⲩ ⲛⲁⲩ ϫⲓⲛ ⲙⲡϣⲟⲣⲡ ϣⲁϩⲣⲁⲓ ⲉϥⲁⲉ ⲙⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ.

ⲧⲟⲧⲉ ⲡⲉϫⲉ-ⲓ̄ⲥ̄ ⲛⲁⲩ ϫⲉ-ⲥⲱⲧⲙ ⲛⲧⲁϫⲟⲟϥ ⲉⲣⲱⲧⲛ ⲛⲧⲉⲧⲛⲕⲁⲁϥ ϩⲙ-ⲡⲉⲧⲛϩⲏⲧ ⲛⲧⲉⲧⲛϩⲁⲣⲉϩ ⲉⲣⲟϥ.

p. 46. ⲧⲟⲧⲉ ⲡⲉϫⲁⲩ ⲛⲁϥ ϫⲉ-ⲛⲧⲟϥ ⲡⲉ ⲡⲛⲟϭ ⲛⲣⲁⲛ ⲛⲧⲉ-ⲡⲉⲕⲉⲓⲱⲧ ⲉⲧϣⲟⲟⲡ ϫⲓⲛ ⲛϣⲟⲣⲡ ⲏ ⲉ(ⲧ)ⲕⲏⲩ ⲉⲣⲟϥ.

ⲡⲉϫⲉ-ⲭ̄ ϫⲉ-ⲙⲙⲟⲛ: ⲁⲗⲗⲁ ⲡⲣⲁⲛ ⲛⲧⲛⲟϭ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲉⲧϩⲛ-ⲛⲧⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ ⲉⲕϣⲁⲛϫⲟⲟϥ ϣⲁⲣⲉ-ⲛⲧⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ ⲥⲟⲕⲟⲩ ⲛⲁⲩ. ⲉⲧϩⲛ-ⲡⲉ[ⲟ] ϫⲓⲛ ⲙⲡϣⲟⲣⲡ ϣⲁϩⲣⲁⲓ ⲉϥⲁⲉ ⲙⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ ϣⲁ-ⲡⲉⲑⲏⲥⲣ̄ ⲙⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲓⲁ. ⲛⲉϥⲫⲩⲗⲁⲝ ⲙⲛ-ⲛⲧⲁⲝⲓⲥ ⲙⲛ-ⲛⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ϣⲁⲩⲥⲟⲕⲟⲩ ⲛⲁⲩ ⲧⲏⲣ̄. ⲡⲁⲓ ⲡⲉ ⲡⲣⲁⲛ ⲉϣⲁⲕϫⲟⲟϥ. ⲁⲁⲁ ⲱⲱⲱ ⲍⲉⲍⲱⲣⲁⲍⲁⲍⲍⲍⲁⲓⲉⲱⲍⲁⲍⲁ ⲉⲉⲉ ⲓⲓⲓ ⲍⲁⲓⲉⲱⲍⲱⲁⲭⲱⲉ ⲟⲟⲟ ⲩⲩⲩ ⲑⲱⲏⲍⲁⲟⲍⲁⲉⲍ ⲏⲏⲏ ⲍⲍⲏⲏⲍⲁⲟⲍⲁ. ⲭⲱⲍⲁⲍⲭⲉⲩⲇ ⲧⲩⲝⲁⲁ(ⲗ)ⲉ(ⲑⲩ)ⲭ. ⲡⲁⲓ ϭⲉ ⲡⲉ ⲡⲣⲁⲛ ⲉⲧⲉⲧⲛⲉⲓ ⲉⲧⲉⲧⲛⲉϫⲟⲟϥ ⲉⲧⲉⲧⲛϩⲙ-ⲡⲧⲟⲡⲟⲥ ⲛⲛⲁⲡⲥⲁⲛϩⲟⲩⲛ. ⲡⲧⲟⲡⲟⲥ ⲙⲡⲛⲟⲩⲧⲉ

---

4 O. ϣⲁⲛϯⲟⲩⲛ; read ϣⲁⲛϯⲟⲩⲱ.
11 O. ⲛⲛⲉⲛ; read ⲛⲛⲉ[ⲟ].
13 O. ⲛⲛⲛⲧⲟⲡⲟⲥ; read ⲛⲛⲧⲟⲡⲟⲥ or ⲉⲛⲧⲟⲡⲟⲥ.
18 O. ⲉⲧⲕⲏⲩ?

Library of Ruslan Khazarzar

40. Then the *disciples* of Christ said to him: "O Lord, *when* we said to thee: 'Give us one name only which suffices for all *places*' [1], *then* thou didst say to us: 'When I have finished allowing you to see all the *places* I will say it to you'. Behold, we have seen them all, and all those within them. And thou hast said to us their names and the name of their *seals* and all their *ciphers*, so that all the *places* from the first to the last of them all are drawn back. Now at this time give us the name about which thou hast said to us: 'When I shall have finished showing you the *treasuries* I will say it to you'. Now at this time, our Lord, say it to us so that we may say it at all the *places* of the *treasuries*, and they be drawn back from the first to the last of them all."

Then Jesus said to them: "Hear and I will say it to you that you may lay it in your heart and guard it."

Then they said to him: "Is it the great name of thy Father who exists from the beginning, *or* ⟨? another than⟩ him?"

Christ said: "No, *but* when thou sayest the name of the great *power* which is in all the *places*, all the *places* which are in the *treasuries* from the first to the last of them all, as far as the *treasury* of the *true* God, are drawn back. The *watchers* and the *ranks* and the *veils* are all drawn back. This is the name which thou sayest: ...

...

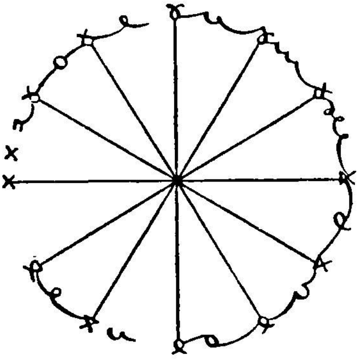
This now is the name which you should say when you are in the *place* of those of the innermost, the *place* of the | *true* God, to those

---

[1] (2) one name alone which suffices for all places (see also 96.26).

Library of Ruslan Khazarzar

ⲛⲧⲁⲗⲏⲑⲉⲓⲁ ⲉⲛⲁⲛⲧⲟⲡⲟⲥ ⲛⲛⲁⲡⲥⲁⲛⲃⲟⲗ. ⲁϩⲉⲣⲁⲧ-ⲧⲏⲩⲧⲛ ϩⲙ-ⲡⲧⲟⲡⲟⲥ ⲛⲛⲁⲡⲥⲁⲛⲃⲟⲗ ⲛⲧⲉⲧⲛⲟⲛⲟⲙⲁⲍⲉ ⲙⲙⲟϥ. ⲁⲩⲱ ⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲱⲧⲛ ϩⲛ-ⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ ⲉⲧⲉ-ⲧⲁⲓ ⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲣⲁⲛ ⲍⲍⲏⲛⲱⲱⲭⲁⲁⲁⲛⲍⲁⲍⲁ ⲁϫⲓϥ ⲛϣⲟⲣⲡ ϩⲁⲑⲏ ⲙⲡⲏ. ⲁⲙⲁϩⲧⲉ ⲛⲧⲉⲓⲯⲏⲫⲟⲥ ϩⲛ-ⲧⲉⲧⲛϭⲓϫ ⲍⲱⲛⲅ ⲉⲧⲉⲧⲛϣⲁⲛⲉⲓ ⲉⲧⲉⲧⲛⲉⲟⲛⲟⲙⲁⲍⲉ ⲙⲙⲟϥ ⲁϫⲓ-ⲡⲁⲓ ⲛϣⲟⲣⲡ ⲙⲛⲛⲥⲱⲥ ⲕⲱⲧⲉ ⲙⲙⲱⲧⲛ ⲉⲡⲉϥⲧⲟⲩⲕⲟⲟϩ ⲙⲡⲉⲑⲏⲥⲣ̄ ⲉⲧⲉⲧⲛⲛϩⲏⲧϥ ⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲱⲧⲛ ϩⲛ-ⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ ⲁϫⲓ-ⲡⲉⲥⲣⲁⲛ ⲉⲣⲉ-ⲧⲯⲏⲫⲟⲥ ϩⲛ-ⲧⲉⲧⲛϭⲓϫ ⲙⲛⲛⲥⲱϥ ⲁϫⲓ-ⲡⲉⲓⲣⲁⲛ. | p. 47. ϩⲱⲱϥ ⲛⲟⲩⲥⲟⲡ ⲙⲙⲁⲧⲉ ⲉⲧⲉⲧⲛⲟⲛⲟⲙⲁⲍⲍⲉ ⲙⲙⲟϥ. ⲉⲧⲉⲧⲛⲕⲱⲧⲉ ⲙⲙⲱⲧⲛ ⲉⲡⲉϥⲁ-ⲕⲟⲟϩ ⲙⲡⲉⲟ⃞ ⲉⲧⲉⲧⲛⲛϩⲏⲧϥ ⲉⲧⲉⲧⲛϣⲁⲛⲟⲩⲱ ⲉⲧⲉⲧⲛⲟⲛⲟⲙⲁⲍⲉ ⲙⲙⲟϥ. ⲁϫⲓⲥ ϫⲉ-ⲙⲁⲣⲉ-ⲡⲉϥⲧⲗⲁϫ ⲙⲡⲥⲉ ⲛⲟ⃞ ⲧⲁϩⲟⲩⲛ ⲧⲙⲡⲥⲟⲡ ⲙⲛ-ⲧⲁⲃⲟⲗ. ⲙⲛ-ⲛⲧⲁⲝⲓⲥ ⲧⲏ ⲙⲅ ⲡⲕ ⲛⲟ⃞ ⲙⲛ-ⲛⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲙⲅ ⲡⲕ ⲛⲟ⃞ ⲙⲛ-ⲛⲧⲟⲡ/ ⲛⲛⲉϩⲓⲟⲟⲩⲉ ⲙⲙⲟⲟϣⲉ ⲛⲧⲉⲩⲙⲛⲧⲉⲓⲱⲧ ⲧⲏⲣⲥ ⲙⲁⲣⲟⲩⲥⲟⲕⲟⲩ ⲛⲁⲩ ϫⲉ-ⲁⲓⲟⲛⲟⲙⲁⲍⲉ ⲙⲡⲛⲟϭ ⲛⲣⲁⲛ ⲛⲧⲁϥϫⲟⲟϥ ⲛⲁⲛ ⲛϭⲓ ⲡⲛⲟⲩⲧⲉ ⲛⲛⲧⲟⲡ/ ⲧⲏⲣ̄ ⲛⲛⲉⲟ⃞ ⲧⲏⲣ̄ ϣⲁⲛⲧⲃⲱⲕ ⲉⲡⲧⲟⲡⲟⲥ ⲙⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲉⲓⲁ. ⲛⲧⲉⲩⲛⲟⲩ ⲉⲧⲉⲧⲛⲉϫⲉ-ⲡⲉⲓⲣⲁⲛ ⲙⲛ-ⲛⲉⲓϣⲁϫⲉ ⲙⲛ-ⲡⲉⲓ[illegible] ⲉⲧⲉⲧⲛⲉⲕⲱⲧⲉ ⲙⲙⲱⲧⲛ ⲉⲡⲉϥⲁ ⲛⲕⲟⲟϩ ⲙⲡⲉⲑⲏⲥⲁⲩⲣ̄ ⲏ ⲉⲧⲉⲧⲛϩⲙ-ⲡⲧⲟⲡⲟⲥ ⲉⲧⲉⲧⲛⲛϩⲏⲧϥ ⲡⲉ ⲡⲉϥⲧⲗ̄ ⲛⲙⲡⲩⲗⲏ ⲙⲛ-ⲛⲧⲁⲝⲓⲥ ⲛⲛⲉⲑⲏⲥⲁⲩⲣⲟⲥ ⲙⲛ-ⲛⲉⲩⲕⲁⲧⲁⲡⲉ-



8 O. ⲍⲱⲛⲅ; read ϫⲱⲛⲅ.
16 page 47; the leaf is now missing.
16,17 O. ⲉⲧⲉⲧⲛⲟⲛⲟⲙⲁⲍⲍⲉ; read ⲉⲧⲉⲧⲛⲟⲛⲟⲙⲁⲍⲉ.
20, 21 O. ⲧⲏ ⲙⲅ ⲡⲕ ⲛⲟ⃞; unknown abbreviation.

Library of Ruslan Khazarzar

of the *places* of those of the outermost. Stand in the *place* of those of the outermost and *invoke* it, and *seal* yourselves with this *seal* which is this:

This is its name .... Say it first before this. Hold this *cipher* 1856 in your hand. When you want to *invoke* it, say it first. Afterwards turn yourselves to the four corners of the *treasury* in which you are. *Seal* yourselves with this *seal*, and say its name while this *cipher* is in your hand. Afterwards say this name also once more only, while you *invoke* it, turning yourselves to the four corners of the *treasury* in which you are. When you have finished *invoking* it, say: 'Let the *watchers* of the 60 *treasuries* within and without in endless (series), and all the *ranks* of the (?)[1] *treasuries*, and the *veils* of the (?)[1] *treasuries*, and the *places* of the pathways of their whole fatherhood, be drawn back, until I go to the *place* of the *true* God. For I have *invoked* the great name which the God of all the *places* of all the *treasuries* has said to us.'

In the moment that you say this name and these words and this *mystery*, and you turn yourselves to the four corners[2] of the *treasury*, *or* when you are in the *place* in which you are, then the *watchers* of the *gates* and the *ranks* of the *treasuries* and their *veils*, | which are drawn before these ⟨fathers⟩, will all be

---

[1] (20, 21) the (?) treasuries; (?) denotes an unknown cryptogram.

[2] (26) turn yourselves to the 4 corners; cf. Preisendanz (Bibl. 29) XIII 642ff.; ParaSem 46; PS 385 (also 107.5 etc.; U 269.5).

Library of Ruslan Khazarzar

ⲧⲁⲥⲙⲁ ⲉⲧⲥⲏⲛ ⲉⲣⲛ-ⲛⲉⲓⲉⲓⲟⲩⲉ: ⲥⲉⲛⲁⲥⲟⲕⲟⲩ ⲛⲁⲩ ⲧⲏⲣⲟⲩ ϫⲓⲛ ⲛϩⲟⲩⲛ ⲉⲃⲟⲗ ⲙⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ. ϫⲓⲛ ⲙⲡϣⲟⲣⲡ ϣⲁϩⲣⲁⲓ ⲉϥⲫⲁⲉ ⲙⲙⲟⲟⲩ ⲧⲏⲣ̄ ⲥⲉⲛⲁⲥⲟⲕⲟⲩ ⲛⲁⲩ ⲉϩⲣⲁⲓ ⲉⲡⲉⲩⲉⲓⲛⲉ ⲙⲙⲓⲛ ⲙⲙⲟⲟⲩ ϣⲁⲛⲧⲉⲧⲛϫⲓⲟⲟⲣ ⲉϩⲟⲩⲛ ϩⲛ-ⲛⲧⲟⲡⲟⲥ ⲛⲛⲉ[ⲟ] ⲧⲏⲣ̄ ϣⲁⲛⲧⲉⲧⲛ̄ⲃⲱⲕ ϣⲁ-ⲡⲧⲟⲡⲟⲥ ⲙⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲓⲁ. ⲉⲧⲙⲡⲃⲟⲗ ⲛⲛⲧⲟⲡⲟⲥ ⲛⲧⲉ-ⲡⲁⲓⲱⲧ.

ⲉⲓⲥϩⲏⲧⲉ ⲁⲓϫⲱ ⲉⲣⲱⲧⲛ ⲙⲡⲣⲁⲛ ⲉⲛⲧⲁⲓϫⲟⲟϥ ⲉⲣⲱⲧⲛ ⲛϣⲟⲣⲡ ϫⲉ-ϯⲛⲁϫⲟⲟϥ ⲉⲣⲱⲧⲛ ϣⲁⲛⲧⲉ-ⲛⲧⲟⲡⲟⲥ ⲧⲏⲣ̄ ⲛⲛⲉ[ⲟ] ⲥⲟⲕⲟⲩ ⲛⲁⲩ ϣⲁⲛⲧⲉⲧⲛ̄ⲃⲱⲕ ϣⲁ-ⲡⲧⲟⲡⲟⲥ ⲙⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲓⲁ. ⲉⲧⲙⲡⲃⲟⲗ ⲛⲛⲧⲟⲡⲟⲥ ⲙⲡⲁⲓⲱⲧ.

ⲉⲓⲥϩⲏⲏⲧⲉ ϭⲉ ⲁⲓϫⲟⲟϥ ⲉⲣⲱⲧⲛ ϩⲁⲣⲉϩ ⲉⲣⲱⲧⲛ ⲙⲡⲣϫⲟⲟϥ ⲉⲧⲉⲧⲛⲙⲏⲛ ⲉⲃⲟⲗ ϫⲉ-ⲉⲛⲉ-ⲛⲧ(ⲟ) ⲧⲏⲣⲟⲩ ϣⲧⲟⲣⲧⲣ ⲉⲧⲃⲉ-ⲧⲉϥⲙⲛⲧⲛⲟϭ ⲉⲧϣⲟⲟⲡ ϩⲣⲁⲓ ⲛϩⲏⲧϥ.

ⲉⲓⲥϩⲏⲏⲧⲉ ϭⲉ ⲁⲓϫⲟⲟϥ ⲉⲣⲱⲧⲛ ⲙⲡⲙⲛⲧⲓⲃ ⲉⲧⲉⲧⲛⲕⲱⲧⲉ ⲉⲣⲟⲓ ⲧⲏⲣⲧⲛ ⲙⲛ- | p. 48. ⲧⲉⲥⲫⲣⲁⲅⲓⲥ. ⲙⲛ-ⲧⲉⲯⲏⲫⲟⲥ.

ⲉⲓⲥϩⲏⲏⲧⲉ ϭⲉ ⲁⲓϫⲱ ⲉⲣⲱⲧⲛ ⲙⲡⲣⲁⲛ ⲉⲛⲧⲁⲧⲉⲧⲛϣⲛⲧ ⲉⲣ̄ ⲉⲧⲣⲉⲧⲉⲧⲛⲕⲁⲁϥ ϩⲙ-ⲡⲉⲧⲛϩⲏⲧ.

ⲛⲧⲉⲣⲉϥⲟⲩⲱ ⲇⲉ ⲉϥϫⲱ ⲙⲙⲟϥ ⲉⲣⲟⲟⲩ. ⲡⲉϫⲁϥ ⲛⲁⲩ ⲉϥⲁϩⲉⲣⲁⲧϥ ϩⲙ-ⲡⲉ[ⲟ] ⲛⲛⲁⲡⲥⲁⲛϩⲟⲩⲛ ϫⲉ-ⲟⲩⲉϩ-ⲧⲏⲩⲧⲛ ⲛⲥⲱⲓ. ⲛⲧⲟⲟⲩ ⲇⲉ ⲁⲩⲁϩⲟⲩ ⲛⲥⲱϥ. ⲁϥⲙⲟⲟϣⲉ ⲉϩⲟⲩⲛ ϩⲛ-ⲡⲉ[ⲟ] ⲁϥⲉⲓ ⲉϩⲣⲁⲓ ⲉⲡⲙⲉϩⲥⲁϣϥ ⲛ[ⲟ] ⲛϩⲟⲩⲛ ⲁϥⲁϩⲉⲣⲁⲧϥ ϩⲙ-ⲡⲧⲟⲡⲟⲥ ⲉⲧⲙⲙⲁⲩ.

ⲡⲉϫⲁϥ ⲇⲉ ⲛⲁⲩ ⲙⲡⲙⲛⲧⲓⲃ ϫⲉ-ⲕⲱⲧⲉ ⲉⲣⲟⲓ ⲧⲏⲣⲧⲛ. ⲛⲧⲟⲟⲩ ⲇⲉ ⲁⲩⲕⲱⲧⲉ ⲉⲣⲟϥ ⲧⲏⲣⲟⲩ. ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ-ⲟⲩⲱϣⲃ ⲛⲥⲱⲓ ⲛⲧⲉⲧⲛϯ-ⲉⲟⲟⲩ ⲛⲙⲙⲁⲓ ⲛⲧⲁϯ-ⲉⲟⲟⲩ ⲉϩⲟⲩⲛ ⲙⲡⲁⲓⲱⲧ ⲉⲧⲃⲉ-ⲧϭⲓⲛⲥⲱⲣ ⲉⲃⲟⲗ ⲛⲛⲉⲑⲏⲥⲁⲩⲣⲟⲥ ⲧⲏⲣⲟⲩ. ⲛⲧⲟϥ ⲇⲉ ⲁϥⲁⲣⲭⲓ ⲛϩⲩⲙⲛⲉⲩⲉ ⲉϥϯ-ⲉⲟⲟⲩ ⲉϩⲟⲩⲛ ⲙ=

---

1 W. ⲛⲉⲩⲉⲓⲟⲩⲉ; Schw. ⲛϭⲓⲉⲓⲟⲩⲉ; read ⲛⲉⲓⲉⲓⲟⲧⲉ.
7 O. ⲉⲓⲥϩⲏⲧⲉ; read ⲉⲓⲥϩⲏⲏⲧⲉ.
12 Schw. ⲛⲧ(ⲟ); read ⲛⲧⲟⲡⲟⲥ.
13 W. ⲉⲧϣⲟⲟⲡ; Schw. ⲉⲧϥϣⲟⲟⲡ, ϥ crossed out.
20 O. ⲁⲩⲁϩⲟⲩ; better ⲁⲩⲟⲩⲁϩⲟⲩ.

Library of Ruslan Khazarzar

drawn back, from within [to without of] them all, from first to last of them all. They are drawn back in their own likenesses, until you pass across into the *places* of all the *treasuries*, until you go to the *place* of the *true* God, which is outside the *places* of my Father.

Behold, I have said to you the name of which I said to you at first that I would tell you, until all the *places* of the *treasuries* are drawn back and you go to the *place* of the *true* God which is outside the *places* of my Father.

Behold now, I have said to you: take care and do not say it continually, lest all the *places* be agitated because of its greatness which is within it. Behold now, I have said it to you, the twelve who all surround me, with the *seal* and the *cipher*. Behold I have said to you the name about which you have questioned me, so that you may place it in your heart."

41. *But* when he finished saying it to them, he said to them, standing in the *treasury* of those of the innermost: "Follow me." *Moreover* they followed him. He proceeded into the *treasuries* and he came to the seventh *treasury* within. He stood in that *place*.

He said to them, the twelve: "Surround me, all of you." They *moreover* all surrounded him. He said to them: "Answer me and give glory with me as I give glory to my Father, on account of the distribution of all the *treasuries*." He *however began* to *sing praises*, giving glory to | his Father, saying thus:

Library of Ruslan Khazarzar

ⲡⲉϥⲉⲓⲱⲧ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ⲛ̄ⲧⲉⲓϩⲉ ϫⲉ-ϯϯ-ⲉⲟⲟⲩ ⲛⲁⲕ ⲉⲧⲉ-ⲛ̄ⲧⲟϥ? ⲡⲉ ⲡⲁⲡⲛⲟϭ ⲛ̄ⲣⲁⲛ ⲛ̄ⲧⲉ-ⲡⲓⲱⲧ ⲉⲧⲉ-ⲛⲉ(ⲓ)ⲥϩⲁⲓ ⲛⲉ ⲙ̄ⲡⲉⲓⲧⲟⲡⲟⲥ 2/ 2// ϫⲉ-ⲛ̄ⲧⲟⲕ ⲡⲉⲛ̄ⲧⲁⲕⲥⲟⲕⲕ ⲉⲣⲟⲕ ⲧⲏⲣⲕ ⲛ̄ⲧⲁⲗⲏⲑⲓⲁ ϣⲁⲛⲧⲕⲕⲁ-ⲡⲙⲁ ⲙ̄ⲡⲉⲓⲕⲟⲩⲓ ⲙ̄ⲙⲉⲉⲩⲉ ⲉⲃⲟⲗ ⲉⲙ̄ⲡⲕⲥⲟⲕϥ ⲉⲣⲟⲕ ϫⲉ-ⲟⲩ ϭⲉ ϫⲉ ⲡⲉⲕⲟⲩⲱϣ ⲡⲛⲟⲩⲧⲉ ⲡⲓⲁⲧⲛ̄ⲣⲁⲧϥ.

ⲧⲟⲧⲉ ⲁϥⲧⲣⲉ-ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲟⲩⲱϣⲃ̄ ϫⲉ-ϩⲁⲙⲏⲛ ϩⲁ-ⲙⲏⲛ ϩⲁⲙⲏⲛ ⲛ̄ϣⲟⲙⲛ̄ⲧ ⲛ̄ⲥⲟⲡ. ⲡⲉϫⲁϥ ⲛⲁⲩ ⲛ̄ⲟⲩⲱϩⲙ̄ ϫⲉ-ⲟⲩⲱϩⲙ̄ ⲛ̄ⲥⲱⲓ ϫⲉ-ϩⲁⲙⲏⲛ ⲕⲁⲧⲁ-ⲉⲟⲟⲩ ⲛⲓⲙ.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲡⲉϫⲁϥ ϫⲉ-ϯϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲱ ⲡⲛⲟⲩⲧⲉ ⲡⲁⲓⲱⲧ ϫⲉ-ⲛ̄ⲧⲟⲕ ⲡⲉⲛ̄ⲧⲁⲕⲕⲁ-ⲡⲙⲁ ⲙ̄ⲡⲉⲓⲕⲟⲩⲓ ⲙ̄ⲙⲉⲉⲩⲉ ⲉϥⲉⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧⲕ ϫⲉ- ⲱ ϭⲉ ⲱ ⲡⲛⲟⲩ- |

p. 49 . ⲧⲉ ⲡⲓⲁⲧⲛ̄ⲣⲁⲧϥ.

ⲧⲟⲧⲉ ⲡⲉϫⲁⲩ ϫⲉ- ⲉ⳨ⲟ ⲛ̄ⲅ ⲛ̄ⲥⲟⲡ.

ⲧⲟⲧⲉ ⲡⲉϫⲁϥ ϫⲉ-ϯϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲱ ⲡⲛⲟⲩⲧⲉ ⲡⲓⲁⲧ-ⲛ̄ⲣⲁⲧϥ ϫⲉ-ⲛ̄ⲧⲟⲕ ⲡⲉⲛ̄ⲧⲁⲕⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧⲕ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲕ. ⲉⲡⲉⲕⲟⲩⲱϣ ⲡⲉ ⲉⲧⲣⲉϥⲃⲟⲩⲃⲟⲩ. ϫⲉ-ⲟⲩ ϭⲉ ⲱ ⲡⲛⲟⲩⲧⲉ ⲡⲓⲁⲧⲛ̄ⲣⲁⲧϥ.

ⲡⲉϫⲁⲩ ⲟⲛ ϫⲉ-ⲉ⳨ⲟ ⲛ̄ⲅ ⲛ̄ⲥⲟⲡ.

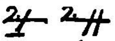
ϯϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲱ ⲡⲛⲟⲩⲧⲉ ⲡⲓⲁⲧⲛ̄ⲣⲁⲧϥ ϫⲉ-ⲛ̄ⲧⲟⲕ ϩⲓⲧⲙ̄-ⲡⲉⲕⲟⲩⲱϣ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲕ ⲁⲓⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧⲕ ⲉⲓⲟ ⲛ̄ⲟⲩⲡⲣⲟⲃⲟⲗⲏ ⲛ̄ⲟⲩⲱⲧⲉ. ⲁⲓⲡⲱⲛⲉ ⲉⲃⲟⲗ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧⲕ ϫⲉ-ⲟⲩ ϭⲉ ⲡⲉⲕⲟⲩⲱϣ ⲡⲉ ⲉⲧⲣⲉ-ⲛⲁⲓ ⲧⲏⲣⲟⲩ ϣⲱⲡⲉ. ⲱ ⲡⲛⲟⲩⲧⲉ ⲡⲓⲁⲧⲛ̄ⲣⲁⲧϥ.

ⲧⲟⲧⲉ ⲁⲩⲱϣⲃ̄ ϫⲉ-ⲉ⳨ⲟ ⲛ̄ⲅ ⲛ̄ⲥⲟⲡ ⲱ ⲡⲛⲟⲩⲧⲉ ⲡⲓⲁⲧ-ⲛ̄ⲣⲁⲧϥ.

---

2 O. ⲛⲉ(ⲓ)ⲥϩⲁⲓ; read ⲛⲉϥⲥϩⲁⲓ.
3 O. ⲙⲡⲉⲓⲧⲟⲡⲟⲥ; read ⲙⲡⲉⲓⲧⲩⲡⲟⲥ.
5 O. ϫⲉ; read ⲛⲉ.
12 O. ⲉϥⲉⲃⲟⲩⲃⲟⲩ; read ⲉϥⲃⲟⲩⲃⲟⲩ. ⲱ; read ⲟⲩ.
13 page 49 : the leaf is now missing.
14 the cryptogram here denotes ϩⲁⲙⲏⲛ ϩⲁⲙⲏⲛ ϩⲁⲙⲏⲛ.
22 O. ⲁⲓⲡⲱⲛⲉ, perhaps dialectal; read ⲁⲓⲡⲱⲱⲛⲉ.
25 O. ⲁⲩⲱϣⲃ; read ⲁⲩⲟⲩⲱϣⲃ.

Library of Ruslan Khazarzar

"I give glory to thee, thou who art he whose great name is Father, whose signs are of this *type*: 

Because thou hast completely withdrawn thyself into thyself in *truth*, until thou didst give place to this small idea[1] which thou didst not draw to thyself, what now is thy will, O unapproachable God?"

Then he caused his *disciples* to answer: "*Amen, amen, amen*" three times.

He said to them once more: "Repeat after me, saying *amen according to* every glorification."

Again he said: "I sing praise to thee, *O* God, my Father, for it is thou who hast allowed this small idea to shine within thyself; what now, *O* unapproachable God?"

Then they said: "(Amen, amen, amen)"[2] three times.

Then he said: "I *sing praise* to thee, *O* unapproachable God, for thou hast shone within thyself alone, thy will being that it should shine; what now, *O* unapproachable God?"

They said again: "(Amen, amen, amen)" three times.

"I *sing praise* to thee, *O* unapproachable God, for through thy own wish I have shone within thee, being a single *emanation*. I have been poured forth from thee. What now is thy will, so that all things should come into existence, *O* unapproachable God?"

Then they answered: "(Amen, amen, amen)" three times, "*O* unapproachable God". |

---

[1] (4) this small idea; see also 88.16, 17 and note on 50.23.

[2] (14) (amen, amen, amen); MS: cryptogram (also 93.19, 25 etc.).

Library of Ruslan Khazarzar

ϯϩⲩⲙⲛⲉⲩⲉ ⲉⲣ̅ ⲱ [cryptogram] ϫⲉ-ⲛ̄ⲧⲟⲕ ⲁⲕⲡⲣⲟⲃⲟⲗⲉ ⲙ̄ⲙⲟⲓ ⲉⲃⲟⲗ ⲉⲓⲟ ⲛⲟⲩⲡⲣⲟⲃⲟⲗⲏ ⲛⲟⲩⲱⲧⲉ. ϫⲉ-ⲟⲩ ϭⲉ ⲡⲉⲕⲟⲩⲱϣ ⲡⲉ ⲉⲧⲣⲉ-ⲛⲁⲓ ⲧⲏⲣⲟⲩ ϣⲱⲡⲉ ⲱ ⲡⲛ̄[cryptogram].

ⲧⲟⲧⲉ ⲁⲩⲟⲩⲱϣⲃ̄ ϫⲉ-ϩⲁⲙⲏⲛ ϩⲁⲙⲏⲛ ϩⲁⲙⲏⲛ ⲛ̄ⲅ ⲛ̄ⲥⲟⲡ ⲱ ⲡⲛ̄[cryptogram].

ϯϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ϫⲉ-ⲛ̄ⲧⲟⲕ ⲡⲉⲛⲧⲁⲕⲧⲁϩⲟⲓ ⲉⲣⲁⲧ ⲙ̄-ⲡⲉⲕⲙ̄ⲧⲟ ⲉⲃⲟⲗ. ⲉⲓⲟ ⲙ̄ⲡⲉⲕⲉⲓⲛⲉ ⲧⲏⲣϥ ⲙ̄ⲛ-ⲧⲉⲕϩⲓⲕⲱⲛ ⲧⲏⲣⲥ ⲁⲕⲧⲱⲧ ⲛ̄ϩⲏⲧ ⲉϩⲣⲁⲓ ⲉϫⲱⲓ ϫⲉ-ⲟⲩ ϭⲉ ⲡⲉⲕⲟⲩⲱϣ ⲡⲉ ⲉⲧⲣⲉ-ⲛⲁⲓ ⲧⲏⲣⲟⲩ ϣⲱⲡⲉ ⲱ ⲡⲛ̄[cryptogram].

ⲧⲟⲧⲉ ⲁⲩⲱϣⲃ̄ ϫⲉ-[cryptogram] ⲛ̄ⲅ ⲛ̄ⲥⲟⲡ ⲱ ⲡⲛ̄[cryptogram].

ϯϩⲩⲙⲛⲉⲩⲉ ⲉⲣ̅ ⲛ̄ⲧⲟⲕ ⲡⲛⲟⲩⲧⲉ ⲡⲓⲁⲧⲛ̄ⲣⲁⲧϥ ϫⲉ-ⲛ̄ⲧⲟⲕ ⲡⲉⲛⲧⲁⲕⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧⲕ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲕ ⲙ̄ⲡⲉⲓⲕⲟⲩⲓ ⲙ̄ⲙⲉⲉⲩⲉ ⲁⲕⲡⲣⲟⲃⲟⲗⲉ ⲉⲃⲟⲗ ⲛ̄ⲧⲙⲉϩⲃ̄ ⲙ̄ⲡⲣⲟⲃⲟⲗⲏ ⲁⲕⲥⲟⲣⲥ ⲉⲃⲟⲗ ⲛ̄ϩⲉⲛⲧⲟⲡⲟⲥ ⲉⲩⲕⲱⲧⲉ ⲉⲣⲟⲕ ϫⲉ-ⲟⲩ ϭⲉ ⲡⲉⲕⲟⲩⲱϣ ⲡⲉ ⲉⲧⲣⲉ-ⲛⲁⲓ ⲧⲏⲣ̅ ϣⲱⲡⲉ ⲱ ⲡⲛ̄[cryptogram].

ⲧⲟⲧⲉ ⲁⲩⲟⲩⲱϣⲃ̄ | p. 50. ⲧⲉ[cryptogram] ⲛ̄ⲧⲛⲟⲩⲧⲉ ⲡⲓⲁⲧⲛ̄ⲣⲁⲧϥ.

ϯϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲱ ⲡⲛ̄[cryptogram] ϫⲉ-ⲛ̄ⲧⲟⲕ ⲡⲉⲛⲧⲁⲕⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧⲕ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲕ. ⲁⲕⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲛ̄ⲧⲙⲉϩⲅ̄ ⲙ̄ⲡⲣⲟⲃⲟⲗⲏ. ⲉⲧⲉ-ⲛ̄ⲧⲟⲥ ⲧⲉ ⲛ̄ⲧⲁⲕⲧⲣⲉⲥϣⲱⲡⲉ ⲉⲕⲥⲱⲣ ⲙ̄ⲙⲟⲕ ⲉⲃⲟⲗ ⲛ̄ⲛⲉⲓⲧⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ ϫⲉ-ⲟⲩ ϭⲉ ⲱ ⲡⲛ̄[cryptogram] ⲉⲡⲉⲕⲟⲩⲱϣ ⲟⲛ ⲡⲉ ⲉⲧⲣⲉ-ⲛⲛⲁⲓ ⲧⲏⲣⲟⲩ ϣⲱⲡⲉ.

(ⲧ)ⲟ(ⲧ)ⲉ ⲡⲉϫⲁⲩ ϫⲉ-[cryptogram] ⲅ̄ ⲱ ⲡⲛⲧϥ.

ϯϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲕ ⲁⲕⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ

---

1 the cryptogram here stands for ⲡⲛⲟⲩⲧⲉ ⲡⲓⲁⲧⲛ̄ⲣⲁⲧϥ. O. ⲁⲕⲡⲣⲟⲃⲟⲗⲉ; read ⲁⲕⲡⲣⲟⲃⲁⲗⲉ.

10 O. ⲁⲩⲱϣⲃ̄; read ⲁⲩⲟⲩⲱϣⲃ̄.

13 O. ⲁⲕⲡⲣⲟⲃⲟⲗⲉ; read ⲁⲕⲡⲣⲟⲃⲁⲗⲉ.

16 O. ⲧⲉ; read ϫⲉ. O. ⲛ̄ⲧⲛⲟⲩⲧⲉ; read ⲱ ⲡⲛⲟⲩⲧⲉ.

22 Schw. ⲉⲧⲣⲉ · ⲛⲛⲁⲓ; read ⲉⲧⲣⲉ-ⲛⲁⲓ.

24 Probably the words ⲱ ⲡⲛⲟⲩⲧⲉ ϫⲉ-ⲛ̄ⲧⲟⲕ ⲡⲉⲛⲧⲁⲕⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧⲕ. separate ⲉⲣⲟⲕ and ⲙⲙⲓⲛ ⲙⲙⲟⲕ.

Library of Ruslan Khazarzar

"I *sing praise* to thee, *O* (unapproachable God)[1], for thou hast *emanated* me as a single *emanation*. What now is thy will so that all these things should come into existence, *O* (unapproachable God)?"

Then they answered: "*Amen, amen, amen*" three times "O (unapproachable God)".

"I *sing praise* to thee for thou hast set me up in thy presence, I being thy whole likeness and thy whole *image*, and thou wast satisfied with me. What now is thy will, so that all these things should come into existence, *O* ⟨unapproachable God)?"

Then they answered: "(Amen, amen, amen) three times, "*O* (unapproachable God)."

"I *sing praise* to thee, *O* (unapproachable God), for thou hast shone forth this small idea within thyself. Thou hast *emanated* the second *emanation*. Thou hast distributed it to *places* which surround thee. What now is thy will, so that all these things should come into existence, *O* (unapproachable God)?"

Then they answered: "(Amen, amen, amen)" three times, "*O* unapproachable God."

"I *sing praise* to thee, *O* (unapproachable God), for thou thyself hast shone forth within thyself. Thou hast *emanated* the third *emanation*, which is this which thou hast caused to exist, distributing thyself to all these *places*. What now, *O* (unapproachable God), is thy will, so that all these things should come into existence?"

Then they said: "(Amen, amen, amen)" three times, "*O* (unapproachable God)."

"I *sing praise* to thee, ⟨O unapproachable God, for thou thyself hast shone forth within⟩[2] thyself. Thou hast *emanated* |

---

[1] (1) O (unapproachable God); MS: cryptogram (also 94.9, 15 etc.).

[2] (24) ⟨O unapproachable God, for thou thyself hast shone forth within⟩; MS: these words are omitted.

Library of Ruslan Khazarzar

ⲛⲧⲉⲓⲕⲉⲡⲣⲟⲃⲟⲗⲏ ⲁⲕⲕⲁⲑⲓⲥⲧⲁ ⲙⲙⲟⲥ ⲉϫⲛ-ⲛⲧⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ. ϫⲉ-ⲟⲩ ϭⲉ ⲱ ⲡⲛⲧϥ.

ⲧⲟⲧⲉ ⲡⲉϫⲁⲩ ϫⲉ-ⲍⲱ ⲅ ⲱ ⲡⲛ∫°.

ϯϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ϫⲉ-ⲛⲧⲟⲕ ⲡⲉⲛⲧⲁⲕⲃⲟⲩⲃⲟⲩ ⲛϩⲏⲧⲟⲩ ⲙⲙⲓⲛ ⲙⲙⲟⲕ ⲁⲕⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲛϩⲛⲣⲁⲛ ⲁⲕϯⲣⲁⲛ ⲉⲣⲟⲟⲕ ϫⲉ-⊡ ϫⲉ-ⲟⲩ ϭⲱ ⲡⲛⲍⲱ.

ⲡⲉϫⲁⲩ ϫⲉ-ⲍⲱ ⲱⲧϥ.

ϯϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ϫⲉ-ⲛⲧⲟⲕ ⲡⲉⲛⲧⲁⲕⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲡⲉ ⲛⲧⲕ ⲙⲙⲓⲛ ⲙⲙⲟⲕ ⲁⲕⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲛ[ϩ]ⲉⲛⲧⲟⲡⲟⲥ. ⲁⲕⲧⲣⲉⲩϣⲱⲡⲉ ϩⲛ-ⲡⲉ⊡ ⲧⲏⲣ︦ ϫⲉ-ⲟⲩ ϭⲉ ⲡⲉⲕⲟⲩⲱϣ ⲡⲉ ⲉⲧⲣⲉ-ⲛⲁⲓ ⲧⲏⲣⲟⲩ ϣⲱⲡⲉ ⲱⲍⲱ.

ⲧⲟⲧⲉ ⲁⲩⲟⲩⲱϣⲃ ϫⲉ-ⲍⲱ ⲅ ⲱ ⲡⲛⲍⲱ.

ϯϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲛⲧⲟⲕ ⲱ ⲍⲱⲧϥ ϫⲉ-ⲛⲧⲟⲕ ⲡⲉⲛⲧⲁⲕⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧⲕ ⲙⲙⲓⲛ ⲙⲙⲟⲕ ⲁⲕⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲛⲟⲩⲇⲩⲛⲁⲙⲓⲥ ⲁⲥⲕⲓⲙ ⲉⲛⲉⲓⲁⲡⲏⲩⲉ ϫⲉⲕⲁⲁⲥ ⲉⲛⲉϯ-ⲣⲁⲛ ⲉⲟⲩⲟⲛ ⲛϩⲏⲧⲟⲩ ϫⲉ-ⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲉⲓⲁ ϫⲉ-ⲟⲩ ϭⲉ ⲡⲉⲕⲟⲩⲱϣ ⲡⲉ ⲉⲧⲣⲉ-ⲛⲁⲓ ⲧⲏⲣⲟⲩ ϣⲱⲡⲉ.

ⲧⲟⲧⲉ ⲁⲩⲟⲩⲱϣⲃ ϫⲉ-ⲍⲱ ⲅ ⲱ ⲡⲛⲧϥ.

ϯϩⲩⲙⲛⲉⲩⲉ ⲉⲣ︦ ⲛⲧⲟⲕ ⲡⲛ∫° ϫⲉ-ⲛⲧⲟⲕ ⲡⲉⲛⲧⲁⲕⲃⲟⲩⲃⲟⲩ ⲛϩⲏⲧⲕ ⲙⲙⲓⲛ ⲙⲙⲟⲕ ⲁⲕⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲟⲩⲇⲩⲛⲁⲙⲓⲥ ⲁⲥⲕⲓⲙ ⲉⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲉⲓⲁ ⲉⲧⲣⲉϥⲕⲓⲙ ⲉⲡⲕⲉϣⲱϫⲡ ⲙⲡⲣⲟⲃⲟⲗⲏ | p. 51 . ⲉⲧϩⲓϫⲛ-ⲡⲉ⊡ ϫⲉⲕⲁⲁⲥ ⲉⲩⲉⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲛϩⲉⲛⲕⲉⲡⲣⲟⲃⲟⲗⲏ ⲛⲥⲉⲧⲁ[ϩⲟ]ⲟⲩ ⲉⲣⲁⲧⲟⲩ ⲛϩⲉⲛⲧⲁⲝⲓⲥ ⲧⲏⲣⲟⲩ ϩⲛ-ⲡⲉ⊡. ϫⲉ-ⲟⲩ ϭⲉ ⲡⲉⲕⲟⲩⲱϣ ⲡⲉ ⲡⲁⲓ ⲉⲧⲣⲉ-ⲛⲁⲓ ⲧⲏⲣ︦ ϣⲱⲡⲉ ⲱ ⲍⲱ.

---

4 O. ⲛϩⲏⲧⲟⲩ; read ⲛϩⲏⲧⲕ.
5 O. ⲛϩⲛⲣⲁⲛ; read ⲛϩⲉⲛⲣⲁⲛ.
6 O. ⲉⲣⲟⲟⲕ; read ⲉⲣⲟⲟⲩ. O. ϭⲱ; read ϭⲉ ⲱ.
8, 9 O. ϩⲣⲁⲓ ⲡⲉ ⲛⲧⲕ; read ϩⲣⲁⲓ ⲛϩⲏⲧⲕ.
20 O. ⲟⲩⲇⲩⲛⲁⲙⲓⲥ; read ⲛⲟⲩⲇⲩⲛⲁⲙⲓⲥ.
21 ⲉⲡⲕⲉϣⲱϫⲡ. read ⲉⲧⲕⲉϣⲱϫⲡ.
22 page 51 : the right edge and lower part of the leaf are missing, and there are numerous central defects and mildew spots.
23 two letters are missing; read ⲛⲥⲉⲧⲁ[ϩⲟ]ⲟⲩ.

Library of Ruslan Khazarzar

this *emanation* also, thou hast *set* it over all *places*. What now, (*O* unapproachable God)?"

Then they said: "(Amen, amen, amen, three times), *O* (unapproachable God)."

"I *sing praise* to thee (*O* unapproachable God), for thou thyself hast shone within thyself. Thou hast *emanated* names, thou hast given the name *treasury* to them. What now, (*O* unapproachable God)?"

They said: "(Amen, amen, amen, three times), *O* (unapproachable God)."

"I *sing praise* to thee, for thou thyself hast shone forth within thyself. Thou hast *emanated places*. Thou hast caused them to exist in all the *treasuries*. What now is thy will, so that all these things should come into existence, *O* unapproachable God?"

Then they answered: "(Amen, amen, amen)" three times, "O (unapproachable God)."

"I *sing praise* to thee, O unapproachable God, for thou thyself hast shone forth within thyself. Thou hast *emanated* a *power*. It moved these heads, so that thou didst give the name 'the *true* God' to one of them. What now is thy will, so that all these things should come into existence?"

Then they answered: "(Amen, amen, amen)" three times, "*O* (unapproachable God)."

"I *sing praise* to thee, O (unapproachable God), for thou thyself hast shone forth within thyself. Thou hast *emanated* a *power*. It moved the *true* God, so that he moved the rest of the *emanations* which are over the *treasuries*, so that they *emanated* other *emanations* and thou didst set them all up as *ranks* in the *treasuries*. What now is thy will, so that all these things should come into existence, *O* (unapproachable God)?" |

Library of Ruslan Khazarzar

ⲧⲟⲧⲉ ⲁⲩⲟⲩⲱϣⲃ ϫⲉ-ⲍ⳨ⲟ ⲅ ⲱⲧϥ.

ϯϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲛⲧⲟⲕ ⲡⲛⲟⲩⲧⲉ ⲡⲁⲧⲛⲣⲁⲧϥ ϫⲉ-ⲛⲧⲟⲕ ⲡⲉⲛⲧⲁⲕⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧⲕ ⲙⲙⲓⲛ ⲙⲙⲟⲕ. ⲁⲕⲡⲣⲟⲃⲟⲗⲉ ⲉⲃⲟⲗ ⲛⲟⲩⲡⲣⲟⲃⲟⲗⲏ. ⲉⲧⲣⲉⲥⲧⲁⲩⲟ ⲉⲃⲟⲗ ⲛϩⲉⲛⲫⲩⲗⲁⲝ ⲕⲁⲧⲁ-[ⲟ] ϫⲓⲛ ⲙⲡϣⲟⲣⲡ ϣⲁϩⲣ̄ ⲉⲫⲁⲉ ⲙⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ. ϫⲉ-ⲟⲩ ϭⲉ ⲡⲉⲕⲟⲩⲱϣ ⲡⲉ ⲉⲧⲣⲉ-ⲛⲁⲓ ⲧⲏⲣⲟⲩ ϣⲱⲡⲉ ⲱ ⲡⲛⲍ⳨ⲟⲧϥ.

ⲁⲩⲟⲩⲱϣⲃ ϫⲉ-ⲍ⳨ⲟ ⲱⲧϥ.

ϯϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲛⲧⲟⲕ ⲡⲛⲍ⳨ⲟⲧϥ ϫⲉ-ⲛⲧⲟⲕ ⲡⲉⲛⲧⲁⲕⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧⲕ ⲙⲙⲓⲛ ⲙⲙⲟⲕ. ⲁⲕⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲛⲟⲩⲡⲣⲟⲃⲟⲗⲏ. ⲁⲕⲧⲣⲉⲥⲧⲁⲩⲟ ⲉⲃⲟⲗ ⲛⲥⲉ ⲙⲡⲣⲟⲃⲟⲗⲏ ⲉⲧⲉ-ⲛⲉⲓⲙⲛⲧⲉⲓⲱⲧ ⲛⲉ. ⲁⲕⲕⲁⲑⲓⲥⲧⲁ ⲛⲟⲩⲉⲓⲧⲙ(ⲡ....ⲧⲉ) ⲕⲁⲧⲁ-[ⲟ] ϫⲓⲛ ⲙⲡϣⲟⲣⲡ ϣⲁϩⲣⲁⲓ ⲉⲫⲁⲉ ⲙⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ. ⲉⲧⲉ-ⲛⲧⲟⲟⲩ ⲛⲉ ⲛⲧⲁⲕϯ-ⲣⲁⲛ ⲉⲣⲟⲟⲩ. ϫⲉ-ⲛⲧⲁⲍⲓⲥ ⲙⲡϯⲟⲩ ⲛϣⲏⲛ. ϫⲉ-ⲟⲩ ϭⲉ ⲡⲉⲕⲟⲩⲱϣ ⲡⲉ ⲉⲧⲣⲉ-ⲛⲁⲓ ⲧⲏⲣⲟⲩ ϣⲱⲡⲉ ⲱ ⲡⲛⲍ⳨ⲟⲧϥ.

ⲧⲟⲧⲉ ⲁⲩⲟⲩⲱϣⲃ ϫⲉ-ⲍ⳨ⲟ ⲱⲧϥ.

ϯϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲛⲧⲟⲕ ⲡⲛⲟⲩⲧⲉ ⲡⲁⲧⲛⲣⲁⲧϥ ϫⲉ-ⲛⲧⲟⲕ ⲡⲉⲛⲧⲁⲕⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧⲕ ⲙⲙⲓⲛ ⲙⲙⲟⲕ. ⲁⲕⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲛⲟⲩⲛⲟϭ ⲛϭⲟⲙ ⲁⲕⲛⲓⲙ ⲉⲣⲟⲥ ⲉⲧⲣⲉⲥⲧⲁⲩⲉ-ⲥⲫⲣⲁⲅⲓⲥ ⲉϩⲣⲁⲓ. ϫⲉ-ⲟⲩ ϭⲉ ⲡⲉⲕⲟⲩⲱϣ ⲡⲉ. ⲉⲧⲣⲉ-ⲛⲁⲓ ⲧⲏⲣⲟⲩ ϣⲱⲡⲉ ⲱ ⲡⲛⲍ⳨ⲟⲧϥ.

ⲧⲟⲧⲉ ⲁⲩⲟⲩⲱϣⲃ ϫⲉ-ⲍ⳨ⲟ ⲱⲧϥ.

ϯϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲛⲧⲟⲕ ⲡⲛ⸢ⲟ ϫⲉ-ⲛⲧⲟⲕ ⲡⲉⲛⲧⲁⲕⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧⲕ ⲙⲙⲓⲛ ⲙⲙⲟⲕ ⲁⲕⲧ(ⲣⲉ...)ⲉⲣⲟⲛ ⲙⲡⲉⲓⲛⲟϭ ⲛⲣⲁⲛ ⲉⲛⲧⲁⲕⲧⲁⲁϥ ⲉⲧⲟⲟⲧⲛ ⲉⲧⲉ-ⲡⲁⲓ ⲡⲉ ⲉⲁⲕ-

---

4 MS ⲁⲕⲡⲣⲟⲃⲟⲗⲉ; read ⲁⲕⲡⲣⲟⲃⲁⲗⲉ.

12 Schw. ⲛⲟⲩⲉⲓⲧⲙⲡ . . . (ⲧⲉ); Schmidt : perhaps ⲛⲟⲩⲱⲧ ⲙⲡⲣⲟⲃⲟⲗⲏ? or ⲛⲟⲩⲉⲓ ⲧⲙⲡⲥⲟⲛ.

25 Schw. ⲁⲕ(ⲧⲣⲉ)...; read perhaps ⲁⲕⲧⲁ[ⲩⲟ].

Library of Ruslan Khazarzar

Then they answered: "(Amen, amen, amen)" three times, "O (unapproachable God)."

"I *sing praise* to thee, O unapproachable God, for thou thyself hast shone forth within thyself. Thou hast *emanated* an *emanation*, so that it should produce *watchers corresponding to treasuries* from the first to last of them all. What now is thy will, so that all these things should come into existence, *O* (unapproachable God)?"

They answered: "(Amen, amen, amen)" three times, "*O* (unapproachable God)."

"I *sing praise* to thee (O unapproachable God), for thou thyself hast shone forth within thyself. Thou hast *emanated* an *emanation*. Thou hast caused it to produce 60 *emanations* which are these fatherhoods. Thou hast *set up* one (as God?) *corresponding to treasuries* from the first to the last of them all. It is they which thou hast named as the *ranks* of the five trees[1]. What now is thy will, so that all these things should come into existence, *O* (unapproachable God)?"

Then they answered: "(Amen, amen, amen" three times), "*O* (unapproachable God)."

"I *sing praise* to thee, thou unapproachable God, for thou thyself hast shone forth within thyself. Thou hast *emanated* a great power. Thou hast moved it to produce *seals*. What now is thy will, so that all these things should come into existence, *O* (unapproachable God)?"

Then they answered: "(Amen, amen, amen," three times) *O* (unapproachable God)."

"I *sing praise* to thee, thou (unapproachable God), for thou thyself hast shone forth within thyself. Thou hast (produced) for us this great name which thou hast given to us, which is this which thou hast said, | whereby all *places* would draw back. What now, *O* (unapproachable God)?"

---

[1] (14, 15) 5 trees; see note on 100.2.

Library of Ruslan Khazarzar

ϫⲟⲟϥ ⲛ(ⲏ)ⲉ ⲛⲧⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ ⲥⲟⲕⲟⲩ ⲛⲁⲩ ϫⲉ-ⲟⲩ ϭⲉ ⲱ ⲡⲛ[sign]ⲟⲩⲧϥ.

ⲁⲩⲟⲩⲱϣⲃ̄ ϫⲉ-[sign] (ⲛ)ⲱⲧϥ.

ϯϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲛⲧⲟⲕ ⲡⲛⲟⲩⲧⲉ | p. 52. ⲡⲓⲁⲧⲛⲣⲁⲧϥ ϫⲉ-ⲛⲧⲟⲕ ⲡⲉⲛⲧⲁⲕⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧⲕ ⲙⲙⲓⲛ ⲙⲙⲟⲕ. ⲁⲕⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲛⲟⲩⲯ̄ ϩⲣⲁⲓ ⲛϩⲏⲧⲕ ϫⲉ-ⲟⲩ ϭⲉ ⲡⲉⲕⲟⲩⲱϣ ⲡⲉ ⲉⲧⲣⲉ-ⲛⲁⲓ ⲧⲏⲣⲟⲩ ϣⲱⲡⲉ ⲱ ⲡⲛⲟⲩⲧⲉ ⲡⲓⲁⲧⲛⲣⲁⲧϥ.

ⲁⲩⲟⲩⲱϣⲃ̄ ϫⲉ-ϩⲁ[sign] ⲱⲧϥ.

ϯϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲛⲧⲟⲕ ⲡⲛⲟⲩⲧⲉ ⲡⲓⲁⲧⲛⲣⲁⲧϥ ϫⲉ-ⲛⲧⲟⲕ ⲡⲉⲛⲧⲁⲕⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧⲕ ⲙⲙⲓⲛ ⲙⲙⲟⲕ ⲁⲕⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲛⲟⲩϩⲓⲕⲱⲛ ⲛⲟⲩⲟⲉⲓⲛ. ⲁⲕⲧⲁϩⲟⲥ ⲉⲣⲁⲧⲥ ⲉⲥⲕⲱⲧⲉ ⲉⲣⲟⲕ ⲙⲙⲓⲛ ⲙⲙⲟⲕ. ϫⲉ- ⲱ ϭⲉ ⲡⲉⲕⲟⲩⲱϣ ⲡⲉ ⲉⲧⲣⲉ-ⲛⲁⲓ ⲧⲏⲣⲟⲩ ϣⲱⲡⲉ ⲱ[sign].

ⲧⲟⲧⲉ ⲁⲩⲟⲩⲱϣⲃ̄ ϫⲉ-[sign] ⲱⲧϥ.

ϯϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲛⲧⲟⲕ ⲡⲛⲟⲩ (sic) ⲡⲓⲁⲧⲛⲣⲁⲧϥ ϩⲛ-ϩⲉⲛⲕⲉⲧⲟⲡⲟⲥ. ⲛⲧⲕ ⲟⲩⲁⲧⲛⲣⲁⲧϥ ⲛϩⲏⲧⲟⲩ ϩⲛ-ⲛⲉⲓⲧⲟⲡⲟⲥ ⲛⲛⲉⲓⲛⲟϭ ⲛⲗⲟⲅⲟⲥ ⲛⲕⲁⲧⲁ-ⲙⲩⲥⲧⲏⲣⲓⲟⲛ. ⲧⲉⲕⲙⲛⲧⲛⲟϭ ⲁⲕⲕⲁⲁⲥ ⲛϩⲏⲧⲟⲩ ⲉⲡⲉⲕⲟⲩⲱϣ ⲟⲛ ⲡⲉ ⲉⲧⲣⲉⲩⲛⲣⲁⲧⲕ ⲛϩⲏⲧⲟⲩ. ϫⲉ-ⲟⲩ ϭⲉ ⲡⲉⲕⲟⲩⲱϣ ⲡⲉ ⲉⲧⲣⲉ-ⲛⲁⲓ ⲧⲏⲣⲟⲩ ϣⲱⲡⲉ ⲱ ⲡⲛ[sign].

ⲧⲟⲧⲉ ⲁⲩⲟⲩⲱϣⲃ̄ ϫⲉ-[sign] ⲱⲧϥ.

ϯϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲱ ⲛⲧⲟⲕ ⲡⲛⲟⲩⲧⲉ ⲡⲓⲁⲧⲛⲣⲁⲧϥ ϫⲉ-ⲛⲧⲟⲕ ⲡⲉⲛⲧⲁⲕⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧⲕ ⲙⲙⲓⲛ ⲙⲙⲟⲕ ⲁⲕⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲛⲟⲩⲡⲣⲟⲃⲟⲗⲏ ϫⲓⲛ ⲛϣⲟⲣⲡ ⲉⲕⲛⲁⲥⲱⲣ ⲉⲃⲟⲗ ⲛⲛⲧⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ. ⲁⲕⲙⲟⲩⲧⲉ ⲉⲣⲟⲥ ϫⲉ-ⲓⲉⲟⲩ ϫⲉⲕⲁⲁⲥ ⲉⲩⲉⲙⲟⲩⲧⲉ ⲉⲛⲉⲧϩⲛ-ⲛⲧⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ ϫⲉ-ⲓⲉⲟⲩ ⲉⲧⲣⲉⲩⲁⲁⲩ ⲛⲣⲣⲟ ⲉϩⲣⲁⲓ ⲉϫⲱⲟⲩ ⲧⲏⲣⲟⲩ ϫⲉ-ⲟⲩ ϭⲉ ⲡⲉⲕⲟⲩⲱϣ ⲡⲉ ⲉⲧⲣⲉ-ⲛⲁⲓ ⲧⲏⲣⲟⲩ ϣⲱⲡⲉ ⲱ ⲡⲛ[sign]ⲟⲩⲧϥ.

---

1 ⲛ(ⲏ) : read ⲛⲧⲉ.
13 MS ⲱ ϭⲉ; read ⲟⲩ ϭⲉ.

Library of Ruslan Khazarzar

They answered: "(Amen, amen, amen," three times, "*O* (unapproachable God)."

I *sing praise* to thee, thou unapproachable God, for thou thyself hast shone forth within thyself. Thou hast *emanated* a *mystery* from thyself. What now is thy will, that all these things should come into existence, *O* unapproachable God?"

They answered: "(Amen, amen, amen, three times) *O* (unapproachable God)."

"I *sing praise* to thee, thou unapproachable God, for thou thyself hast shone forth within thyself. Thou hast *emanated* a light-*image*. Thou hast set it up surrounding thee, thyself. What now is thy will, so that all these things should come into existence, *O* (unapproachable God)?"

Then they answered: "(Amen, amen, amen, three times) *O* (unapproachable God)."

I *sing praise* to thee, thou unapproachable God, in other *places*. Thou art unapproachable in them in these *places* of these great *logoi corresponding to mysteries*[1]. Thou hast placed thy greatness within them, for thy will again is that thou shouldst be approached in them. What now is thy will, so that all these things should come into existence, *O* (unapproachable God)?"

Then they answered: "(Amen, amen, amen, three times) *O* (unapproachable God)."

"I *sing praise* to thee, *O* thou unapproachable God, for thou thyself hast shone forth within thyself. Thou hast *emanated* an *emanation* from the beginning, so that thou shouldst distribute all the places. Thou didst call it: "Jeu," so that those in all the *places* should be called "Jeu," so that they should be made rulers (kings) over them all. What now is thy will, so that all these things should come into existence, *O* (unapproachable God)?" |

[1] (18) great logoi corresponding to mysteries; cf. title on 99.2, 3.

Library of Ruslan Khazarzar

ⲧⲟⲧⲉ ⲁⲩⲟⲩⲱϣⲃ ϫⲉ-⳥ⲩⲧϥ.

ϯϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲛⲧⲟⲕ ⲡⲛⲟⲩⲧⲉ ⲡⲁⲧⲛⲣⲁⲧϥ ϫⲉ-ⲛⲧⲟⲕ ⲡⲉⲛⲧⲁⲕⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧⲕ ⲙⲙⲓⲛ ⲙⲙⲟⲕ ⲁⲕⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲙⲡⲉⲕ⳦ ⲙⲙⲓⲛ ⲙⲙⲟⲕ ⲉⲛⲧⲕ ⲟⲩⲙⲟⲩⲧⲉ ⲛⲁⲧⲛⲣⲁⲧϥ ϩⲛ-ⲛⲗⲟⲅⲟⲥ ⲛ⸗ | p. 53 . ⲧⲕ ⲟⲩⲁⲧⲛⲣⲁⲧϥ ⲛϩⲏⲧⲟⲩ ϩⲙ-ⲡⲉⲓⲛⲟϭ ⲛⲗⲟⲅⲟⲥ ⲛⲛⲕⲁⲧⲁ-⳦ ⲛⲉⲓⲟⲧ ⲡⲓⲱⲧ ⲛⲛⲉⲓⲟⲧ ⲧⲏⲣⲟⲩ. ⲉⲧⲉ-ⲛⲧⲟⲕ ⲡⲉ ⲙⲙⲓⲛ ⲙⲙⲟⲕ. ϫⲉ-ⲟⲩ ϭⲉ ⲡⲉⲕⲟⲩⲱϣ ⲡⲉ ⲙⲙⲓⲛ ⲙⲙⲟⲕ ⲟⲛ ⲉⲧⲣⲉⲩⲛⲣⲁⲧⲕ ⲛϩⲏⲧⲟⲩ ⲱ⳥ⲩⲧϥ ⲉⲛⲧⲁⲩⲛⲣⲁⲧϥ ϩⲙ-ⲡⲉⲓⲛⲟϭ ⲛⲗⲟⲅⲟⲥ ⲛⲕⲁⲧⲁⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛⲉⲓⲟⲩ ⲡⲛⲟϭ ⲛⲛⲉⲓⲟⲧⲉ ⲧⲏⲣⲟⲩ ⲱ ⳥ⲩⲧϥ.

ⲧⲟⲧⲉ ⲁⲩⲟⲩⲱϣⲃ ϫⲉ-⳥ ⲱⲧϥ.

Γ° ϫⲉ-ⲛⲧⲟⲕ ⲡⲉⲛⲧⲁⲕⲃⲟⲩⲃⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧⲕ ⲙⲙⲓⲛ ⲙⲙⲟⲕ ⲁⲕⲥⲟⲛⲕ ⲉⲣⲟⲕ ⲧⲏⲣⲕ ϩⲙ-ⲡⲉⲕⲉⲓⲛⲉ ⲧⲏⲣ(ϥ) ⲙⲛ-ⲡⲉⲕⲙⲉⲉⲩⲉ ⲧⲏⲣϥ. ⲁⲕϣⲱϫⲡ ⲉⲡⲁϩⲟⲩ ⲛⲟⲩⲕⲟⲩⲓ ⲙⲙⲉⲉⲩⲉ ϫⲉⲕⲁⲁⲥ ⲉⲕⲉⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛⲛⲉⲕⲛⲟϭ ⲙⲙⲛⲧⲣⲙⲙⲁⲟ ⲙⲛ-ⲧⲉⲕⲙⲛⲧⲛⲟϭ ⲧⲏⲣⲥ ⲙⲛ-ⲛⲉⲕⲛⲟϭ ⲙ⳦. ϫⲉ-ⲟⲩ ϭⲉ ⲡⲉⲕⲟⲩⲱϣ ⲡⲉ ⲉⲧⲣⲉ-ⲛⲁⲓ ⲧⲏⲣⲟⲩ ϣⲱⲡⲉ ⲱ ⳥ⲩⲧϥ.

ⲧⲟⲧⲉ ⲁⲩⲟⲩⲱϣⲃ ϫⲉ-⳥ ⲱⲧϥ.

ϯϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲛⲧⲟⲕ ⲡⲓⲱⲧ ⲉⲧϣⲟⲟⲡ ϫⲓⲛ ⲛϣⲟⲣⲡ ⲡⲉⲛⲧⲁ-ⲧⲛⲟⲩⲛⲉ ⲛⲛⲉⲓⲙⲛⲧⲛⲟϭ ⲧⲏⲣⲟⲩ ⲛⲧⲉ-ⲡⲉⲓⲕⲟⲩⲓ ⲙⲙⲉⲉⲩⲉ. ⲉⲛⲧⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲙⲙⲟⲥ ⲉⲃⲟⲗ ϫⲉ-ⲟⲩ ϭⲉ ⲡⲉⲕⲟⲩⲱϣ ⲟⲛ ⲡⲉ ⲉⲧⲣⲉ-ⲛⲁⲓ ⲧⲏⲣⲟⲩ ϣⲱⲡⲉ ⲱ⳥ⲩⲧϥ.

ⲧⲟⲧⲉ ⲁⲩⲟⲩⲱϣⲃ ϫⲉ-[ⲛⲧⲟⲕ] ⲡ[ⲛⲟⲩⲧⲉ ⲡⲁⲧⲛ]ⲣⲁⲧϥ ϩⲁⲙⲏⲛ ϩⲁⲙⲏⲛ ϩⲁⲙⲏⲛ ⲛϣⲟⲙⲛⲧ ⲛⲥⲟⲡ ⳥. >>>>>

---

4 W. Schw. ⲟⲩⲙⲟⲩⲧⲉ: read ⲟⲩⲛⲟⲩⲧⲉ.

5 page 53: the right edge of the leaf is missing, and large defects are present centrally and in the left edge; the remainder measures 26 × 12 cms.; some mildew spots occur.

6 MS ⲛⲛⲕⲁⲧⲁ-⳦; read ⲛⲕⲁⲧⲁ-⳦.

12 the cryptogram stands for ϯϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ.

23 W. Schw. omit a line: Schmidt: the following only are now visible: ϫⲉ . . . . ⲡ . . . . ⲣⲁⲧϥ.
[ⲛⲧⲟⲕ]; read [ⲛⲧⲟⲕ ⲡⲉ].

Library of Ruslan Khazarzar

Then they answered: "(Amen, amen, amen, three times), *O* (unapproachable God)."

"I *sing praise* to thee, thou unapproachable God, for thou thyself hast shone forth within thyself. Thou hast *emanated* thine own *mystery* in which thou art an unapproachable God in the *logoi*. Thou art an unapproachable one within them in this great *logos corresponding to mysteries* of Jeu, the father of all Jeus, which thou thyself art. What now is thine own will, so that thou art approached in them, *O* unapproachable God who art approached in this great *logos corresponding to mysteries* of Jeu, thou greatest of all the fathers, *O* unapproachable God?"

Then they answered: "(Amen, amen, amen," three times) "*O* (unapproachable God)."

"(I sing praise to thee)[1], for thou thyself hast shone forth within thyself. Thou hast withdrawn thyself to thyself completely in thy whole likeness and thy whole idea. Thou hast left behind a small idea, so that thou revealest thy great riches and thy whole greatness and thy great *mysteries*. What now is thy will, so that all these things should come into existence, *O* (unapproachable God)?"

Then they answered: "(Amen, amen, amen, three times), *O* (unapproachable God)."

"I *sing praise* to thee, thou Father who existeth from the beginning, who hast *emanated* this small idea, the root of all these great things. What now is thy will, so that all these things should come into existence, *O* (unapproachable God)?"

Then they answered: "(Thou art) the unapproachable (God), *Amen, amen amen* three times, (O unapproachable God)." |

The Book of the great *Logos corresponding to Mysteries.*

---

[1] (12) (I sing praise to thee); MS: cryptogram.

Library of Ruslan Khazarzar

Library of Ruslan Khazarzar

THE SECOND BOOK OF JEU

Library of Ruslan Khazarzar

99

ⲡϫⲱⲱⲙⲉ ⲙⲡⲛⲟϭ ⲛ-
ⲗⲟⲅⲟⲥ ⲛⲕⲁⲧⲁ-ⲙⲩⲥⲧⲏⲣⲓⲟⲛ

p. 54. ⲡⲉϫⲉ-ⲓ̅ⲥ̅ ⲛⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲉⲩⲥⲟⲟⲩϩ ⲉⲣⲟϥ ⲙⲙⲛⲧⲓⲃ̄ ⲙⲛ-ⲙⲙⲁⲑⲏⲧⲣⲓⲁ ⲛⲥϩⲓⲙⲉ ϫⲉ-ⲕⲱⲧⲉ ⲉⲣⲟⲓ ⲡⲁⲓⲃ̄ ⲙⲙⲁⲑⲏⲧⲏⲥ ⲁⲩⲱ ⲙⲙⲁⲑⲏⲧⲣⲓⲁ ⲛⲥϩⲓⲙⲉ ⲛⲧⲁϫⲱ ⲉⲣⲱⲧⲛ ⲛⲛⲛⲟϭ ⲙⲙ̅ⲫ̅ ⲙⲡⲉ[o] ⲙ(⊙) ⲛⲁⲓ ⲉⲧⲉ-ⲙⲛ-ⲗⲁⲁⲩ ⲥⲟⲟⲩⲛ ⲙⲙⲟⲟⲩ ϩⲙ-ⲡⲁϩⲟⲣⲁⲧⲟⲥ ⲛⲛⲟⲩⲧⲉ ⲟⲩⲧⲉ ⲉⲧⲉⲧⲛϣⲁⲛⲁⲁⲩ ⲙⲉⲣⲉϣ-ⲛⲁⲓⲱⲛ ⲙⲡⲁϩⲟⲣⲁⲧⲟⲥ ⲛⲛⲟⲩⲧⲉ ⲙⲉⲩϣⲧⲱⲟⲩⲛ ϩⲁⲣ ⲉⲃⲟⲗ ϫⲉ-ⲛⲧⲟⲟⲩ ⲛⲉ ⲛⲛⲟϭ ⲙⲙ̅ⲫ̅ ⲙⲡⲉ[o] ⲙⲡⲥⲁⲛϩⲟⲩⲛ ⲛⲧⲉ-ⲡⲉⲓⲥⲁⲛϩⲟⲩⲛ. ⲁⲩⲱ ⲟⲛ ⲉⲧⲉⲧⲛϣⲁⲛⲁⲁⲩ. ⲙⲉⲣⲉϣ-ⲛⲁⲓⲱⲛ ⲛⲛⲁⲣⲭⲱⲛ ⲧⲱⲟⲩⲛ ϩⲁⲣⲟⲟⲩ. ⲟⲩⲧⲉ ⲙⲉⲩϣⲁⲙⲁϩⲧⲉ ⲙⲙⲟⲟⲩ. ⲁⲗⲗⲁ ⲉϣⲁⲩⲉⲓ ⲛϭⲓ ⲙⲡⲁⲣⲁⲗⲏⲙⲡⲧⲏⲥ ⲙⲡⲉ[o] ⲙ(⊙) ⲛⲥⲉⲛ-ⲧⲉϥⲯⲩⲭⲏ ⲉⲃⲟⲗ ϩⲙ-ⲡⲥⲱⲙⲁ. ϣⲁⲛⲧⲟⲩⲟⲩⲱⲧⲃ ⲛⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ⲙⲛ-ⲛⲧⲟⲡⲟⲥ ⲙⲡⲁϩⲟⲣⲁⲧⲟⲥ ⲛⲛⲟⲩⲧⲉ. ⲛⲥⲉϫⲓⲧⲥ ⲉϩⲟⲩⲛ ⲉⲡⲉ[o] ⲙⲡ(⊙). ⲁⲩⲱ ⲛⲟⲃⲉ ⲛⲓⲙ ⲉⲛⲧⲁⲩⲁⲁⲩ ⲉⲩⲥⲟⲟⲩⲛ. ⲙⲛ- ⲛⲉⲛⲧⲁⲩⲁⲁⲩ ⲉⲛⲥⲉⲥⲟⲟⲩⲛ ⲁⲛ. ϣⲁⲩϥⲟⲧⲟⲩ ⲉⲃⲟⲗ ⲧⲏⲣⲟⲩ. ⲛⲥⲉⲁⲁⲥ ⲛⲟⲩϩⲓⲗⲓⲕⲣⲓⲛⲉⲥ ⲛⲟⲩⲟⲉⲓⲛ. ⲁⲩⲱ ϣⲁⲣⲉ-ⲧⲉϥⲯⲩⲭⲏ ϭⲱ ⲉⲥϥⲱϭⲉ ⲕⲁⲧⲁ-ⲧⲟⲡⲟⲥ ⲧⲟⲡⲟⲥ ϣⲁⲛⲧⲥⲉⲓ ϣⲁ-ⲡⲉ[o] ⲙ(⊙). ⲁⲩⲱ ϣ(ⲁ)ⲥⲟⲩⲱⲧⲃ ⲉϩⲟⲩⲛ ⲙⲫⲟⲩⲛ ⲛⲛⲉϥⲩⲗⲁⲝ ⲙⲡⲉ[o] ⲙ(⊙) ⲁⲩⲱ ϣⲁⲩⲟⲩⲱⲧⲃ ⲉϩ ⲙⲫⲟⲩⲛ ⲙⲡⲓ ⲛϩⲁⲙⲏⲛ. ⲁⲩⲱ ϣⲁⲩⲟⲩⲱⲧⲃ ⲉϩ ⲙⲫⲟⲩⲛ ⲛⲛϩⲁⲧⲣⲉⲉⲩ ⲁⲩⲱ ϣⲁⲩⲟⲩⲱⲧⲃ ⲉϩⲟⲩⲛ

---

6 W. Schw. ⲉⲩⲥⲟⲟⲩϩⲉ ⲉⲣⲟϥ; read ⲉⲩⲥⲟⲟⲩϩ ⲉⲣⲟϥ.
9 MS ⲙⲡⲉ[o] ⲙ(⊙); cryptograms for ⲙⲡⲉⲑⲏⲥⲁⲩⲣⲟⲥ ⲙⲡⲟⲩⲟⲉⲓⲛ.
12 MS ϩⲁⲣ; read ϩⲁⲣⲟⲟⲩ.
24 MS ⲉϩ; read ⲉϩⲟⲩⲛ.

Library of Ruslan Khazarzar

42. Jesus said to his *disciples* who were gathered to him, the twelve with the *women disciples*[1]: "Surround me, my twelve *disciples* and *women disciples*, so that I say to you the great *mysteries* of the *Treasury*[2] of the Light[2], these in the *invisible* God[3] which no one knows. *Nor* can the *aeons* of the *invisible* God bear it[4] when you perform them, because they are the great *mysteries* of the *treasury* of the innermost of the innermost[5]. And also the *aeons* of the *archons* cannot bear it when you perform them, *nor* are they able to grasp them. *But* the *paralemptai*[6] of the *Treasury* of the Light come and they bring forth the *soul* from the *body*, until they pass through all the *aeons*[7] and the *places* of the *invisible* God, and they take it into the *Treasury* of the Light. And they erase all sins which they have committed knowingly, and those which they have committed unknowingly. And they make them to be *pure* light. And the *soul* leaps continually *from place to place*, until it reaches the *Treasury* of the Light. And it passes into the interior of the *watchers* of the *Treasury* of the Light. And they (the souls) pass into the interior of the three *amens*[8]. And they pass into the interior of the twins[9], and they pass into | the interior of the *triple-powered one*,

---

[1] (6, 7) women disciples; see PS 353; cf. 1ApJas 38.
[2] (9) treasury; light; MS: cryptograms; also lines 12, 16, 18 etc.; on the treasury of the light, see Bousset (Bibl. 13) 135, n. 1; PS 2 etc.
[3] (11) invisible God; see TriTrac 54 ff.; ApJn 22 ff.; PS 368 etc.; (also 39.5 etc.).
[4] (12) bear it; lit. bear them.
[5] (13) innermost of the innermost; see PS 6 etc.
[6] (15) paralemptes -ai, also 101.24 paralemptor -es; lit. receiver; see GEgypt III 64, 66; IV 76, 78; ApJn 66; PS 12; (also U 241.18).
[7] (17) pass through all the aeons; on the ascent and descent of the soul, see Bousset (Bibl. 13) p. 313 ff.; Macrob. *in somn. Scip.* 1.12.1-3; Origen *c. Cels.* VI 21, 22; cf. PS 262 ff.; 360 ff.
[8] (24) three amens; see Hippol. VI 43.1 ff.; PS 3 (also 119.4).
[9] (25) twins; cf. PS 3 (also 119.10).

Library of Ruslan Khazarzar

ⲙⲫⲟⲩⲛ ⲛⲧⲉⲧⲣⲓⲁⲩⲛⲁⲙⲟⲥ ⲁⲩⲱ ϣⲁⲩⲟⲩⲱⲧⲃ ⲉϩ ⲙⲫⲟⲩⲛ ⲛⲛⲧⲁⲍⲓⲥ ⲙⲡⲉ ⲛϣⲏⲛ ⲁⲩⲱ ϣⲁⲩⲟⲩⲱⲧⲃ ⲉϩ ⲙⲫⲟⲩⲛ ⲛⲧⲍ ⲙⲫⲱⲛⲏ. ⲛⲥⲉϣⲱⲡⲉ ϩⲙ-ⲡⲧⲟⲡⲟⲥ ⲉⲧⲙⲡⲉⲩϩⲟⲩⲛ ⲉⲧⲉ-ⲛⲧⲟϥ ⲡⲉ ⲡⲧⲟⲡⲟⲥ ⲛⲛⲓⲁⲭⲱⲣ ⲛⲧⲉ-ⲡⲉ[ⲟ] ⲙⲡ⊙. ⲁⲩⲱ ⲟⲛ ϣⲁⲣⲉ-ⲛⲉⲓⲧⲁⲍⲓⲥ ⲧⲏⲣ | p. 55. ϯ ⲛⲁⲩ ⲛⲛⲉⲩⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ-ⲡⲉ⳨ ⲉⲃⲟⲗ ϫⲉ-ⲁⲩϫⲓ-⳨ ⲉⲙⲡⲁⲧⲟⲩⲉⲓ ⲉⲃⲟⲗ ϩⲛ-ⲥⲱⲙⲁ.

ⲛⲧⲉⲣⲉϥⲟⲩⲱ ⲇⲉ ⲉϥϫⲱ ⲛⲛⲁⲓ ⲡⲉϫⲁϥ ⲛⲁⲩ ⲛⲟⲩⲱϩⲙ ϫⲉ-ⲛⲉⲓ⳨ ⲉϯⲛⲁⲧⲁⲁⲩ ⲛⲏⲧⲛ ϩⲁⲣⲉϩ ⲉⲣⲟⲟⲩ ⲙⲡⲣⲧⲁⲁⲩ ⲛⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲓⲙⲏⲧⲓ ⲉⲩⲙⲡϣⲁ ⲙⲙⲟⲟⲩ ⲙⲡⲣⲧⲁⲁⲩ ⲛⲉⲓⲱⲧ ⲟⲩⲧⲉ ⲙⲁⲁⲩ ⲟⲩⲇⲉ ⲥⲟⲛ. ⲟⲩⲇⲉ ⲥⲱⲛⲉ. ⲟⲩⲇⲉ ⲥⲩⲅⲅⲉⲛⲏⲥ. ⲟⲩⲇⲉ ϩⲁ-ⲟⲩⲱⲙ. ⲟⲩⲧⲉ ϩⲁ-ⲥⲱ. ⲟⲩⲧⲉ ϩⲁ-ⲙⲛⲧⲥϩⲓⲙⲉ. ⲟⲩⲇⲉ ϩⲁ-ⲛⲟⲩⲃ ⲟⲩⲇⲉ ϩⲁ-ϩⲁⲧ. ⲟⲩⲇⲉ ϩⲁ-ⲗⲁⲁⲩ ⲛⲧⲉ-ⲡⲉⲓⲕⲟⲥⲙⲟⲥ ⲉⲡⲧⲏⲣϥ. ϩⲁⲣⲉϩ ⲉⲣⲟⲟⲩ. ⲙⲡⲣⲧⲁⲁⲩ ⲛⲗⲁⲁⲩ ⲉⲡⲧⲏⲣϥ ⲉⲧⲃⲉ-ⲛⲛⲕⲁ ⲙⲡⲉⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ. ⲙⲡⲣⲧⲁⲁⲩ ⲛⲗⲁⲁⲩ ⲛⲥϩⲓⲙⲉ. ⲏ ⲗⲁⲁⲩ ⲛⲣⲱⲙⲉ ⲉϥϩⲛ-ⲗⲁⲁⲩ ⲙⲡⲓⲥⲧⲓⲥ ⲛⲧⲉ-ⲛⲉⲓⲟⲃ ⲛⲁⲣⲭ, ⲏ ⲡⲉⲧϣⲙϣⲉ ⲙⲙⲟⲟⲩ. ⲟⲩⲇⲉ ⲙⲡⲣⲧⲁⲁⲩ ⲛⲛⲁⲓ ⲉⲧϣⲙϣⲉ ⲛⲧⲙⲉϩⲏ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲙⲡⲛⲟϭ ⲛⲁⲣⲭⲱⲛ. ⲉⲧⲉ-ⲛⲧⲟⲟⲩ ⲛⲉⲧⲟⲩⲱⲙ ⲙⲡⲉⲥⲛⲟϥ ⲛⲧⲉϣⲣⲱ ⲛⲧⲉ-ⲧⲉⲩⲁⲕⲁⲑⲁⲣⲥⲓⲁ. ⲙⲛ-ⲙⲙⲟⲩⲉⲓⲟⲟⲩⲉ ⲛⲛϩⲟⲟⲩⲧ ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ-ⲁⲛⲥⲟⲩⲛ-ⲡⲥⲟⲟⲩⲛ ⲛⲧⲉ-ⲧⲁⲗⲏⲑⲓⲁ. ⲁⲩⲱ ϫⲉ-ⲉⲛϣⲗⲏⲗ ⲉⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲓⲁ. ⲡⲉⲩⲛⲟⲩⲧⲉ ϩⲱⲱϥ ⲉϥⲟ ⲙⲡⲟⲛⲏⲣⲟⲥ.

ⲥⲱⲧⲙ ϭⲉ ⲧⲉⲛⲟⲩ ⲛⲧⲁϫⲉ-ⲡⲉϥⲕⲱ ⲉϩⲣⲁⲓ ⲉⲣⲱⲧⲛ ⲛⲧⲟϥ ⲡⲉ ⲧⲙⲉϩⲅ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲙⲡⲛⲟϭ ⲛⲁⲣⲭⲱⲛ. ⲡⲁⲓ ϩⲱⲱϥ ⲡⲉ ⲡⲉϥⲣⲁⲛ. ⲧⲁⲣⲓⲭⲉⲁⲥ ⲡϣⲏⲣⲉ ⲛⲥⲁⲃⲁⲱⲑ ⲡⲁⲇⲁⲙⲁⲥ.

---

4 MS ⲛⲛⲓⲁⲭⲱⲣ; read ⲛⲛⲓⲁⲭⲱⲣⲏⲧⲟⲥ.

5 page 55: the leaf is badly damaged throughout; both left and right edges are missing; the remainder measures $28^{1}/_{2} \times 9^{1}/_{2}$ cms.; some mildew spots are present.

6 MS ⲛⲉ⳨; better ⲛⲉⲩ⳨.

Library of Ruslan Khazarzar

and they pass into the interior of the *ranks* of the five trees[1], and they pass into the interior of the seven *voices*[2]. And they exist in the *place* which is within them, which is the *place* of the *incomprehensible ones* of the *Treasury* of the Light. And furthermore all these *ranks* give to them their *seals* and ⟨their⟩ *mysteries*, because they have received *mysteries* before they came forth from the *body*."

43. *But* when he had finished saying these things, he said to them once more: "These *mysteries* which I shall give to you, guard them and do not given them to any man *except* he is worthy of them. Do not give them to father, *or* mother, *or* brother, *or* sister, *or relative*, *or* for food, *or* for drink, *or* for a woman, *or* for gold, *or* for silver, *or* for anything at all of this *world*. Guard them and do not give them to anyone at all for the sake of the goods of this whole *world*. Do not give them to any woman *or* to any man who is in any *faith* of these 72 *archons*[3], *or* who serves them. *Neither* give them to those who serve the eight *powers* of the great *archon*, who are those who eat the menstrual blood of their *impurity* and the semen of men[4], saying: "We have known the knowledge of *truth*, and we pray to the *true* God." However, their God is *wicked*.

Hear now that I tell you his position. He is the third *power* of the great *archon*. Moreover this is his name: Taricheas[5], the son of Sabaoth, the Adamas[5]. | He is the enemy of the Kingdom

---

[1] (2) 5 trees; see GTh 36; PS 3 etc.; Keph VI p. 30 etc.; (also 96.14, 15; 119.23; U 231.25).

[2] (3) 7 voices; see GEgypt III 43, IV 52; PS 3 (also 106.15, 16; 120.2); on the 7 vowels, see Dieterich (Bibl. 17) p. 22ff.; Kropp (Bibl. 22) III p. 28; Reitzenstein (Bibl. 31) p. 263ff.; Hippol. VI 46.1ff.

[3] (17) 72 archons; cf. Bousset (Bibl. 13) p. 358ff.; Reitzenstein (Bibl. 31) p. 265, n. 3; 1ApJas 26; Eug 83ff.; GrPow 41; OnOrgWld 105.

[4] (20) on libertine gnostics, see Epiph. 26.4ff.; PS 381.

[5] (26) Taricheas; perhaps from ταριχεύειν to embalm; see Bousset (Bibl. 13) p. 352, n. 4; Schmidt (Bibl. 32) p. 581; on the son of Sabaoth, see Epiph. 45.1.4; on Sabaoth, the Adamas, see Bousset (Bibl. 13) p. 165, 296; cf. Augustine *c. Faust.* VI 8; Epiph. 26. 10.3; 40.2.6; Origen *c. Cels.* VI 31; Ap. Elias (A) 8; PS 25 (also 115.20, 21).

Library of Ruslan Khazarzar

ⲡϫⲁϫⲉ ⲡⲉ ⲛⲧⲙⲛⲧⲉⲣⲟ ⲛⲙⲡⲏⲩⲉ. ⲉⲣⲉ-ⲡⲉϥϩⲟ ⲟ ⲛϩⲁ ⲛⲣⲓⲣ. ⲉⲣⲉ-ⲛⲉϥϣⲟⲗ ⲙⲡⲃⲟⲗ ⲛⲣⲱϥ. ⲉⲣⲉ-ⲛⲉϩⲟ ⲙⲙⲟⲩⲓ ϩⲓⲡⲁϩⲟⲩ ⲙⲙⲟϥ.

ϩⲁⲣⲉϩ ϭⲉ ⲉⲣⲱⲧⲛ ⲙⲡⲣϯ ⲛⲣⲱⲙⲉ ⲉϥϩⲛ-ⲧⲡⲓⲥⲧⲓⲥ ⲉⲧⲙⲙⲁⲩ ⲟⲩⲇⲉ ⲙⲡⲣϫⲱ ⲉⲣⲟⲟⲩ ⲙⲡⲧⲟⲡⲟⲥ ⲙⲡ⊙ ⲙⲛ-ⲛⲉⲧⲛϩⲏⲧϥ ⲉⲃⲟⲗ ϫⲉ-ⲛⲧⲟϥ ⲡⲉ ⲡⲉ⊡ ⲙⲡ⊙ ⲙⲛ-ⲛⲉⲧⲛϩⲏⲧϥ. ⲁⲩⲱ ⲛⲧⲟϥ ⲡⲉ ⲛⲧⲁ-ⲡⲛⲟⲩⲧⲉ | p. 56. ⲡⲁⲧⲛⲣⲁⲧϥ ⲡⲣⲟⲃⲁⲗⲉ ⲉⲃⲟⲗ ⲉⲣⲟϥ. ⲙⲡⲣϫⲱ ⲉⲣ ⲛⲛⲉⲓⲙ︦ⲣ︦ ⲛⲧⲉ-ⲡⲉ⊡ ⲙⲡ⊙ ⲉⲓⲙⲏⲧⲓ ⲉⲛⲉⲧⲛⲁⲙⲡϣⲁ ⲙⲙⲟⲟⲩ ⲉⲁϥⲥⲁϩⲱϥ ⲉⲃⲟⲗ ⲙⲡⲕⲟⲥ ⲧⲏⲣϥ ⲙⲛ- ⲛⲉϥϩⲃⲏⲩⲉ ⲧⲏⲣⲟⲩ ⲙⲛ-ⲛⲉⲩⲛⲟⲩⲧⲉ ⲙⲛ-ⲛⲉⲩⲙⲛⲧⲛⲟⲩⲧⲉ. ⲉⲛⲥⲉϩⲛ-ⲗⲁⲁⲩ ⲁⲛ ⲙⲡⲓⲥⲧⲓⲥ ⲉⲓⲙⲏⲧⲓ ⲉⲧⲡⲓⲥ ⲙⲡ⊙ ⲕⲁⲧⲁ-ⲑⲉ ⲛⲛϣⲏⲣⲉ ⲙⲡⲟⲩⲟⲉⲓⲛ. ⲉⲩⲥⲱⲧⲙ ⲛⲥⲁ- ⲛⲉⲩⲉⲣ ⲉⲩϩⲩⲡⲟⲧⲁⲥⲥⲉ ⲛⲛⲉⲩⲉⲣⲏⲩ. ϩⲱⲥ ϣⲏⲣⲉ ⲙⲡ⊙.

ⲧⲉⲛⲟⲩ ϭⲉ ⲉⲓⲥϩⲏⲏⲧⲉ ⲁⲓϣⲁϫⲉ ⲛⲙⲙⲏⲧⲛ ⲉⲧⲃⲉ-ⲙ︦ⲣ︦ ϫⲉ-ϩⲁⲣⲉϩ ⲉⲣⲟⲟⲩ ⲙⲡⲣⲧⲁⲁⲩ ⲛⲗⲁⲁⲩ ⲛⲣⲱⲙⲉ ⲉⲓⲙⲏⲧⲓ ⲉⲛⲉⲧⲙⲡϣⲁ ⲙⲙⲟⲟⲩ.

ⲧⲉⲛⲟⲩ ϭⲉ ⲉⲡⲉⲓⲇⲏ ⲁⲧⲉⲧⲛⲕⲁ-ⲛⲉⲧⲛⲉⲓⲱⲧ ⲛⲥⲱⲧⲛ ⲙⲛ-ⲛⲉⲧⲛⲙⲁⲁⲩ. ⲁⲩⲱ ⲙⲛ-ⲛⲉⲧⲛⲥⲛⲏⲩ. ⲙⲛ-ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲁⲧⲉⲧⲛⲟⲩⲉϩ-ⲧⲏⲩⲧⲛ ⲛⲥⲱⲓ ⲁⲧⲉⲧⲛϫⲱⲕ ⲉⲃⲟⲗ ⲛⲛⲉⲛⲧⲟⲗⲟⲟⲩⲉ ⲧⲏⲣⲟⲩ ⲉⲛⲧⲁⲓϩⲟⲛⲟⲩ ⲉⲧⲟⲧ-ⲧⲏⲩⲧⲛ. ⲧⲉⲛⲟⲩ ϭⲉ ⲥⲱⲧⲙ ⲉⲣⲟⲓ ⲛⲧⲁϫⲱ ⲉⲣⲱⲧⲛ ⲛⲙ︦ⲣ︦. ϩⲁⲙⲏⲛ ϩⲁⲙⲏⲛ ϯϫⲱ ⲙⲙⲟⲥ ⲛⲏⲧⲛ ϫⲉ-ϯⲛⲁϯ ⲛⲏⲧⲛ ⲙⲡⲙ︦ⲣ︦ ⲙⲡⲓⲃ︦ ⲛⲁⲓⲱⲛ (sic) ⲛⲛⲟⲩ ⲁⲩⲱ ⲙⲛ-ⲛⲉⲩⲡⲁⲣⲁⲗⲏⲙⲡⲧⲱⲣ ⲙⲛ- ⲑ ⲛⲉⲡⲓⲕⲁⲗⲓ ⲙⲙⲟⲟⲩ ⲉⲃⲱⲕ ⲉⲛⲉⲩⲧⲟⲡⲟⲥ ⲁⲩⲱ ϯⲛⲁϯ ⲛⲏⲧⲛ ⲙ-

1, 2 MS ⲛϩⲁ ⲛⲣⲓⲣ follows ⲡⲉϥϩⲟ; cf. PS 138.20.
9 MS ⲉⲁϥⲥⲁϩⲱϥ; change of subject.
10 MS ⲙⲡⲕⲟⲥ; read ⲙⲡⲕⲟⲥⲙⲟⲥ.
12 ⲉⲧⲡⲓⲥ; read ⲉⲧⲡⲓⲥⲧⲓⲥ.
13 MS ⲛⲉⲩⲉⲣ; read ⲛⲉⲩⲉⲣⲏⲩ.
21 MS ⲉⲧⲟⲧ-ⲧⲏⲩⲧⲛ; read ⲉⲧⲟⲟⲧ-ⲧⲏⲩⲧⲛ.
24 MS ⲛⲛⲟⲩ; read ⲛⲛⲟⲩⲧⲉ. MS ⲑ ⲛⲉⲡⲓⲕⲁⲗⲓ; read ⲑⲉ ⲛⲉⲡⲓⲕⲁⲗⲓ.

Library of Ruslan Khazarzar

of Heaven. His face is that of a (wild) pig[1]. His teeth stick out of his mouth, and he has another face of a lion[2] behind him.

Guard yourselves now, do not give (them) to any in that *faith*, *neither* say to them the *place* of the light and those within it, because that is the *Treasury* of the Light and those within it, and it is that which the unapproachable God *emanated*. Do not say to them these *mysteries* of the *Treasury* of the Light, *except* to those who will be worthy of them, who (have) left behind (them) the whole *world*, and all its works and their gods and their godhoods, and they are in no other *faith except* the *faith* of the light, *according to* the way of the Sons of the Light*, who obey one another and *submit to* one another *as* Sons of the Light[3]. Now behold, I have spoken with you concerning the *mysteries*: guard them. Do not give them to any man, *except* to those who are worthy of them.

Now at this time, *since* you have left behind you your fathers and mothers and brothers and the whole *world*°, and you have followed me, and you have fulfilled all the *injunctions* with which I have enjoined you, now at this time hear me and I will say to you the *mysteries*. *Truly, truly*, I say to you that I will give to you the *mystery* of the twelve divine *aeons*[4] and their *paralemptors*, and the manner of *calling upon* them, in order to go to their *places*. And I will give to you | the *mystery* of the *invisible*

---

* Eph. 5.8
° cf. Mt. 19.27, 29; Mk. 10.28; Lk. 18.28, 29

---

[1] (1, 2) pig face; see Epiph. 26.10.6.
[2] (2) lion face; See Preisendanz (Bibl. 29) IV 1670; Origen *c. Cels.* VI 30; Ap. Elias (A) 8; HypArch 94; OnOrgWld 100; ApJn 37; PS 46; Keph VI p. 30.
[3] (12, 14) Sons of the Light; see 2LogSeth 60; TriProt 42; PS 124; Keph LXV p. 163.
[4] (23, 24) the 12 divine aeons; see Bousset (Bibl. 13) pp. 17ff.; Reitzenstein (Bibl. 31) p. 256ff.; Hippol. V 13. 3ff.; ApJn 34 etc.; PS 23 etc.; (also U 264.2).

Library of Ruslan Khazarzar

ⲡ⳨ ⲙⲡⲁϩⲟⲣⲁⲧⲟⲥ ⲛⲛⲟⲩⲧⲉ ⲙⲛ-ⲙⲡⲁⲣⲁⲗⲏⲡⲧⲏⲥ ⲙⲡⲧⲟⲡⲟⲥ ⲉⲧⲙⲙⲁⲩ ⲙⲛ-ⲑⲉ ⲛ[cryptogram] ⲉⲃⲱⲕ ⲉⲛⲉⲩⲧⲟⲡⲟⲥ.

ⲁⲩⲱ ⲙⲛⲛⲥⲁ-ⲛⲁⲓ ϯⲛⲁⲧⲥⲁⲃⲉ-ⲧⲏⲩⲧⲛ ⲉⲡ⳨ ⲛⲛⲁⲧⲙⲉⲥⲟⲥ ⲙⲛ-ⲙⲡⲁⲣ ⲙⲛ-ⲑⲉ[cryptogram] ⲁⲩⲱ ϯⲛⲁϯ ⲛⲏⲧⲛ ⲙⲡ⳨ ⲛⲛⲁⲟⲩⲛⲁⲙ ⲙⲛ-ⲛⲉⲩⲡⲁⲣ ⲙⲛ-ⲑⲉ ⲛ[cryptogram].

ⲁⲗⲗⲁ ϩⲁⲑⲏ ⲛⲛⲁⲓ ⲧⲏⲣ ϯⲛⲁϯ ⲛⲏⲧⲛ ⲙⲡⲅ ⲛⲃⲁⲡⲧⲓⲥⲙⲁ. ⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲙⲡⲙⲟⲟⲩ ⲙⲛ-ⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲙⲡⲉⲕⲣⲱⲙ ⲙⲛ-ⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲙⲡⲉⲡⲛⲁ ⲉⲧⲟⲩⲁⲁⲃ. ⲁⲩⲱ ϯⲛⲁϯ ⲛⲏⲧⲛ ⲙⲡ⳨ ⲛϥⲓ-ⲧⲕⲁⲕⲓⲁ ⲛⲛⲁⲣⲭⲱⲛ ϩⲣⲁⲓ ⲛϩⲏⲧ-ⲧⲏⲩⲧⲛ ⲁⲩⲱ ⲙⲛⲛⲥⲁ-ⲛⲁⲓ ϯⲛⲁϯ ⲛⲏⲧⲛ ⳨ ⲙⲡⲉⲭⲣⲓⲥⲙⲁ ⲙⲡⲛⲓⲕⲟⲛ.

ⲁⲩⲱ ϩⲁⲑⲏ | p. 57. ⲛϩⲱⲃ ⲛⲓⲙ. ⲡⲉⲧⲉⲧⲛⲁϯ ⲛⲁϥ ⲛⲛⲉⲓ⳨ ϩⲱⲛ ⲉⲧⲟⲟⲧϥ. ⲉⲧⲙⲱⲣⲕ ⲛⲛⲟⲩϫ. ⲟⲩⲇⲉ ⲉⲧⲙⲧⲣⲉϥⲱⲣⲕ ⲣⲱ ⲉⲡⲧⲏⲣϥ. ⲟⲩⲇⲉ ⲛϥⲧⲙⲡⲟⲣⲛⲉⲩⲉ. ⲟⲩⲇⲉ ⲛϥⲧⲙⲣ-ⲙⲛⲧⲛⲟⲉⲓⲕ. ⲟⲩⲇⲉ ⲛϥⲧⲙϫⲓⲟⲩⲉ. ⲟⲩⲇⲉ ⲛϥⲧⲙⲉⲡⲓⲑⲩⲙⲓ ⲉⲗⲁⲁⲩ ⲛϩⲱⲃ. ⲟⲩⲇⲉ ⲛϥⲧⲙⲣ-ⲙⲁⲓϩⲁⲧ. ⲟⲩⲇⲉ ⲛϥⲧⲙⲣ-ⲙⲁⲓⲛⲟⲩⲃ. ⲟⲩⲇⲉ ⲛϥⲧⲙⲣⲟⲛⲟⲙⲁⲍⲉ ⲙⲡⲣⲁⲛ ⲛⲛⲁⲣⲭⲱⲛ. ⲟⲩⲇⲉ ⲡⲣⲁⲛ ⲛⲛⲉⲩⲁⲅⲅⲉⲗⲟⲥ. ⲉϩⲣⲁⲓ ⲉϫⲛ-ⲗⲁⲁⲩ ⲛϩⲱⲃ. ⲟⲩⲇⲉ ⲛϥⲧⲙϥⲱϭⲉ. ⲟⲩⲇⲉ ⲛϥⲧⲙⲥⲁϩⲟⲩ. ⲟⲩⲇⲉ ⲛϥⲧⲙϩⲓⲗⲁ ⲛⲛⲟⲩϫ. ⲟⲩⲇⲉ ⲛϥⲧⲙⲕⲁⲧⲁⲗⲁⲗⲉⲓ. ⲁⲗⲗⲁ ⲙⲁⲣⲉ-ⲡⲉⲩⲛⲥⲉ ϣⲱⲡⲉ ⲛⲥⲉ. ⲁⲩⲱ ⲡⲉⲩⲙⲙⲟⲛ ⲛⲙⲙⲟⲛ. ϩⲁⲡⲁⲝ ϩⲁⲡⲗⲱⲥ ⲛⲥⲉϫⲱⲕ ⲉⲃⲟⲗ ⲛⲛⲉⲛⲧⲟⲗ ⲉⲧⲛⲁⲛⲟⲩⲟⲩ.

ⲁⲥϣⲱⲡⲉ ϭⲉ ⲙⲛⲛⲥⲁ-ⲧⲣⲉ-ⲓⲥ ⲟⲩⲱ ⲉϥϫⲱ ⲛⲛⲉⲓϣⲁϫⲉ

---

1 MS ⲙⲡⲁⲣⲁⲗⲏⲡⲧⲏⲥ; read ⲙⲡⲁⲣⲁⲗⲏⲙⲡⲧⲏⲥ.

2 the cryptogram stands for ⲉⲛⲓⲕⲁⲗⲓ ⲙⲙⲟⲟⲩ. as in 101.24, 25.

6 MS the words ⲁⲗⲗⲁ to ⲧⲏⲣ are written above the line.

10 W. Schw. ⳨; read ⲙⲡ⳨.

12 page 57: the leaf is very badly damaged; the right side is missing and the remainder measures 29 × 12 cms.; mildew spots are present.

17 MS ⲧⲙ in ⲛϥⲧⲙⲣⲟⲛⲟⲙⲁⲍⲉ is inserted above.

22 MS ⲛⲛⲉⲛⲧⲟⲗ; read ⲛⲛⲉⲛⲧⲟⲗⲟⲟⲩⲉ.

22, 23 MS the second ⲟ in ⲉⲧⲛⲁⲛⲟⲩⲟⲩ is inserted above.

Library of Ruslan Khazarzar

God and the *paralemptai* of that *place*, and the manner of (calling upon them)[1] in order to go to their *places*. And after these things I will teach you the *mystery* of those of the *midst* and the *paralemptai* and the manner (of calling upon them in order to go to their *places*). And I will give to you the *mystery* of those of the right and their *paralemptai* and the manner (of calling upon them in order to go to their places).

But before all these things I will give to you the three *baptisms*[2]: the water *baptism*, the *baptism* of fire and the *baptism* of the Holy *Spirit*. And I will give to you the *mystery* of taking away from you the *evil* of the *archons*. And after these things I will give to you the *mystery* of the *spiritual inunction*[3].

And before all things, command him to whom you will give these *mysteries* not to swear falsely, *nor* to swear at all, *nor* to *fornicate*, *nor* to commit adultery, *nor* to steal, nor to *desire* anything, *nor* to love silver, *nor* to love gold, *nor* to *invoke* the name of the *archons*, *nor* the name of their *angels*, over any matter, *nor* to steal, *nor* to curse, *nor* to accuse falsely, *nor* to *slander*, but to let their yea be yea, and their nay be nay*. *In a word*, let them fulfil the *injunctions* which are good."

44. Now it happened after Jesus finished saying these words |

* cf. Mt. 5.37; Ja. 5.12

[1] (2) (calling upon them); MS: cryptogram; (also line 5)
[2] (6) 3 baptisms; see Bousset (Bibl. 13) p. 287ff.; OnOrgWld 122; PS 372.
[3] (10, 11) spiritual inunction; see Bousset (Bibl. 13) p. 297ff.; Iren. I 21.3; ATh 121; GPh 74, log. 95; PS 197 etc.

Library of Ruslan Khazarzar

ⲉⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ. ⲁⲩⲗⲩⲡⲉⲓ ⲉⲙⲁⲧⲉ ⲁⲩⲱ ⲁⲩⲡⲁϩⲧⲟⲩ ϩⲁ-ⲛⲟⲩⲣⲏⲧⲉ ⲛⲓⲥ ⲉⲩϫⲓϣⲕⲁⲕ ⲉⲃⲟⲗ ⲉⲩⲣⲓⲙⲉ. ⲡⲉϫⲁⲩ ϫⲉ-ⲡϫⲟⲉⲓⲥ ⲉⲧⲃⲉ-ⲟⲩ ⲛ̄ⲧⲟϥ ⲙ̄ⲡⲕ̄ϫⲟⲟⲥ ⲉⲣⲟⲛ ϫⲉ-ϯⲛⲁϯ ⲛⲏⲧⲛ̄ ⲛ̄ⲙ̄ⲯ̄ⲫ̄ ⲙ̄ⲡⲉ[ⲟ] ⲙ̄ⲛ⊙. ⲓⲥ ϫⲉ ⲁⲡⲉϥϩⲏⲧ ⲗⲩⲡⲓ ϩⲁ-ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ. ⲉⲃⲟⲗ ϫⲉ-ⲁⲩⲕⲱ ⲛ̄ⲥⲱⲟⲩ ⲛ̄ⲛⲉⲩⲉⲓⲟⲧⲉ ⲙ̄ⲛ-ⲛⲉⲩⲥⲛⲏⲩ ⲁⲩⲱ ⲛⲉⲩϩⲓⲟⲙⲉ ⲙ̄ⲛ-ⲛⲉⲩϣⲏⲣⲉ ⲁⲩⲱ ⲁⲕⲱ ⲛ̄ⲥⲱⲟⲩ ⲙ̄ⲡⲃⲓⲟⲥ ⲧⲏⲣϥ ⲙ̄ⲡⲉⲓⲕⲟⲥⲙⲟⲥ ⲁⲩⲟⲩⲁϩⲟⲩ ⲛ̄ⲥⲱϥ ⲙ̄ⲓ̄ⲃ̄ ⲛ̄ⲣⲟⲙⲡⲉ. ⲁⲩⲱ ⲁⲩⲉⲓⲣⲉ ⲛ̄ⲉⲛⲧⲟⲗⲏ ⲛⲓⲙ ⲉⲛⲧⲁϥϩⲟ⸗ⲛⲟⲩ ⲉⲧⲟⲟⲧⲟⲩ.

ⲁϥⲟⲩⲱϣⲃ̄ ⲡⲉϫⲁϥ ⲛ̄ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ. ϫⲉ-ϩⲁⲙⲏⲛ ϯϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲏⲧⲛ̄ ϫⲉ-ϯⲛⲁϯ ⲛⲏⲧⲛ̄ ⲛ̄ⲙ̄ⲯ̄ⲫ̄ ⲙ̄ⲡⲉⲑ ⲙ̄ⲫⲩⲗⲁⲝ ⲛ̄ⲅ̄ ⲙ̄ⲡⲩⲗⲏ ⲙ̄ⲡⲉ[ⲟ] ⲙ̄ⲛ⊙ ⲙ̄ⲛ-ⲑⲉⲥⲫ̄ⲣ̄. ⲁⲩⲱ ⲟⲛ ϯⲛⲁϯ ⲛⲏⲧⲛ̄ ⲛ̄ⲙ̄ⲯ̄ⲫ̄ ⲙ̄ⲡⲁⲗⲟⲩ ⲙ̄ⲡⲁⲗⲟⲩ ⲙ̄ⲛ-ⲑⲉⲥⲫ̄ⲣ̄. ⲁⲩⲱ ⲟⲛ ⲙ̄ⲛ̄ⲛ̄ⲥⲁ-ⲛⲁⲓ ϯⲛⲁϯ ⲛⲏⲧⲛ̄ ⲙ̄ⲡ̄ⲯ̄ⲫ̄ ⲙ̄ⲡ̄ⲅ̄ ⲛ̄ϩⲁⲙⲏⲛ ⲙ̄ⲛ-ⲑⲉⲥⲫ̄ⲣ̄. ⲁⲩⲱ ⲟⲛ ϯⲛⲁϯ ⲛⲏⲧⲛ̄ ⲙ̄ⲡ̄ⲯ̄ⲫ̄ ⲙ̄ⲡⲉ ⲙ̄ⲡⲉ[ⲟ] ⲙ̄⊙ ⲙ̄ⲛ-ⲑⲉⲥⲫ̄ⲣ̄. ⲁⲩⲱ ⲟⲛ ⲙ̄ⲛ̄ⲛ̄ⲥⲁ-ⲛⲁⲓ ϯⲛⲁϯ ⲛⲏⲧⲛ̄ ⲙ̄ⲡ̄ⲯ̄ⲫ̄ ⲛ̄ⲍ̄ ⲙ̄ⲫⲱⲛⲏ ⲙ̄ⲛ-ⲡⲉ⸗ | p. 58. ⲑⲉⲗⲏⲙⲁ ⲛ̄ⲧⲉⲙⲑ ⲛ̄ⲇⲩⲛⲁⲙⲓⲥ ⲁⲩⲱ ⲟⲛ ϯⲛⲁϯ ⲛⲏⲧⲛ̄ ⲙ̄ⲡ̄ⲯ̄ⲫ̄ ⲙ̄ⲡⲛⲟϭ ⲛ̄ⲣⲁⲛ ⲛ̄ⲧⲉ-ⲣⲁⲛ ⲛⲓⲙ ⲉⲧⲉ-ⲛ̄ⲧⲟϥ ⲡⲉ ⲡⲛⲟϭ ⲛ̄⊙ ⲉⲧⲕⲱⲧⲉ ⲉⲡⲉ[ⲟ] ⲙ̄ⲡ⊙ ⲁⲩⲱ ⲙ̄ⲛ-ⲑⲉⲥⲫ̄ⲣ̄ ⲉⲃⲱⲕ ⲙ̄ⲫⲟⲩⲛ ⲛ̄ⲍ̄ ⲙ̄ⲫⲱⲛⲏ.

ⲁⲩⲱ ϩⲁⲙⲏⲛ ϯϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲏⲧⲛ̄ ⲉⲓϩⲱⲛ ⲉⲧⲟⲟⲧ-ⲧⲏⲩⲧⲛ̄ ϫⲉⲕⲁⲁⲥ ⲉⲧⲉⲧⲛⲉⲉⲓⲣⲉ ⲙ̄ⲡ̄ⲯ̄ⲫ̄ ⲙ̄ⲡ̄ϯⲟⲩ ⲛ̄ϣⲏⲛ ⲙ̄ⲛ-ⲡ̄ⲯ̄ⲫ̄ ⲛ̄ⲍ̄ ⲙ̄ⲫⲱⲛⲏ. ⲙ̄ⲛ-ⲡ̄ⲯ̄ⲫ̄ ⲙ̄ⲡⲛⲟϭ ⲛ̄ⲣⲁⲛ. ⲉⲧⲉ-ⲡⲛⲟϭ ⲛ̄⊙ ⲡⲉ ⲉⲧⲕⲱⲧⲉ ⲉⲡⲉ[ⲟ] ⲙ̄ⲡ⊙. ⲡⲉⲧⲛⲁⲣ-ⲛⲁⲓ ⲅⲁⲣ ⲛ̄ϥⲣ̄-ⲭⲣⲓⲁ ⲁⲛ ⲛ̄ⲕⲉⲗⲁⲁⲩ ⲙ̄ⲯ̄ⲫ̄ ⲛ̄ⲧⲉ-ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲙ̄ⲡⲟⲩⲟⲓⲛ ⲉⲓ⸗ⲙⲏⲧⲓ ⲉⲡ̄ⲯ̄ⲫ̄ ⲙ̄ⲡⲕⲁⲛⲟⲃⲉ ⲉⲃⲟⲗ.

---

2 MS ⲛⲟⲩⲣⲏⲧⲉ; read ⲛⲟⲩⲉⲣⲏⲧⲉ.
4 MS ⲙⲛ⊙; read ⲙⲡ⊙.
6 MS ⲁⲕⲱ?; read ⲁⲩⲕⲱ.
15, 16 MS ⲙⲡⲉ ⲙⲡⲉ[ⲟ]; read ⲙⲡⲉ ⲛ̄ϣⲏⲛ ⲙⲡⲉ[ⲟ].

Library of Ruslan Khazarzar

to his *disciples* they were very *sorrowful*, and they prostrated themselves at the feet of Jesus, crying out and weeping. They said: "O Lord, why hast thou not said to us: I will give to you the *mysteries* of the *Treasury* of the Light?"

But the heart of Jesus was *sorrowful* over his *disciples*, because they had left behind them their fathers and their brothers, and their wives and their children, and they had left behind them the whole *life* of this *world** and they had followed him for twelve years, and they had fulfilled all the *injunctions* with which he had enjoined them.

He answered and said to his *disciples*: "*Truly* I say to you: I will give to you the *mysteries* of the nine *watchers* of the three *gates* of the *Treasury* of the Light, and the manner (of calling upon them in order to go to their places). And also I will give to you the *mysteries* of the child of the child[1], and the manner (of calling upon them in order to go to their places). And furthermore after these things I will give to you the *mystery* of the three *amens*, and the manner (of calling upon them in order to go to their places). And also I will give to you the *mystery* of the five ⟨trees⟩ of the *Treasury* of the Light, and the manner (of calling upon them in order to go to their places). And furthermore after these things I will give to you the *mystery* of the seven *voices* and the *will* of the 49 *powers*[2]. And also I will give to you the *mystery* of the great name of all names, which is the great light which surrounds the *Treasury* of the Light, and the manner (of calling upon it) in order to go to the interior of the seven *voices*.

And *truly* I say to you and I command you that you perform the *mystery* of the five trees, and the *mystery* of the seven *voices*, and the *mystery* of the great name which is the great light which surrounds the *Treasury* of the Light. *For* he who will perform these will not *need* any other *mysteries* of the Kingdom of the Light, *except for* the *mystery* of the forgiveness of sins[3]. |

* cf. Mt. 19.27, 29; Mk. 10.28; Lk. 18.28, 29

[1] (13) the child of the child; see GEgypt III 50; IV 62; PS 3; Keph XIX p. 61; (also 119.7).

[2] (18) 49 powers; see OnOrgWld 107.

[3] (26) mystery of the forgiveness of sins; cf. Iren. I 21.1 ff.; ATh 133.

Library of Ruslan Khazarzar

ϩⲁⲡⲥ ⲅⲁⲣ ⲡⲉ ⲉⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲛⲁⲡⲓⲥⲧⲉⲩⲉ ⲉⲧⲙⲛ̄ⲧⲉⲣⲟ ⲙ̄ⲡ⊙ ⲉⲧⲣⲉϥⲉⲓⲣⲉ ⲙ̄ⲡ⳨ ⲙ̄ⲡⲕⲁⲛⲟⲃⲉ ⲉⲃⲟⲗ. ⲛⲟⲩⲥⲟⲡ ⲙ̄ⲙⲁⲧⲉ. ⲣⲱⲙⲉ ⲅⲁⲣ ⲛⲓⲙ ⲉⲧⲛⲁⲉⲓ ⲙ̄ⲡ⳨ ⲙ̄ⲡⲕⲁⲛⲟⲃⲉ ⲉⲃⲟⲗ ⲛⲟⲃⲉ ⲛⲓⲙ ⲉⲛⲧⲁϥⲁⲁⲩ ⲉϥⲥⲟⲟⲩⲛ ⲙⲛ̄-ⲛⲉⲛⲧⲁϥⲁⲁⲩ ϩⲛ̄-ⲟⲩⲙⲛ̄ⲧⲁⲧⲥⲟⲟⲩⲛ. ϫⲓⲛ-ⲧⲉϥⲙⲛ̄ⲧⲕⲟⲩⲓ ϩⲉⲱⲥ ϣⲁ-ⲡⲟⲟⲩ ⲛ̄ϩⲟⲟⲩ. ⲁⲩⲱ ⲛⲉⲛⲧⲁϥⲁⲁⲩ ϫⲓⲛ-ⲧⲕⲁⲧⲁⲃⲟⲗⲏ ⲙ̄ⲡⲕⲟⲥⲙⲟⲥ ϩⲉⲱⲥ ϣⲁ-ⲡⲟⲟⲩ ⲛ̄ϩⲟⲟⲩ ⲥⲉⲛⲁϥⲟⲧⲟⲩ ⲉⲃⲟⲗ ⲧⲏⲣⲟⲩ ⲛ̄ⲥⲉⲁⲁϥ ⲛ̄ⲟⲩϩⲓⲗⲓⲕⲣⲓⲛⲉⲥ ⲛ̄ⲟⲩⲟⲉⲓⲛ ⲛ̄ⲥⲉϫⲓⲧϥ ⲉⲡ⊙ ⲛ̄ⲧⲉ-ⲛⲉⲓ⊙. ⲁⲩⲱ ϯϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲏⲧⲛ̄ ϫⲉ-ϫⲓⲛ ⲉⲩϩⲓϫⲙ̄-ⲡⲕⲁϩ ⲁⲩⲟⲩⲱ ⲉⲩⲕⲗⲏⲣⲟⲛⲟⲙⲓ ⲛ̄ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲙ̄ⲡⲛⲟⲩⲧⲉ. ⲁⲧⲉⲩⲙⲉⲣⲓⲥ ϣⲱⲡⲉ ϩⲙ̄-ⲡⲉ⊡ ⲙ̄ⲡ⊙. ⲁⲩⲱ ϩⲉⲛⲛⲟⲩⲧⲉ ⲛⲉ ⲛ̄ⲁⲑⲁⲛⲁⲧⲟⲥ ⲁⲩⲱ ⲉⲩϣⲁⲛⲉⲓ ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲥⲱⲙⲁ ⲛ̄ϭⲓ ⲛⲉⲛⲧⲁⲩϫⲓ ⲛ̄ⲛⲉⲓ⳨ ⲙⲛ̄-ⲡ⳨ ⲙ̄ⲡⲕⲁⲛⲟⲃⲉ ⲉⲃⲟⲗ ϣⲁⲣⲉ-ⲛⲁⲓⲱⲛ ⲧⲏⲣ̄ ⲥⲟⲕⲟⲩ ⲛⲁⲩ ⲛ̄ⲥⲁ-ⲛⲉⲩⲉⲣⲏⲩ ⲛ̄ⲥⲉⲡⲱⲧ ⲉⲡⲉⲙⲛⲧ ⲉⲧⲉϩⲃⲟⲩⲣ ⲉⲧⲃⲉ-ⲧⲉⲯⲩⲭⲏ ⲉⲛⲧⲁⲥϫⲓ ⲙ̄ⲡ⳨ ⲙ̄ⲡⲕⲁⲛⲟⲃⲉ ⲉⲃⲟⲗ. ϣⲁⲛⲧⲟⲩⲡⲱϩ ⲉⲙⲡⲩⲗⲏ ⲙ̄ⲡⲉ⊡ ⲙ̄ⲡ⊙ ⲛ̄ⲧⲉ-ⲛⲉϥⲩⲗⲁⲝ ⲛ̄ⲙ̄ⲡⲩⲗⲏ ⲁⲟⲩⲱⲛ ⲛⲁⲩ.

ⲉⲩϣⲁⲛⲡⲱϩ ⲉⲛⲧⲁⲝⲓⲥ ⲙ̄ⲡⲉ⊡ ϣⲁⲣⲉ-ⲛ̄ⲕⲉⲧⲁⲝⲓⲥ ⲥⲫⲣⲁⲅⲓⲍⲉ ⲙ̄ⲙⲟⲟⲩ ϩⲛ̄-ⲧⲉⲩⲥⲫⲣⲁⲅⲓⲥ ⲁⲩⲱ ϣⲁⲩϯ ⲛⲁⲩ ⲙ̄ⲡⲛⲟϭ ⲛ̄ⲣⲁⲛ ⲙ̄ⲡⲉⲩ⳨ ⲁⲩⲱ ϣⲁⲩⲟⲩⲱⲧⲃ ⲉϩⲟⲩⲛ ⲙ̄ⲡⲉⲩϩⲟⲩⲛ.

ⲉⲩϣⲁⲛⲡⲱϩ ⲉⲧⲧⲁⲝⲓⲥ ⲙ̄ⲡϯⲟⲩ ⲛ̄ϣⲏⲛ ⲙ̄ⲡⲉ⊡ ⲙ̄ⲡ⊙ ϣⲁⲩϯ ⲛⲁⲩ ⲙ̄ⲡⲛⲟϭ ⲛ̄ⲣⲁⲛ ⲁⲩⲱ ⲛ̄ⲥⲉ| p. 59. ⲥⲫⲣⲁⲅⲓⲍⲉ ⲙ̄ⲙⲟⲟⲩ ϩⲛ̄-ⲧⲉⲩⲥⲫⲣⲁⲅⲓⲥ ⲁⲩⲱ ⲛ̄ⲥⲉϯ ⲛⲁⲩ ⲙ̄ⲡⲉⲩ⳨ ϣⲁⲛⲧⲟⲩⲱⲧⲃ ⲉϩⲟⲩⲛ ⲙ̄ⲫⲟⲩⲛ ⲛ̄ⲧⲍ ⲙ̄ⲫⲱⲛⲏ.

ⲉⲩϣⲁⲛⲡⲱϩ ⲉⲧⲧⲁⲝⲓⲥ ⲉⲧⲙ̄ⲙⲁⲩ ϣⲁⲩϯ ⲛⲁⲩ ⲙ̄ⲡⲛⲟϭ ⲛ̄ⲣⲁⲛ. ⲁⲩⲱ ⲛ̄ⲥⲉⲥⲫⲣⲁⲅⲓⲍⲉ ⲙ̄ⲙⲟⲟⲩ ϩⲛ̄-ⲧⲉⲩⲥⲫⲣⲁⲅⲓⲥ. ⲁⲩⲱ ⲛ̄ⲥⲉϯ ⲛⲁⲩ ⲙ̄ⲡⲉⲩ⳨ ϣⲁⲛⲧⲟⲩⲟⲩⲱⲧⲃ ⲉϩⲟⲩⲛ ⲙ̄ⲫⲟⲩⲛ ⲛ̄ⲛ̄ⲧⲁⲝⲓⲥ ⲛ̄ⲧⲉ-ⲛⲓⲁⲡⲁⲧⲱⲣ ϩⲉⲱⲥ ϣⲁ-ⲧⲧⲁⲝⲓⲥ ⲛ̄ⲛ̄ⲧⲟⲡⲟⲥ ⲛ̄ⲧⲉⲩⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ.

---

3 W. Schw. ⲉⲧⲛⲁⲉⲓ; read ⲉⲧⲛⲁⲉⲓⲣⲉ.

22 page 59: the right edge of the leaf is missing and the remainder is badly damaged; it measures 29 × 12 cms.

24 MS ϣⲁⲛⲧⲟⲩⲱⲧⲃ; read ϣⲁⲛⲧⲟⲩⲟⲩⲱⲧⲃ.

Library of Ruslan Khazarzar

For it is necessary that every man who will *believe* in the Kingdom of the Light should perform the *mystery* of the forgiveness of sins only once. *For* to every man who will perform the *mystery* of the forgiveness of sins, all the sins which he has committed knowingly or unknowingly[1], from his childhood *until* today, and which he has committed since the *foundation* of the *world until* today, will all be erased, and he will be made to be a *pure* light and taken to the Light of these Lights. And I say to you that since they were on earth they have already *inherited* the Kingdom of God. They have their *part* in the *Treasury* of the Light, and they are *immortal* gods. And when those who have received these *mysteries* and the *mystery* of the forgiveness of sins come forth from the *body*, all the *aeons* draw back (one) after another, and they flee to the west to the left[2] on account of the *soul* which has received the *mystery* of the forgiveness of sins, until they (the souls) reach the *gates* of the *Treasury* of the Light, and the *watchers* of the *gates* open to them.

When they reach the *ranks* of the *Treasury*, the *ranks* also *seal* them with their *seal* and give to them the great name of their *mystery*, and they pass into their interior.

When they reach the *rank* of the five trees of the *Treasury* of the Light, they give to them the great name and they *seal* them with their *seal*, and they give to them their *mystery* until they pass into the interior of the seven *voices*.

When they reach that *rank*, they give to them the great name. And they *seal* them with their *seal* and they give to them their *mystery* until they pass into the interior of the *ranks* of the *fatherless ones*, *as far as* the *rank* of the *places* of their *inheritance*. |

---

1 (4, 5) unknowingly; lit. with those which he has done unknowingly.

2 (14) flee to the west, to the left; see PS 354; 355; (also 118.1, 8 etc.).

Library of Ruslan Khazarzar

ϣⲁⲣⲉ-ⲛⲧⲁⲝⲓⲥ ⲉⲧⲙⲙⲁⲩ ϯ ⲛⲁⲩ ⲙⲡⲛⲟϭ ⲛⲣⲁⲛ. ⲁⲩⲱ ϣⲁⲩⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲟⲟⲩ ϩⲛ-ⲧⲉⲩⲥⲫⲣⲁⲅⲓⲥ ⲁⲩⲱ ϣⲁⲩϯ ⲛⲁⲩ ⲙⲡⲉⲩⲙⲩⲥ̅ ⲁⲩⲱ ϣⲁⲩⲟⲩⲱⲧⲃ ⲉϩⲟⲩⲛ ⲙⲫⲟⲩⲛ ϣⲁⲧⲧⲁⲝⲓⲥ ⲛⲛⲉⲧⲣⲓⲡⲛⲉⲩⲙⲁⲧⲟⲥ.

ⲁⲩⲱ ϣⲁⲩϯ ⲛⲁⲩ ⲙⲡⲛⲟϭ ⲛⲣⲁⲛ ⲙⲛ-ⲡⲉⲩⲙⲩⲥ̅. ⲁⲩⲱ ϣⲁⲩⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲟⲟⲩ ϩⲛ-ⲧⲉⲩⲥⲫⲣⲁⲅⲓⲥ ϣⲁⲛⲧⲟⲩⲡⲱϩ ⲉⲡⲧⲟⲡⲟⲥ ⲛⲉⲟⲩ ⲡⲁⲡⲉ⊡ ⲛⲛⲁⲡⲥⲁⲛⲃⲟⲗ ⲉⲧⲉ-ⲛⲧⲟϥ ⲡⲉⲧⲟ ⲛⲛⲟϭ ⲉϩ(ⲟϥ) ⲉϫⲙ-ⲡⲉ⊡ ⲧⲏⲣϥ.

ⲉⲩϣⲁⲛⲡⲱϩ ⲇⲉ ⲉⲡⲧⲟⲡⲟⲥ ⲉⲧⲙⲙⲁⲩ. ϣⲁϥϯ ⲛⲁⲩ ⲙⲡⲛⲟϭ ⲛⲣⲁⲛ ⲙⲛ-ⲡⲉϥⲙⲧⲥ ⲁⲩⲱ ϣⲁϥⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲟⲟⲩ ϩⲛ-ⲧⲉϥⲥⲫⲣⲁⲅⲓⲥ ϣⲁⲛⲧⲟⲩⲃⲱⲕ ⲉⲡⲉϥϩⲟⲩⲛ. ⲉⲡⲉ⊡ ⲛⲛⲁⲡⲥⲁⲛϩⲟⲩⲛ ⲉⲛⲧⲟⲡⲟⲥ ⲙⲡⲥⲁⲛϩⲟⲩⲛ ⲛⲧⲉ-ⲛⲥⲁⲛϩⲟⲩⲛ ⲉ(ⲛ)ⲧⲟ(ϥ) ⲛⲥⲓϭⲏ ϩⲓ-ϩⲣⲟⲕ ⲛⲥⲉⲙⲧⲟⲛ ⲙⲙⲟⲟⲩ ϩⲛ-ⲛⲧⲟⲡⲟⲥ ⲉⲧⲙⲙⲁⲩ. ⲉⲃⲟⲗ ϫⲉ-ⲁⲩϫⲓ ⲙⲡⲙⲩⲥ̅ ⲙⲡⲕⲁⲛⲟⲃⲉ ⲉⲃⲟⲗ.

ⲁⲩⲱ ϯⲛⲁϯ ⲛⲏⲧⲛ ⲙⲙⲩⲥ̅ ⲛⲓⲙ ϫⲉⲕⲁⲁⲥ ⲉⲓⲉϫⲉⲕ-ⲧⲏⲩⲧⲛ ⲉⲃⲟⲗ ⲙⲙⲩⲥ̅ ⲛⲓⲙ ⲛⲧⲉ-ⲧⲙⲛⲧⲉⲣⲟ ⲙⲡ⊙ ϫⲉⲕⲁⲥ ⲉⲩⲉⲙⲟⲩⲧⲉ ⲉⲣⲱⲧⲛ ϫⲉ-ⲛϣⲏⲛⲏⲣⲉ ⲙⲡⲉⲡⲗⲏⲣⲱⲙⲁ ⲉⲧϫⲏⲕ ⲉⲃⲟⲗ ⲙⲙⲩⲥ̅ ⲛⲓⲙ.

ⲁⲥϣⲱⲡⲉ ⲟⲛ ⲙⲛⲛⲥⲁ-ⲛⲉⲓϣⲁϫⲉ. ⲁⲓⲥ ⲙⲟⲩⲧⲉ ⲉⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲡⲉϫⲁϥ ⲛⲁⲩ:

ϫⲉ-ⲁ(ⲙⲏⲉⲓ)ⲧⲛ ⲧⲏⲣⲧⲛ ⲛⲧⲉⲧⲛϫⲓ ⲙⲡⲅ ⲛⲃⲁⲡⲧⲓⲥⲙⲁ ⲉⲙⲡⲁϯϫⲱ ⲉⲣⲱⲧⲛ ⲙⲡⲙⲩⲥ̅ ⲛⲛⲁⲣⲭⲱⲛ. ⲁⲩⲉⲓ ϭⲉ ⲧⲏⲣⲟⲩ ⲛϭⲓ ⲙⲙⲁⲑⲏⲧ ⲛϩⲟⲟⲩⲧ ⲙⲛ-ⲙⲙⲁⲑⲏⲧⲣⲓⲁ ⲛⲥϩⲓⲙⲉ ⲁⲩⲕⲱⲧⲉ ⲉⲓⲥ ⲧⲏⲣⲟⲩ ϩⲓ-ⲟⲩⲥⲟⲡ. ⲡⲉϫⲁϥ ϭⲉ ⲛⲁⲩ ⲛϭⲓ ⲓⲥ ϫⲉ-ⲃⲱⲕ ⲉϩⲣⲁⲓ ⲉⲧⲅⲁⲗⲓⲗⲁⲓⲁ ⲛⲧⲉⲧⲛϭⲓⲛⲉ ⲛⲟⲩ[ϩⲟⲟⲩⲧ] |

---

8 Schw. ⲉϩ(ⲟ)ϥ; two letters are missing, perhaps read ⲉϩⲣⲁⲓ.
16 MS ϫⲉⲕⲁⲥ; read ϫⲉⲕⲁⲁⲥ.
17 MS ⲛϣⲏⲛⲏⲣⲉ; read ⲛϣⲏⲣⲉ.
25 ⲛⲟⲩ[ϩⲟⲟⲩⲧ]; see Amélineau (Bibl. 3), p. 249.

Library of Ruslan Khazarzar

Those *ranks* give to them the great name. And they *seal* them with their *seal*, and they give them their *mystery*, and they pass into the interior to the *rank* of the *triple spirits*. And they give to them the great name and their *mystery*, and they *seal* them with their *seal* until they reach the *place* of Jeu[1] who is of the *treasury* of the outermost ones, who is the ruler of the whole *treasury*.

But when they reach that *place* he gives to them the great name and his *mystery*, and he *seals* them with his *seal* until they go to his interior to the *treasury* of the innermost ones, to the *places* of the innermost of the innermost, which is the *silence*[2] and quietness, and they rest themselves in that *place* because they have received the *mystery* of the forgiveness of sins. And I will give to you every *mystery*, so that I may fulfil you in every *mystery* of the Kingdom of the Light, so that you may be called: 'Sons of the *Pleroma*[3], fulfilled in every *mystery*.'"

45. It happened furthermore after these words Jesus called his *disciples* and said to them: "Come all of you and receive the three *baptisms* before I say to you the *mystery* of the *archons*." Now they all came — men and women *disciples* — they all surrounded Jesus at the same time. Now Jesus said to them: "Go to Galilee[4] and find a man | *or* a woman in whom

---

[1] (7) Jeu; see Bousset (Bibl. 13) pp. 165-66; PS 25; (also 47.12 etc.).

[2] (13) silence; see Hippol. VI 18.2; GEgypt III 40; IV 50 etc.; ParaSem 7 etc.; 3StelSeth 127; TriProt 37; 46; (also U 226.12; 227.19 etc.).

[3] (17) sons; lit. the sons; on sons of the pleroma. cf. Iren. I 21.2; *Exc. e Theod.* 33; GTr 43.

[4] (25) Galilee; cf. SJC 77; PS 369.

Library of Ruslan Khazarzar

p. 60. ⲏ ⲟⲩⲥϩⲓⲙⲉ ⲉⲁ-ⲡⲉϩⲟⲩⲟ ⲛⲧⲕⲁⲕⲓⲁ ⲙⲟⲩ ⲛϩⲏⲧⲟⲩ. ⲉϣⲱⲡⲉ ⲟⲩϩⲟⲟⲩⲧ ⲡⲉ ⲉⲛϥⲉⲓⲣⲉ ⲁⲛ ⲛⲧⲥⲩⲛⲟⲩⲥⲓⲁ ⲏ ⲉϣⲱⲡⲉ ⲉⲩⲥϩⲓⲙⲉ ⲧⲉ ⲉⲁⲥⲗⲟ ⲉⲥⲉⲓⲣⲉ ⲛⲧⲕⲟⲓⲛⲱⲛⲓⲁ ⲛⲧⲉ-ⲛⲉϩⲓⲟⲙⲉ. ⲁⲩⲱ ⲛⲥⲉⲓⲣⲉ ⲁⲛ ⲛⲧⲥⲩⲛⲟⲩⲥⲓⲁ. ⲁⲩⲱ ⲛⲧⲉⲧⲛϣⲱⲡ ⲛⲁⲅⲅⲓⲟⲛ ⲥⲛⲁⲩ ⲛⲏⲣⲡ ⲛⲧⲟⲧⲟⲩ ⲛⲛⲁⲓ ⲛⲧⲉⲓⲙⲓⲛⲉ. ⲛⲧⲉⲧⲛⲛⲧⲟⲩ ⲛⲁⲓ ⲉⲡⲉⲓⲧⲟⲡⲟⲥ. ⲁⲩⲱ ⲛⲧⲉⲧⲛⲉⲓⲛⲉ ⲛⲁⲓ ⲛϩⲉⲛϣⲉ ⲛⲉⲗⲟⲟⲗⲉ.

ⲙⲙⲁⲑⲏⲧⲏⲥ ⲇⲉ ⲁⲩⲉⲓⲛⲉ ⲙⲡⲁⲅⲅⲓⲟⲛ ⲥⲛⲁⲩ ⲛⲏⲣⲡ ⲙⲛ-ⲛϣⲉ ⲛⲉⲗⲟⲟⲗⲉ. ⲓⲥ ⲇⲉ ⲁϥⲧⲁⲗⲟ ⲉϩⲣⲁⲓ ⲛⲟⲩⲑⲩⲥⲓⲁ. ⲁϥⲕⲱ ⲛⲟⲩⲁⲅⲅⲓⲟⲛ ⲛⲏⲣⲡ ϩⲓ-ϩⲃⲟⲩⲣ ⲛⲧⲉⲑⲩⲥⲓⲁ. ⲁⲩⲱ ⲁϥⲕⲱ ⲙⲡⲕⲉⲁⲅⲅⲓⲟⲛ ⲛⲏⲣⲡ ϩⲓ-ⲟⲩⲛⲁⲙ ⲛⲧⲉⲑⲩⲥⲓⲁ. ⲁϥϯ-ⲁⲣⲕⲉⲩⲑⲓⲥ ⲉϩⲣⲁⲓ ⲉⲧⲉⲑⲩⲥⲓⲁ ⲙⲛ-ⲟⲩⲕⲁⲥⲇⲁⲗⲁⲛⲑⲟⲥ ⲙⲛ-ⲟⲩⲛⲁⲣⲇⲟⲥⲧⲁⲭⲟⲥ. ⲁϥⲧⲣⲉ-ⲙⲙⲁⲑⲏⲧⲏⲥ ⲧⲏⲣⲟⲩ ϭⲟⲟⲗⲟⲩ ⲛϩⲉⲛϩⲃⲟⲟⲥ ⲛⲛⲉⲓⲁⲁⲩ (sic) ⲁϥⲕⲱ ⲙⲡⲓⲉⲛⲧⲏϭ ϫⲉ-ⲛⲕⲩⲛⲟⲕⲉⲫⲁⲗⲟⲛ ⲛϩⲟⲩⲛ ⲛⲣⲱⲟⲩ. ⲁⲩⲱ ⲁϥⲕⲱ ⲛⲧⲉⲯⲏⲫ/ⲛⲧⲍ ⲙⲫⲱⲛⲏ ϩⲛ-ⲧⲉⲩϭⲓϫ ⲥⲛⲧⲉ ⲉⲧⲉ-ⲧⲁⲓ ⲧⲉ ⲑⲱⲟⲑ ⲯⲓⲥ ⲛⲛϣⲟ ⲁⲩⲱ ϣⲙⲟⲩⲛ ⲛϣⲉ ⲁⲩⲱ ϣϥⲉ ⲙⲛ-ⲯⲓⲥ ⲁⲩⲱ ⲁϥⲕⲱ ⲙⲡⲓⲉⲛⲧⲏϭ ϫⲉ-ⲏⲗⲓⲁⲕⲟⲛ ϩⲛ-ⲧⲉⲩϭⲓϫ ⲥⲛⲧⲉ. ⲁϥⲕⲱ ⲛⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ϩⲓⲑⲏ ⲛⲧⲉⲑⲩⲥⲓⲁ. ⲓⲥ ⲇⲉ ⲁϥⲁϩⲉⲣⲁⲧϥ ϩⲓϫⲙ-ⲧⲉⲑⲩⲥⲓⲁ. ⲁϥⲡⲱⲣϣ ⲛⲟⲩⲧⲟⲡⲟⲥ ⲛϩⲃⲟⲟⲥ ⲛⲛⲉⲓⲁⲁⲩ. ⲁⲩⲱ ⲁϥⲕⲱ ⲛⲟⲩⲁⲡⲟⲧ ⲛⲏⲣⲡ ⲉϩⲣⲁⲓ ϩⲓϫⲱϥ. ⲁⲩⲱ ⲁϥⲕⲱ ⲛϩⲉⲛⲟⲉⲓⲕ ϩⲓϫⲱϥ ⲕⲁⲧⲁ-ⲧⲏⲡⲉ ⲛⲙⲙⲁⲑⲏⲧⲏⲥ. ⲁϥⲕⲱ ⲛϩⲉⲕⲗⲁⲇⲟⲥ ⲛϫⲟⲉⲓⲧ ϩⲣⲁⲓ ϩⲓϫⲙ-ⲡⲧⲟⲡⲟⲥ ⲛⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ. ⲁⲩⲱ ⲁϥⲥⲧⲉⲫⲁⲛⲟⲩ ⲙⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ ϩⲛ-

3 MS ⲉⲩⲥϩⲓⲙⲉ; read ⲟⲩⲥϩⲓⲙⲉ.
5 MS ⲛⲧⲟⲧⲟⲩ; read ⲛⲧⲟⲟⲧⲟⲩ.
14, 15 MS ⲛⲕⲩⲛⲟⲕⲉⲫⲁⲗⲟⲛ; read ⲕⲩⲛⲟⲕⲉⲫⲁⲗⲟⲛ.
17 MS ⲯⲓⲥ ⲛⲛϣⲟ: read ⲯⲓⲥ ⲛϣⲟ.
20 MS ϩⲓϫⲙ; read ϩⲓϫⲛ.
23 MS ⲛϩⲉⲕⲗⲁⲇⲟⲥ; read ⲛϩⲉⲛⲕⲗⲁⲇⲟⲥ.

Library of Ruslan Khazarzar

most of the *evil* has died. If it be a man, it is that he has not had *intercourse*[1], *or* if it be a woman, it is that she has ceased to practise the *communication* of women and has not had *intercourse*. Receive two *pitchers* of wine from the hands of such a one[2] and bring them to me to this *place*. And bring me vine branches[3]."

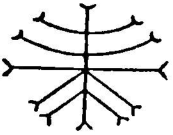
The *disciples however* brought the two *pitchers* of wine and the vine branches. *But* Jesus offered up an *offering*. He placed a *pitcher* of wine on the left of the *offering* and he placed the other *pitcher* of wine on the right of the *offering*. He laid *juniper* upon the *offering* with *kasdalanthos* and *nard*[4]. He made all the *disciples* to be clothed in linen garments[5], he placed *anemone* plant[6] in their mouths. And he placed the *cipher* of the seven *voices*, which is 9879, in their two hands, and he placed the *sunflower* plant in their two hands, and he placed his disciples before the *offering*. *But* Jesus stood by the side of the *offering*. He spread cloths of linen on a *place* and he put a cup of wine upon it. And he placed bread-loaves[7] according to the number of the *disciples*. He laid olive *branches* upon the *place* of the *offering*, and he *crowned* them all with | olive *branches*[8]. And Jesus sealed

---

[1] (2, 4) has not had intercourse; see ATh 12.
[2] (5) wine from ... such a one; cf. ATh 7.
[3] (7, 9) vine branches; lit. vine wood; on gnostic rituals, see Bousset (Bibl. 13) pp. 278 ff.; cf. PS 369 ff.
[4] (13) nard; see Preisendanz (Bibl. 29) XIII 354.
[5] (14) linen garments; cf. Preisendanz XIII 651; PS 353.
[6] (15) anemone plant (κυνοκέφαλον); see Preisendanz V 200.
[7] (20, 22) cloths ... wine ... bread loaves; cf. ExSoul 130.
[8] (24-107.1) crowned ... with olive branches; cf. Preisendanz (Bibl. 29) XIII 652.

Library of Ruslan Khazarzar

ϩⲉⲛⲕⲗⲁⲇⲟⲥ ⲛϫⲟⲉⲓⲧ. ⲁⲩⲱ ⲁⲓⲥ ⲥⲫⲣ̄ ⲛⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ϩⲛ-ⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ.



ⲧⲉⲥϩⲉⲣⲙⲏⲛⲓⲁ ⲧⲉ ⲧⲁⲓ ⲑⲏⲍⲱⲍⲁⲍ ⲡⲉⲥⲣⲁⲛ ⲥⲁⲍⲁⲫⲁⲣⲁⲥ. ⲁⲓⲥ ⲙⲛ- | p. 61. ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲁϥⲕⲱⲧⲉ ⲉⲡⲉϥϥⲇ ⲛⲕⲟⲟϩ ⲙⲡⲕⲟⲥⲙⲟⲥ ⲁϥϩⲱⲛ ⲉⲧⲟⲟⲧⲟⲩ ⲉⲧⲣⲉⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲙⲙⲟⲟⲩ ⲕⲟⲗⲗⲁ ⲛⲛⲉⲩⲉⲣⲏⲧⲉ ⲉⲛⲉⲩⲉⲣⲏⲩ. ⲁϥϫⲱ ⲛⲧⲉⲩⲭⲏ ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉ-ⲓⲱⲁⲍⲁⲍⲏⲑ ⲁⲍⲁⲍⲏ ⲁⲥⲁⲍⲏⲑ ϩⲁⲙⲏⲛ ϩⲁⲙⲏⲛ ϩⲁⲙⲏⲛ ⲉⲓⲁⲍⲉⲓ ⲉⲓⲁⲍⲉⲓ ϫⲏⲑ ⲍⲁⲏⲑ ⲍⲁⲏⲑ ϩⲁⲙⲏⲛ ⲁⲣⲃⲁⲍⲁⲍⲁⲍⲁ ⲃⲁⲱⲍⲁⲍⲍⲁⲍ ⲍⲁⲍⲍⲱⲥ ϩⲁⲙⲏⲛ ⲁⲍⲁⲁⲭⲁⲍⲁⲣⲁⲭⲁ ⲍⲁⲣⲁⲭⲁ ⲍⲁⲣⲃⲁⲑⲱ ⲍⲁⲣⲃⲁⲑⲱⲍ ⲍⲁⲣⲁⲉⲓ ⲍⲁⲣⲁⲉⲓ ⲍⲁⲣⲁⲉⲓ ⲁⲍⲁⲣⲁⲭⲁ ⲭⲁⲣⲍⲁ ⲃⲁⲣⲭⲁ ⲑⲁⲍⲁⲑ ⲑⲁⲍⲁⲑ ⲑⲁⲍⲁⲑ ϩⲁⲙⲏⲛ

ⲥⲱⲧⲙ ⲉⲣⲟⲓ ⲡⲁⲉⲓⲱⲧ ⲡⲓⲱⲧ ⲙⲙⲛⲧⲉⲓⲱⲧ ⲛⲓⲙ ⲡⲓⲁⲡⲉⲣⲁⲛⲧⲟⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲉⲧϩⲙ-ⲡⲉ⊡ ⲙⲛ⊙ ⲙⲁⲣⲟⲩⲉⲓ ⲛϭⲓ ⲡⲙⲛⲧⲏ ⲙⲡⲁⲣⲁⲥⲧⲁⲧⲏⲥ ⲛⲁⲓ ⲉⲧⲇⲓⲁⲕⲟⲛⲓ ϩⲁⲣⲁⲧⲟⲩ ⲛⲧⲍ ⲙⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲛ⊙ ⲛⲁⲓ ⲉⲧϩⲣⲁⲓ ϩⲓϫⲙ-ⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲙⲡⲱⲛϩ ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲛⲉⲩⲣⲁⲛ ⲛⲁϩⲣⲏⲧⲟⲛ ⲁⲥⲧⲣⲁⲡⲁ ⲧⲉⲥⲫⲟⲓⲟⲇⲉ ⲟⲛⲧⲟⲛⲓⲟⲥ ⲥⲓⲛⲏⲧⲟⲥ ⲗⲁⲭⲟⲛ ⲡⲟⲇⲓⲧⲁⲛⲓⲟⲥ ⲟⲡⲁⲕⲓⲥ ⲫⲁⲓⲇⲣⲟⲥ ⲟⲇⲟⲛⲧⲟⲩⲭⲟⲥ ⲇⲓⲁⲕⲧⲓⲟⲥ ⲕⲛⲏⲥⲓⲟⲛ ⲇⲣⲟⲙⲟⲥ ⲉⲩⲓⲇⲉⲩⲍⲟⲥ ⲡⲟⲗⲩⲡⲁⲓⲇⲟⲥ ⲉⲛⲧⲣⲟⲡⲟⲛ ⲙⲁⲣⲟⲩⲉⲓ

2-6 the diagram is present on page 60.

4 page 61: the right edge of the leaf is missing; the remainder measures 29 × 14½ cms. and has many central defects.

7 MS ⲛⲛⲉⲩⲉⲣⲏⲧⲉ; read ⲛⲛⲉⲩⲟⲩⲉⲣⲏⲧⲉ.

Library of Ruslan Khazarzar

all his *disciples* with this *seal*[1]:

Its *interpretation* is this: ...

Its name is: ...

Jesus with his *disciples* turned to the four corners[2] of the *world*. He commanded them that each one of them should *place* his feet *together*. He spoke the *prayer*, saying: ... *Amen, amen, amen* ... *Amen, amen, amen* ... *Amen, (amen, amen)* ... *Amen, (amen, amen)* ... *Amen, (amen, amen)*. Hear me my Father, thou father of all fatherhoods, thou *infinite* Light[3] who art in the *Treasury* of the Light. May the fifteen *helpers*[4] (*parastatai*) come, which *serve* the seven *virgins*[4] of the light which are over the *baptism* of life, whose *unutterable* names are these: Astrapa, Tesphoioide, Ontonios, Sinetos, Lachon, Poditanios, Opakis, Phaedros, Odontuchos, Diaktios, Knesion, Dromios, Euidetos (?), Polypaidos, Entropon. May they come | and *baptise* my *disciples* in the water

---

[1] (1, 2) seal; see note on 83.6.

[2] (5) turned to the 4 corners; see PS 385; (also 91.26; U 269.5).

[3] (14, 15) infinite light; see Bousset (Bibl. 13) p. 87ff.; Hippol. VIII 9.3; SJC 81; 102; (also 115.19, 20).

[4] (16, 21) 15 helpers (παραστάται); cf. Bousset (Bibl. 13) p. 61ff.; Festugière (Bibl. 19) p. 160ff.; Kropp (Bibl. 22) II p. 219ff.; On8th9th 62; PS 2 etc.; (also 121.17; U 230.12).
7 virgins of the light; see Dieterich (Bibl. 17) p. 106ff.; Kropp (Bibl. 22) II p. 6ff.; Preisendanz (Bibl. 29) IV 665ff.; OnOrgWld 105; PS 196; CH I 16; on magical names, see Kropp III p. 117ff.; on the numbers 15 and 7, see Preisendanz VIII 45.

Library of Ruslan Khazarzar

ⲛⲥⲉⲃⲁⲡⲧⲓⲍⲉ ⲛⲛⲁⲙⲁⲑⲏⲧⲏⲥ ϩⲙ-ⲡⲙⲟⲟⲩ ⲙⲡⲱⲛϩ ⲛⲧⲍ ⲙⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲡ◎ ⲁⲩⲱ ⲛⲥⲉⲕⲱ ⲉⲃⲟⲗ ⲛⲛⲉⲩⲛⲟⲃⲉ. ⲁⲩⲱ ⲛⲥⲉⲕⲁⲑⲁⲣⲓⲍⲉ ⲛⲛⲉⲩⲁⲛⲟⲙⲓⲁ ⲛⲥⲉⲟⲡⲟⲩ ⲉϩⲟⲩⲛ ⲉⲡⲉⲕⲗⲏⲣⲟⲥ ⲛⲧⲙⲛⲧⲉⲣⲟ ⲙⲡⲟⲩⲟⲉⲓⲛ. ⲉϣⲱⲡⲉ ϭⲉ ⲁⲕⲥⲱⲧⲙ ⲉⲣⲟⲓ ⲁⲩⲱ ⲉϣⲱⲡⲉ ⲁⲕⲛⲁ ⲛⲛⲁⲙⲁⲑⲏⲧⲏⲥ. ⲁⲩⲱ ⲉϣⲱⲡⲉ ⲟⲛ ⲁⲩⲱⲡ ⲉϩⲟⲩⲛ ⲉⲡⲉⲕⲗⲏⲣⲟⲥ ⲛⲧⲙⲛⲧⲉⲣⲟ ⲙⲡ◎ ⲁⲩⲱ ⲉϣⲱⲡⲉ ⲁⲕⲕⲱ ⲉⲃⲟⲗ ⲛⲛⲉⲩⲛⲟⲃⲉ ⲁⲩⲱ ⲁⲕϥⲱⲧⲉ ⲉⲃⲟⲗ ⲛⲛⲉⲩⲁⲛⲟⲙⲓⲁ. ⲉϥⲉϣⲱⲡⲉ ⲛϭⲓ ⲟⲩⲙⲁⲉⲓⲛ. ⲁⲩⲱ ⲉϥⲉⲉⲓ ⲛϭⲓ ⲍⲟⲣⲟⲕⲟⲑⲟⲣⲁ ⲛϥⲉⲓⲛⲉ ⲉⲃⲟⲗ ⲙⲡⲙⲟⲟⲩ ⲙⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲙⲡⲱⲛϩ ϩⲣⲁⲓ ϩⲛ- ⲟⲩⲉⲓ ⲛⲛⲉⲓⲁⲅⲅⲓⲟⲛ ⲛⲏⲣⲡ.

ⲁⲩⲱ | p. 62. ⲛⲧⲉⲩⲛⲟⲩ ⲉⲧⲙⲙⲁⲩ ⲁϥϣⲱⲡⲉ ⲛϭⲓ ⲡⲙⲁⲉⲓⲛ ⲛⲧⲁ-ⲓⲥ ϫⲟⲟϥ ⲁⲩⲱ ⲁⲡⲏⲣⲡ ⲉⲧϩⲓ-ⲟⲩⲛⲁⲙ ⲛⲧⲉⲑⲩⲥⲓⲁ ⲁϥⲣⲙⲟⲟⲩ. ⲁⲩⲱ ⲁⲩⲉⲓ ⲛϭⲓ ⲙⲙⲁⲑⲏⲧⲏⲥ ⲉⲣⲁⲧϥ ⲛⲓⲥ ⲁϥⲃⲁⲡⲧⲓⲍⲉ ⲙⲙⲟⲟⲩ ⲁⲩⲱ ⲁϥϯ ⲛⲁⲩ ⲉⲃⲟⲗ ϩⲛ-ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ⲁⲩⲱ ⲁϥⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲟⲟⲩ ϩⲛ-ⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ >+—o

ⲁⲩⲱ ⲁⲙⲙⲁⲑⲧ ⲣⲁϣⲉ ϩⲛ-ⲟⲩⲛⲟϭ ⲛⲣⲁϣⲉ ⲉⲙⲁϣⲟ ⲉⲙⲁϣⲟ ϫⲉ-ⲁⲩⲕⲱ ⲉⲃⲟⲗ ⲛⲉⲩⲛⲟⲃⲉ ⲁⲩⲱ ⲁⲩϩⲱⲃⲥ ⲉⲃⲟⲗ ⲉϫⲛ-ⲛⲉⲩⲁⲛⲟⲙⲓⲁ ⲁⲩⲱ ⲁⲩⲱⲡ ⲉϩⲟⲩⲛ ⲉⲡⲉⲕⲗⲏⲣ ⲛⲧⲙⲛⲧⲉⲣⲟ ⲙⲡⲟⲩⲟⲉⲓⲛ. ⲁⲩⲱ ϫⲉ-ⲁⲩⲃⲁⲡⲧⲓⲍⲉ ⲙⲙⲟⲟⲩ ϩⲙ-ⲡⲙⲟⲟⲩ ⲙⲡⲱⲛϩ ⲛⲧⲍ ⲙⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲡ◎ ⲁⲩϫⲓ ⲛⲧⲉⲥⲫⲣⲁⲅⲓⲥ ⲉⲧⲟⲩⲁⲁⲃ.

ⲁⲥϣⲱⲡⲉ ⲟⲛ ⲁⲓⲥ ⲟⲩⲱϩ ⲉⲧⲟⲟⲧϥ ϩⲙ-ⲡϣⲁϫⲉ ⲡⲉϫⲁϥ ⲛⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ϫⲉ-ⲁⲛⲓⲛⲉ ⲛⲁⲓ ⲛϩⲉⲛϣⲉ ⲛⲉⲗⲟⲟⲗⲉ ⲛⲧⲁⲧⲁⲣⲉⲧⲉⲧⲛϫⲓ ⲙⲙⲃⲁⲡⲧⲓⲥⲙⲁ ⲙⲡⲉⲕⲣⲱⲙ. ⲁⲩⲱ ⲙⲙⲁⲑⲏⲧⲏⲥ ⲉⲓⲛⲉ ⲛⲁϥ ⲛϣⲉ ⲛⲉⲗⲟⲟⲗⲉ ⲁϥⲧⲁⲗⲟ ⲉϩⲣⲁⲓ ⲛⲟⲩ-

---

10 MS ⲟⲩⲉⲓ; Schmidt: dialectical form of ⲟⲩⲁ?

24, 25 MS ⲛⲧⲁⲧⲁⲣⲉⲧⲛϫⲓ; Schmidt: dialectical form of ⲧⲁⲣⲉⲧⲛϫⲓ.

26 MS ⲉⲓⲛⲉ; read ⲁⲩⲉⲓⲛⲉ.

Library of Ruslan Khazarzar

of life[1] of the seven *virgins* of the light and forgive their sins, and *purify* their *iniquities* and number them among the *inheritance* of the Kingdom of the Light. If now thou hast heard me and hast had mercy on my *disciples*, and if they are reckoned in the *inheritance* of the Kingdom of the Light, and if thou hast forgiven their sins and hast erased their *iniquities*, may a sign happen. And may Zorokothora[2] come and bring forth the water of the *baptism* of life in one of these *pitchers* of wine."

And at that moment the sign of which Jesus had spoken happened, and the wine which was on the right of the *offering* became water. And the *disciples* came to Jesus, and he *baptised* them and he gave to them from the *offering*, and he *sealed* them with this *seal*:

And the *disciples* rejoiced with very great joy because their sins were forgiven, and their *iniquities* were covered over, and they were numbered among the *inheritance* of the Kingdom of the Light, and because they were *baptised* with the water of life of the seven *virgins* of the light, and they had received the holy *seal*.

46. It happened furthermore that Jesus continued with the discourse. He said to his *disciples*: "Bring me vine branches so that you may receive the *baptism* of fire." And the *disciples* brought him vine branches. He offered up | incense. He laid

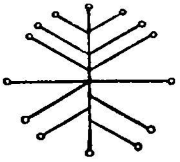
---

[1] (1) water of life: see Hippol. V 7.19; 27.2; TriProt 41.

[2] (8, 9) Zorokothora; see Kropp (Bibl. 22) III p. 127; Preisendanz (Bibl. 29) XIII 958; PS 353.

Library of Ruslan Khazarzar

ϣⲟⲩϩⲏⲛⲉ. ⲁϥϯ-ⲁⲣⲕⲏⲑⲓⲥ ⲉϩⲣⲁⲓ ϩⲓ-ϣⲁⲗ. ⲁⲩⲱ ϩⲓ-ⲗⲓⲃⲁⲛⲟⲥ ϩⲓ-ⲙⲁⲥⲧⲓⲭⲓⲛ ϩⲓ-ⲛⲁⲣⲇⲟⲥⲧⲁⲭⲟⲥ ϩⲓ-ⲕⲁⲥⲇⲁⲗⲁⲛⲑⲟⲛ ϩⲓ-ⲧⲉⲣⲉⲃⲉⲛⲑⲟⲥ ϩⲓ-ⲥⲧⲁⲕⲧⲏ ⲁⲩⲱ ⲟⲛ ⲁϥⲡⲱⲣϣ ⲙⲡⲧⲟⲡⲟⲥ ⲛⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ⲛϩⲃⲟⲟⲥ ⲛⲉⲓⲁⲁⲩ ⲁⲩⲱ ⲁϥⲕⲱ ϩⲓϫⲱϥ ⲛⲟⲩⲁⲡⲟⲧ ⲛⲏⲣⲡ ⲁⲩⲱ ⲁϥⲕⲱ ⲛϩⲉⲛⲟⲉⲓⲕ ϩⲓϫⲱϥ ⲕⲁⲧⲁ-ⲧⲏⲡⲉ ⲛⲙⲙⲁⲑⲏⲧⲏⲥ. ⲁⲩⲱ ⲁϥⲧⲣⲉ-ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲧⲏⲣⲟⲩ ϭⲟⲟⲗⲟⲩ ⲛϩⲃⲟⲟⲥ ⲛⲉⲓⲁⲁⲩ ⲁⲩⲱ ⲁϥⲥⲧⲉⲫⲁⲛⲟⲩ ⲙⲙⲟⲟⲩ ⲙⲡⲓⲉⲛⲧⲏϭ ϫⲉ-ⲡⲉⲣⲓⲥⲧⲉⲣⲉⲱⲛⲟⲥ ⲟⲣⲑⲟⲩ ⲁⲩⲱ ⲁϥⲕⲱ ⲙⲡⲓⲉⲛⲧⲏϭ ϫⲉ-ⲕⲩⲛⲟⲕⲉⲫⲁⲗⲟⲛ ⲛϩⲟⲩⲛ ⲛⲣⲱⲟⲩ ⲁⲩⲱ ⲁϥⲧⲣⲉⲩⲕⲱ ⲛⲧⲉⲯⲏⲫⲟⲥ ⲛⲧⲍ ⲙⲫⲱⲛⲏ ϩⲛ-ⲛⲉⲩϭⲓϫ ⲥⲛⲧⲉ ⲉⲧⲉ-ⲧⲁⲓ ⲧⲉ ⲑⲱⲟⲑ ⲁⲩⲱ ⲁϥⲕⲱ ⲙⲡⲓⲉⲛⲧⲏϭ ϫⲉ-ⲭⲣⲩⲥⲟ- p. 63. ⲑⲉⲙⲟⲛ ϩⲛ-ⲧⲉⲩϭⲓϫ ⲥⲛⲧⲉ ⲁⲩⲱ ⲁϥⲕⲱ ⲙⲡⲓⲉⲛⲧⲏϭ ϫⲉ-ⲡⲟⲗⲩⲅⲟⲛⲟⲛ ϩⲁ-ⲛⲉⲩⲟⲩⲉⲣⲏⲧⲉ ⲁⲩⲱ ⲁϥⲕⲁⲁⲩ ϩⲓⲑⲏ ⲛⲛϣⲟⲩϩⲏⲛⲉ ⲉⲛⲧⲁϥⲧⲁⲗⲟⲟⲩ ⲉϩⲣⲁⲓ. ⲁⲩⲱ ⲁϥⲧⲣⲉⲩⲛⲟⲗⲗⲁ ⲛⲛⲉⲩⲟⲩⲉⲣⲏⲧⲉ ⲉⲛⲉⲩⲉⲣⲏⲩ. ⲁⲩⲱ ⲁⲓⲥ ⲉⲓ ⲉⲡⲁϩⲟⲩ ⲛⲛϣⲟⲩϩⲏⲛⲉ. ⲉⲛⲧⲁϥⲧⲁⲗⲟⲟⲩ ⲉϩⲣⲁⲓ. ⲁϥⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲟⲟⲩ ϩⲛ-ⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ



ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲣⲁⲛ ⲑⲱⲍⲁⲉⲏⲍ ⲧⲁⲓ ⲧⲉ ⲧⲉⲥϩⲉⲣⲙⲏⲛⲓⲁ ⲍⲱⲍⲁⲍⲏⲍ.

ⲁⲓⲥ ⲕⲟⲧϥ ⲉⲡⲉϥⲁ ⲛⲕⲟⲟϩ ⲙⲡⲕⲟⲥⲙⲟⲥ ⲙⲛ-ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲁϥⲉⲡⲓⲕⲁⲗⲓ ⲛϯⲉⲩⲭⲏ. ⲉϥϫⲱ ⲙⲙⲟⲥ ⲛⲧⲉⲓϩⲉ ϫⲉ-ⲥⲱⲧⲙ ⲉⲣⲟⲓ ⲡⲁⲓⲱⲧ ⲡⲓⲱⲧ ⲙⲙⲛⲧⲉⲓⲱⲧ ⲛⲓⲙ ⲡⲓⲁⲡⲉⲣⲁⲛⲧⲟⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲛⲧⲣⲉⲩⲙⲡϣⲁ ⲛϭⲓ ⲛⲁⲙⲁⲑⲏⲧⲏⲥ ⲉϫⲓ ⲙⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲙ-

---

1 MS ⲁⲣⲕⲏⲑⲓⲥ; see 106.13 ⲁⲣⲕⲉⲩⲑⲓⲥ.

12 page 63: the left edge of the leaf is missing; the remainder measures $28^{1}/_{2} \times 14$ cms. and has many defects.

Library of Ruslan Khazarzar

there *juniper* and myrrh and *frankincense* and *mastich* resin and *nard*, *kasdalanthos*, *terebinth* and *balsam*. And again he spread cloths of linen on the *place* of the *offering*. And he placed upon it a cup of wine, and he placed bread-loaves upon it *according to* the number of the *disciples*. And he caused all his *disciples* to be clothed with linen garments, and he *crowned* them with *verbena* plant [1]. And he placed *anemone* plant in their mouths. And he caused the *cipher* of the seven *voices*, which is 9879 to be placed in their two hands. And he placed the *chrysanthemum* plant in their two hands, and he placed the *knotgrass* plant under their feet. And he placed them before the incense which he had offered up. And he caused them to *place* their feet *together*. And Jesus came behind the incense which he had offered up. He *sealed* them with this *seal*:

This is its name: ..., this is its
interpretation: ...

Jesus turned to the four corners of the *world* with his *disciples*. He *pronounced* this *prayer*, saying thus: "Hear me, my Father, thou father of all fatherhoods, thou *infinite* Light. Make my *disciples* worthy to receive the *baptism* of | fire. And do thou

---

[1] (8) verbena (περιστερών): plant associated with the planet Venus; see Bouché-Leclerc (Bibl. 12) p. 317.

Library of Ruslan Khazarzar

ⲡⲉⲕⲣⲱⲙ. ⲁⲩⲱ ⲉⲕⲉⲧⲣⲉⲩⲕⲱ ⲉⲃⲟⲗ ⲛⲛⲉⲩⲛⲟⲃⲉ. ⲁⲩⲱ ⲉⲕⲉⲧⲣⲉⲩⲕⲁⲑⲁⲣⲓⲍⲉ ⲛⲛⲉⲩⲁⲛⲟⲙⲓⲁ ⲛⲉⲛⲧⲁⲩⲁⲁⲩ ⲉⲩⲥⲟⲟⲩⲛ ⲁⲩⲱ ⲛⲉⲛⲧⲁⲩⲁⲁⲩ ⲛⲥⲉⲥⲟⲟⲩⲛ ⲁⲛ ⲛⲉⲛⲧⲁⲩⲁⲁⲩ ϫⲓⲛ-ⲧⲉⲙⲛⲧⲕⲟⲩⲓ ϣⲁϩⲟⲩⲛ ⲉⲡⲟⲟⲩ ⲛϩⲟⲟⲩ. ⲁⲩⲱ ⲛⲉⲩⲕⲁⲧⲁⲗⲁⲗⲉⲓⲁ ⲙⲛ-ⲛⲉⲩⲥⲁϩⲟⲩ ⲙⲛ-ⲛⲉⲩⲱⲣⲕ ⲛⲛⲟⲩϫ ⲙⲛ-ⲛⲉⲩϫⲓⲟⲩⲉ ⲙⲛ-ⲛⲉⲩϫⲓϭⲟⲗ ⲙⲛ-ⲛⲉⲩϩⲓⲗⲁ ⲛⲛⲟⲩϫ ⲙⲛ-ⲛⲉⲩⲡⲟⲣⲛⲓⲁ ⲙⲛ-ⲛⲉⲩⲙⲛⲧⲛⲟⲉⲓⲕ ⲙⲛ-ⲛⲉⲩⲉⲡⲓⲑⲩⲙⲓⲁ. ⲙⲛ-ⲛⲉⲩϥⲱϭⲉ. ⲙⲛ- ⲛⲉⲛⲧⲁⲩⲁⲁⲩ ϫⲓⲛ-ⲧⲉⲩⲙⲛⲧⲕⲟⲩⲓ ϣⲁϩⲟⲩⲛ ⲉⲡⲟⲟⲩ ⲛϩⲟⲟⲩ. ⲉⲕⲉϥⲟⲧⲟⲩ ⲉⲃⲟⲗ ⲧⲏⲣⲟⲩ. ⲁⲩⲱ ⲉⲕⲉⲑⲁⲣⲓⲍⲉ ⲙⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲕⲉⲧⲣⲉϥⲉⲓ ⲛϭⲓ ⲍⲟⲣⲟⲕⲟⲑⲟⲣⲁ ⲙⲉⲗ ϩⲛ-ⲟⲩϩⲱⲡ ⲛϥⲉⲓⲛⲉ ⲉⲃⲟⲗ ⲙⲡⲙⲟⲟⲩ ⲙⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲙⲡⲉⲕⲣⲱⲙ ⲛⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲡ⊙ ⲧⲉⲕⲣⲓ(ⲧⲏⲥ).

(ϩⲛⲟ) ⲥⲱⲧⲙ ⲉⲣ̄ ⲡⲁⲓⲱⲧ ⲉⲓⲉⲡⲓⲕⲁⲗⲓ ⲛⲛⲉⲕⲣⲁⲛ ⲛⲁⲫⲑⲁⲣⲧⲟⲛ. ⲉⲧϩⲙ-ⲡⲉ⊡ ⲙⲡ⊙.

ⲁⲍⲁⲣⲁⲕⲁⲍⲁ. ⲁ.. ⲁⲙⲁⲑⲕⲣⲁⲧⲓⲧⲁⲑ ⲓⲱ ⲓⲱ ⲓⲱ ϩⲁⲙⲏⲛ ϩⲁⲙ[ⲏⲛ] ⲓⲁⲱⲑ ⲓⲁⲱⲑ ⲓⲁⲱⲑ ⲫⲁⲱⲫ ⲫⲁⲱⲫ ⲫⲁⲱⲫ ⲭⲓⲱ(ⲉⲫⲟⲍⲡⲉ) | p. 64. ⲭⲉⲛⲟⲃⲓⲛⲩⲑ ⲍⲁⲣⲗⲁⲓ ⲗⲁⲍⲁⲣⲗⲁⲓ ⲗⲁⲓⲍⲁⲓ ϩⲁⲙⲏⲛ ϩⲁⲙⲏⲛ ϩⲁⲙⲏⲛ ⲍⲁⲍⲓⲍⲁⲩⲁⲭ ⲛⲉⲃⲉⲟⲩⲛⲓⲥⲫ. ⲫⲁⲙⲟⲩ ⲫⲁⲙⲟⲩ ⲫⲁⲙⲟⲩ. ⲁⲙⲟⲩⲛⲁⲓ ⲁⲙⲟⲩⲛⲁⲓ ϩⲁⲙⲏⲛ ϩⲁⲙⲏⲛ ϩⲁⲙⲏⲛ ⲍⲁⲍⲁⲍⲁⲍⲓ ⲉⲧⲁⲍⲁⲍⲁ ⲍⲱⲑⲁⲍⲁⲍⲁⲍ.

ⲥⲱⲧⲙ ⲉⲣ̄ ⲡⲁⲓⲱⲧ ⲡⲓⲱⲧ ⲙⲙⲛⲧⲉⲓⲱⲧ ⲛⲓⲙ ⲡⲓⲁⲡⲉⲣⲁⲛⲧⲟⲥ ⲛ⊙ ⲉⲓⲉⲡⲓⲕⲁⲗⲉⲓ ⲛⲛⲉⲕⲁⲫⲑⲁⲣⲧⲟⲛ ⲛⲣⲁⲛ. ⲉⲧϩⲙ-

---

3 MS ⲧⲉⲙⲛⲧⲕⲟⲩⲓ; read ⲧⲉⲩⲙⲛⲧⲕⲟⲩⲓ.
9 MS ⲉⲕⲉⲑⲁⲣⲓⲍⲉ; read ⲉⲕⲉⲕⲁⲑⲁⲣⲓⲍⲉ.
10 MS ⲙⲉⲗ; read ⲙⲉⲗⲭⲓⲥⲉⲇⲉⲕ: see PS 194.24 etc.
12 ⲧⲉⲕⲣⲓ(ⲧⲏⲥ); read ⲧⲉⲕⲣⲓⲧⲏⲥ; cf. PS 285.17 etc.
13 (ϩⲛⲟ); read ϩⲁⲓⲟ.

Library of Ruslan Khazarzar

forgive their sins, and make them to be *purified* from their *iniquities*, those which they have committed knowingly and those which they have committed unknowingly, those which they have committed from ⟨their⟩ childhood until today. And (do thou erase) their *slanders* and their curses and their false oaths and their thefts and their lies and their false accusations and their *fornications* and their adulteries and their *desires* and their avarice and those things which they have done from their youth until today. Do thou erase everything. And do thou *purify* them all and cause Zorokothora Melchisedek[1] to come in secret and bring the water of the *baptism* of fire of the *Virgin* of the Light, the *judge*[2]. Now hear me, my Father, as I *call upon* thy *imperishable* names which are in the *Treasury* of the Light: ... *Amen, amen* ... *amen, amen, amen* ... *amen, amen, amen* ... Hear me, my Father, thou father of all fatherhoods, thou *infinite* Light, as I *call upon* thy *imperishable* names which are in | the Treasury

---

[1] (10) Zorokothora Melchisedek; see Epiph. 55.1 ff.; Hippol. VII 36.1; PS 360 etc.; on Melchisedek, see Bousset (Bibl. 13) p. 349.

[2] (12) the Virgin of the Light, the judge; see Bousset (Bibl. 13) pp. 61 ff.; 349; Dieterich (Bibl. 17) p. 101 ff.; OnOrgWld 105; PS 12 etc.; Keph VII p. 35; LXX p. 172.

Library of Ruslan Khazarzar

ⲡⲉ⊡ ⲙⲡ⊙ ⲉⲕⲉⲧⲣⲉϥⲉⲓ ⲛϭⲓ ⲍⲟⲣⲟⲕⲟⲑⲟⲣⲁ ⲛϥⲛ-ⲡⲙⲟⲟⲩ ⲙⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲙⲡⲕⲱϩⲧ ⲛⲧⲉ- ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲡ⊙ ⲛⲧⲁⲃⲁⲡⲧⲓⲍⲉ ⲛⲛⲁⲙⲁⲑⲏⲧ̲ ⲛϩⲏⲧϥ.

ϩⲁⲓⲟ ⲥⲱⲧⲙ ⲉⲣⲟⲓ ⲡⲁⲉⲓⲱⲧ ⲡⲓⲱⲧ ⲙⲙⲛⲧⲉⲓⲱⲧ ⲛⲓⲙ ⲡⲁⲡⲉⲣⲁⲛⲧⲟⲥ ⲛ⊙ ⲙⲁⲣⲉⲥⲉⲓ ⲛϭⲓ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲡ⊙ ⲛⲥⲃⲁⲡⲧⲓⲍⲉ ⲛⲛⲁⲙⲁⲑⲏⲧⲏⲥ ϩⲙ-ⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲙⲡⲕⲱϩⲧ ⲛⲥⲕⲱ ⲉⲃⲟⲗ ⲛⲛⲉⲩⲛⲟⲃⲉ ⲁⲩⲱ ⲛⲥⲕⲁⲑⲁⲣⲓⲍⲉ ⲛⲛⲉⲩⲁⲛⲟⲙⲓⲁ ϫⲉ-ϯⲉⲡⲓⲕⲁⲗⲉⲓ ⲛⲛⲉⲥⲣⲁⲛ ⲛⲁϥ, ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲍⲟⲑⲱⲱⲍⲁ ⲑⲟⲓⲑⲁ ⲍⲁⲍⲍⲁⲱⲑ ϩⲁⲙⲏⲛ ϩⲁⲙⲏⲛ ϩⲁⲙⲏⲛ.

ϩⲁⲓⲟ ⲥⲱⲧⲙ ⲉⲣⲟⲓ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲧⲉⲕⲣⲓⲧⲏⲥ ⲕⲱ ⲉⲃⲟⲗ ⲛⲛⲛⲟⲃⲉ ⲛⲛⲁⲙⲁⲑⲏⲧⲏⲥ ⲁⲩⲱ ⲕⲁⲑⲁⲣⲓⲍⲉ ⲛⲛⲉⲩⲁⲛⲟⲙⲓⲁ ⲛⲉⲛⲧⲁⲩⲁⲁⲩ ⲉⲩⲥⲟⲟⲩⲛ ⲙⲛ- ⲛⲉⲛⲧⲁⲩⲁⲁⲩ ⲉⲛⲥⲉⲥⲟⲟⲩⲛ ⲁⲛ ⲛⲉⲛⲧⲁⲩⲁⲁⲩ ϫⲓⲛ-ⲧⲉⲩⲙⲛⲧⲕⲟⲩⲓ ϣⲁϩⲣⲁⲓ ⲉⲡⲟⲟⲩ ⲛϩⲟⲟⲩ. ⲁⲩⲱ ⲙⲁⲣⲟⲩⲱⲡ ⲉϩⲟⲩⲛ ⲉⲡⲉⲕⲗⲏⲣⲟⲥ ⲛⲧⲙⲛⲧⲉⲣⲟ ⲙⲡⲟⲩⲟⲉⲓⲛ. ⲉϣⲱⲡⲉ ϭⲉ ⲡⲁⲓⲱⲧ ⲁⲕⲕⲱ ⲉⲃⲟⲗ ⲛⲛⲉⲩⲛⲟⲃⲉ. ⲁⲩⲱ ⲁⲕϥⲱⲧⲉ ⲉⲃⲟⲗ ⲛⲛⲉⲩⲁⲛⲟⲙⲓⲁ. ⲁⲩⲱ ⲁⲕⲧⲣⲉⲩⲱⲡ ⲉϩⲟⲩⲛ ⲉⲧⲙⲛⲧⲉⲣⲟ ⲙⲡ⊙ ⲉⲕⲉϯ ⲛⲁⲓ ⲛⲟⲩⲙⲁⲉⲓⲛ ϩⲣⲁⲓ ϩⲙ-ⲡⲕⲱϩⲧ ⲛⲛⲉⲓϣⲟⲩϩⲛⲛⲉ ⲛⲥϯⲛⲟⲩϥⲉ.

ⲁⲩⲱ ⲛⲧⲉⲩⲛⲟⲩ ⲉⲧⲙⲙⲁⲩ ⲁϥϣⲱⲡⲉ ⲛϭⲓ ⲡⲙⲁⲉⲓⲛ ⲛⲧⲁ-ⲓⲥ ϫⲟⲟϥ ϩⲣⲁⲓ ϩⲙ-ⲡⲕⲱϩⲧ ⲁⲩⲱ ⲁⲓⲥ ⲃⲁⲡⲧⲓⲍⲉ ⲛⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ. ⲁⲩⲱ ⲁϥϯ ⲛⲁⲩ ⲉⲃⲟⲗ ϩⲛ-ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ⲁⲩⲱ ⲁϥⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲟⲟⲩ ⲉⲧⲉⲩⲧⲉϩⲛⲉ ϩⲛ- ⲧⲉⲥⲫⲣⲁⲅⲓⲥ ⲛⲧ-

1 MS ⲛϥⲛ-ⲡⲙⲟⲟⲩ; read ⲛϥⲙ-ⲡⲙⲟⲟⲩ.

Library of Ruslan Khazarzar

of the Light. Do thou cause Zorokothora to come and bring the water of the *baptism* of fire of the *Virgin* of the Light, that I may *baptise* my *disciples* in it. Now hear me, my Father, thou father of all fatherhoods, thou *infinite* Light. May the *Virgin* of the Light come and *baptise* my *disciples* in the *baptism* of fire and forgive their sins and *purify* their *iniquities*, for I *call upon* her *imperishable* names, which are these ... *Amen, amen, amen.* Now hear me, thou *Virgin* of the Light, thou *judge*, forgive the sins of my *disciples* and *purify* their *iniquities*, those which they have done knowingly, and those which they have done unknowingly, those which they have done from their childhood until today. And may they be numbered among the *inheritance* of the Kingdom of the Light. Now my Father, if thou hast forgiven their sins and thou hast erased their *iniquities*, and thou hast caused them to be numbered within the Kingdom of the Light, do thou give me a sign in the fire of this fragrant incense.

And at that moment the sign of which Jesus had spoken happened in the fire, and Jesus *baptised* his *disciples*. And he gave them of the *offering*, and he *sealed* them on their foreheads with the *seal* of the | *Virgin* of the Light which would make them to be numbered within the Kingdom of the Light.

Library of Ruslan Khazarzar

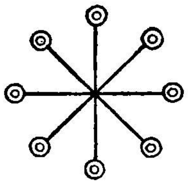
ⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲡ⊙ ⲧⲁⲓ ⲉϣⲁⲥⲧⲣⲉⲩⲱⲛ ⲉϩⲟⲩⲛ ⲛⲙⲙⲛⲧⲉⲣⲟ ⲙⲡⲟⲩⲟⲉⲓⲛ.

p. 65. ⲁⲩⲱ ⲁⲩⲣⲁϣⲉ ⲛϭⲓ ⲙⲙⲁⲑⲏⲧⲏⲥ. ϫⲉ-ⲁⲩϫⲓ ⲙⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲙⲡⲉⲕⲣⲱⲙ ⲁⲩⲱ ⲙⲛ-ⲧⲉⲥⲫⲣⲁⲅⲓⲥ ⲉϣⲁⲥⲕⲁ-ⲛⲟⲃⲉ ⲉⲃⲟⲗ. ⲁⲩⲱ ϫⲉ-ⲁⲩⲱⲡ ⲉϩⲟⲩⲛ ⲉⲡⲉⲕⲗⲏⲣⲟⲥ ⲛⲧⲙⲛⲧⲉⲣⲟ ⲙⲡ⊙. ⲧⲁⲓ ⲧⲉ ⲧⲉⲥⲫⲣⲁⲅⲓⲥ

ⲁⲥϣⲱⲡⲉ ϭⲉ ⲙⲛⲛⲥⲁ-ⲛⲁⲓ ⲡⲉϫⲉ-ⲓⲥ ⲛⲛⲉϥⲙⲁⲑ ϫⲉ-ⲉⲓⲥϩⲏⲏⲧⲉ ⲁⲧⲉⲧⲛϫⲓ ⲙⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲙⲡⲙⲟⲟⲩ ⲙⲛ-ⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲙⲡⲉⲕⲣⲱⲙ ⲁⲙⲏⲉⲓⲛ ϩⲱⲱϥ ⲛⲧⲁ† ⲛⲏⲧⲛ ⲙⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲙⲡⲉⲡⲛⲁ ⲉⲧⲟⲩⲁⲁⲃ.

ⲁϥⲧⲁⲗⲟ ⲉϩⲣⲁⲓ ⲛⲛϣⲟⲩϩⲏⲛⲉ ⲙⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲙⲡⲉⲡⲛⲁ ⲉⲧⲟⲩⲁⲁⲃ. ⲁϥ† ⲉϩⲣⲁⲓ ⲛϩⲉⲛϣⲉ ⲛⲉⲗⲟⲟⲗⲉ ⲙⲛ-ⲟⲩⲁⲣⲕⲉⲩⲑⲓⲥ ⲙⲛ-ⲟⲩⲕⲁⲥⲇⲁⲗⲁⲛⲑⲟⲛ ⲙⲛ-ⲟⲩⲕⲣⲟⲕⲟⲙⲁⲅⲙⲁⲧⲟⲥ ⲙⲛ-ⲟⲩⲙⲁⲥⲧⲓⲭⲓⲛ ⲙⲛ-ⲟⲩⲕⲓⲛⲁⲙⲱⲙⲟⲛ ⲙⲛ-ⲟⲩϣⲁⲗ ⲙⲛ-ⲟⲩⲥⲟⲛⲧⲉ ⲙⲛ-ⲟⲩⲉⲃⲓⲱ ⲁⲩⲱ ⲛⲁϥⲕⲱ ⲛⲁⲅⲅⲓⲟⲛ ⲥⲛⲁⲩ ⲛⲏⲣⲡ ⲟⲩⲁ ϩⲓ-ⲟⲩⲛⲁⲙ ⲛⲛϣⲟⲩϩⲏⲛⲉ ⲉⲛⲧⲁϥⲧⲁⲗⲟⲟⲩ ⲉϩⲣⲁⲓ ⲁⲩⲱ ⲟⲩⲁ ϩⲓ-ϩⲃⲟⲩⲣ ⲁϥⲕⲁ-ϩⲉⲛⲟⲉⲓⲕ ⲉϩⲣⲁⲓ ⲕⲁⲧⲁ-ⲧⲏⲡⲉ ⲛⲙⲙⲁⲑⲏⲧⲏⲥ.

ⲁⲩⲱ ⲁⲓⲥ ⲥⲫⲣⲁⲅⲓⲍⲉ ⲛⲙⲙⲁⲑⲏⲧⲏⲥ ϩⲛ-ⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ



ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲣⲁⲛ ⲍⲁⲕⲍⲱⲍⲁ. ⲧⲁⲓ ⲧⲉ ⲧⲉⲥϩⲉⲣⲙⲏⲛⲓⲁ ⲑⲱⲍⲱⲛⲱⲍ.

---

1 MS ⲉϩⲟⲩⲛ ⲛ?ⲙⲛⲧⲉⲣⲟ; read ⲉϩⲟⲩⲛ ⲛⲧⲙⲛⲧⲉⲣⲟ.
3 page 65: the left of the leaf is missing; the remainder measures 29 × 15 cms. and large central holes are present.
6 the diagram is present.
7 ⲛⲛⲉϥⲙⲁⲑ; read ⲛⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ.
9 W. Schw. ⲁⲙⲏⲉⲓⲛ; read ⲁⲙⲏⲉⲓⲧⲛ.
15 MS ⲛⲁϥⲕⲱ; read ⲁϥⲕⲱ.
21 f. the diagram is present.

Library of Ruslan Khazarzar

And the *disciples* rejoiced because they had received the *baptism* of fire, and the *seal* which forgives sins, and because they were numbered within the *inheritance* of the Kingdom of the Light. This is its *seal*:

47. Now it happened after these things Jesus said to his *disciples*: "Behold you have received the *baptism* of water, and the *baptism* of fire. Come and I will also give to you the *baptism* of the Holy *Spirit*."

He offered the incense of the *baptism* of the Holy *Spirit*. He laid branches of vine and *juniper* and *kasdalanthos* and *saffron* (residue) and *mastich* (resin) and *cinnamon* and myrrh and balsam and honey. And he placed two *pitchers* of wine, one on the right of the incense which he had offered, and one on the left. He laid out bread-loaves *according to* the number of the *disciples*. And Jesus *sealed* the *disciples* with this *seal*:

This is its name: ...
This is its *interpretation*: ... |

Library of Ruslan Khazarzar

ⲁⲥϣⲱⲡⲉ ϭⲉ ⲛⲧⲉⲣⲉϥⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲟⲟⲩ ϩⲛ-ⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ ⲁϥⲁϩⲉⲣⲁⲧϥ ⲛϭⲓ ⲓⲥ ϩⲓϫⲛ-ⲛϣⲟⲩϩⲏⲛⲉ ⲉ?ⲧⲁⲗⲟⲟⲩ ⲉϩⲣⲁⲓ ⲁϥⲕⲁ-ⲛⲉϥⲙⲁⲑⲏⲧ ϩⲓⲑⲏ ⲛϣⲟⲩϩⲏⲛⲉ(sic) ⲁϥϭⲟⲟⲗⲟⲩ ⲧⲏⲣ̄ ⲛϩⲃⲟⲟⲥ ⲛⲛⲉⲓⲁⲁⲩ. ⲉⲣⲉ-ⲧⲉⲩⲯⲏⲫ̄ ⲛⲧⲍ ⲙⲫⲱⲛⲏ ϩⲛ-ⲧⲉⲩϭⲓϫ ⲥⲛⲧⲉ. ⲉⲧⲉ-ⲡⲁⲓ ⲡⲉ ⲑⲱⲟⲑ ⲯ̄ⲓ̄ⲥ̄ ⲛϣⲟ ⲁⲩⲱ ⲏ ⲛϣⲉ ⲙⲛ-ϣϥⲉ ⲯ̄ⲓ̄ⲥ̄. ⲁϥⲱϣ ⲉⲃⲟⲗ ⲛϭⲓ ⲓⲥ ⲉϥϫⲱ ⲙⲙⲟⲥ ⲛⲧⲉⲓϩⲉ ϫⲉ-ⲥⲱⲧⲙ ⲉⲣ̄ ⲡⲁⲓⲱⲧ ⲡⲓⲱⲧ ⲙⲙⲛⲧ ⲛⲓⲙ ⲡⲁⲡⲉⲣⲁⲛⲧⲟⲥ ⲛ⊙ ϫⲉ-ϯⲉⲡⲓⲕⲁⲗⲉⲓ ⲛⲛⲉϥⲣⲁⲛ ⲛⲁⲫⲑⲁⲣⲧⲟⲥ ⲛⲧⲉ-ⲡⲉ⊡ ⲙⲡⲟⲩⲟⲉ̣ⲓⲛ.

ⲍⲁⲍⲁⲍⲁⲟⲩ ⲍⲱⲑⲍⲁⲍⲱⲑ ⲑⲱⲍⲁⲍⲁⲍⲱⲑ ⲭⲉⲛⲟⲃⲓⲛⲩⲑ ⲁⲑⲁⲛⲏⲩ ⲱⲍⲏ ⲱⲍⲁⲏⲱⲍ ⲕⲣⲟⲃⲓⲁⲗⲁⲑ.

ⲥⲱⲧⲙ ⲉⲣⲟⲓ ⲡⲁⲓⲱⲧ ⲡⲓⲱⲧ | p. 66. ⲛⲓⲙ ⲡⲁⲡⲉⲣⲁⲛⲧⲟⲥ ⲛⲟⲩⲟⲉⲓⲛ. ϫⲉ-ⲁⲓⲉⲡⲓⲕⲁⲗⲉⲓ ⲛⲛⲉⲕⲁⲫⲑⲁⲣⲧⲟⲥ ⲛⲣⲁⲛ ⲛⲧⲉ-ⲡⲉ⊡ ⲙⲡ⊙ ⲕⲱ ⲉⲃⲟⲗ ⲛⲛⲛⲟⲃⲉ ⲛⲙⲁⲑⲏⲧⲏⲥ ⲛⲅϥⲱⲧⲉ ⲉⲃⲟⲗ ⲛⲛⲉⲩⲁⲛⲟⲙⲓⲁ. ⲛⲉⲛⲧⲁⲩⲁⲁⲩ ⲉⲩⲥⲟⲟⲩⲛ ⲙⲛ-ⲛⲉⲛⲧⲁⲩⲁⲁⲩ ⲉⲛⲥⲉⲥⲟⲟⲩⲛ ⲁⲛ. ⲛⲉⲛⲧⲁⲩⲁⲁⲩ ϫⲓⲛ-ⲧⲉⲩⲙⲛⲧⲕⲟⲩⲓ ϣⲁϩⲣⲁⲓ ⲉⲡⲟⲟⲩ ⲛϩⲟⲟⲩ ⲁⲩⲱ ⲉⲛⲉⲧⲣⲉⲩⲱⲡ ⲉϩⲟⲩⲛ ⲉⲡⲉⲕⲗⲏⲣⲟⲥ ⲛⲧⲙⲛⲧⲉⲣⲟ ⲙⲡ⊙. ⲉϣⲱⲡⲉ ϭⲉ ⲡⲁⲓⲱⲧ ⲁⲕⲕⲱ ⲉⲃⲟⲗ ⲛⲛⲛⲟⲃⲉ ⲛⲙⲁⲑⲏⲧⲏⲥ ⲁⲩⲱ ⲁⲕⲕⲁⲑⲁⲣⲓⲍⲉ ⲛⲛⲉⲩⲁⲛⲟⲙⲓⲁ. ⲁⲩⲱ ⲁⲕⲧⲣⲉⲩⲱⲡ ⲉϩⲟⲩⲛ ⲉⲡⲉⲕⲗⲏⲣⲟⲥ ⲛⲧⲙⲛⲧⲉⲣⲟ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲙⲁϯ ⲛⲁⲓ ⲛⲟⲩⲙⲁⲉⲓⲛ ϩⲛ-ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ.

ⲁⲩⲱ ϩⲛ-ⲧⲉⲩⲛⲟⲩ ⲉⲧⲙⲙⲁⲩ ⲁϥϣⲱⲡⲉ ⲛϭⲓ ⲡⲙⲁⲉⲓⲛ ⲛⲧⲁ-ⲓⲥ ϫⲟⲟϥ ⲁⲩⲱ ⲁϥⲃⲁⲡⲧⲓⲍⲉ ⲛⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲧⲏⲣⲟⲩ

---

2 MS ⲉ?ⲧⲁⲗⲟⲟⲩ; read ⲉⲛⲧⲁϥⲧⲁⲗⲟⲟⲩ.
3 MS ⲛϣⲟⲩϩⲏⲛⲉ; read ⲛⲛϣⲟⲩϩⲏⲛⲉ.
7 MS ⲙⲙⲛⲧ; read ⲙⲙⲛⲧⲉⲓⲱⲧ.
12 MS ⲡⲓⲱⲧ ⲛⲓⲙ; read ⲡⲓⲱⲧ ⲙⲙⲛⲧⲉⲓⲱⲧⲛⲓⲙ.

Library of Ruslan Khazarzar

Now it happened when Jesus had *sealed* them with this *seal*, he stood by the side of the incense which he had offered. He placed his *disciples* before the incense, he clothed them all in linen garments, while the *cipher* of the seven *voices*, which is 9879, was in their two hands. Jesus cried out, saying thus: "Hear me, my Father, thou father of all fatherhoods, thou *infinite* Light. I *call upon* thy [1] *imperishable* names of the *Treasury* of the Light: .... Hear me, my Father, thou father of all ⟨fatherhoods⟩, thou *infinite* Light, for I have *called upon* thy *imperishable* names of the *Treasury* of the Light. Forgive the sins of my *disciples* and erase their *iniquities*, those which they have committed knowingly and those which they have committed unknowingly, those which they have committed from their childhood until today. And do thou make them to be numbered within the *inheritance* of the Kingdom of the Light. Now my Father, if thou hast forgiven the sins of my *disciples*, and thou hast *purified* their *iniquities*, and thou hast caused them to be numbered within the *inheritance* of the Kingdom of the Light, give me a sign in the *offering*."

And at that moment the sign of which Jesus had spoken happened, and he *baptised* all his *disciples* | with the *baptism*

[1] (8) thy; lit. his.

Library of Ruslan Khazarzar

ϩⲙ-ⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲙⲡⲉⲡⲛⲁ ⲉⲧⲟⲩⲁⲁⲃ. ⲁⲩⲱ ⲁϥϯ ⲛⲁⲩ ⲉⲃⲟⲗ ϩⲛ-ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ. ⲁϥⲥⲫⲣⲁⲅⲓⲍⲉ ⲛⲧⲉⲩⲧⲉϩⲛⲉ ϩⲛ-ⲧⲉⲥⲫⲣⲁⲅⲓⲥ ⲛⲧⲥⲁϣϥⲉ ⲙⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲧⲁⲓ ⲉϣⲁⲥⲧⲣⲉⲩⲱⲡ ⲉϩⲟⲩⲛ ⲉⲡⲉⲕⲗⲏⲣ ⲛⲧⲙⲛⲧⲉⲣⲟ ⲙⲡⲟⲩⲟⲉⲓⲛ. ⲁⲩⲱ ⲁⲩⲣⲁϣⲉ ⲛϭⲓ ⲙⲙⲁⲑⲏⲧⲏⲥ ϩⲛ-ⲟⲩⲛⲟϭ ⲛⲣⲁϣⲉ ⲉⲛⲁϣⲱϥ. ϫⲉ-ⲁⲩϫⲓ ⲙⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲙⲡⲉⲡⲛⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲙⲛ- ⲧⲉⲥⲫⲣⲁⲅⲓⲥ ⲉϣⲁⲥⲕⲁ-ⲛⲟⲃⲉ ⲉⲃⲟⲗ. ⲁⲩⲱ ⲉϣⲁⲥⲕⲁⲑⲁⲣⲓⲍⲉ ⲛⲛⲉⲩⲁⲛⲟⲙⲓⲁ. ⲛⲥⲧⲣⲉⲩⲱⲡ ⲉϩⲟⲩⲛ ⲉⲡⲉⲕⲗⲏⲣ ⲛⲧⲙⲛⲧⲉⲣⲟ ⲙⲡ(⊙). ⲧⲁⲓ ⲧⲉ ⲧⲉⲥⲫⲣⲁⲅⲓⲥ [seal].

ⲓⲥ ⲇⲉ ⲁϥⲉⲓⲣⲉ ⲙⲡⲉⲓ[sign] ⲉⲣⲉ- ⲡⲉϥⲙⲁⲑⲏ ⲧⲏⲣⲟⲩ ϭⲟⲟⲗⲉ ⲛϩⲉϩⲃⲟⲟⲥ ⲛⲉⲓⲁⲁⲩ ⲉⲩⲥⲧⲉⲫⲁⲛⲟⲩ ⲙⲙⲟⲣⲥⲩⲛⲏ ⲉⲣⲉ-ⲟⲩⲕⲩⲛⲟⲕⲉⲫⲁⲗⲟⲛ ⲛⲧⲉ- ⲧⲉⲕⲣⲓⲥⲧⲏ ⲛϩⲟⲩⲛ ⲛⲣⲱⲟⲩ. ⲉⲣⲉ-ⲟⲩⲙⲟⲛⲟⲕⲗⲁⲇⲟⲥ ⲛⲁⲣⲧⲉⲙⲓⲥⲓⲁ(ⲥ) ϩⲛ-ⲧⲉⲩϭⲓϫ ⲥⲛⲧⲉ ⲁⲩⲱ ⲉⲣⲉ- ⲛⲉⲩⲉⲣⲏⲧⲉ ⲕⲟⲗⲗⲁ ⲉⲛⲉⲩⲉⲣⲏⲩ ⲉⲩⲕⲱⲧⲉ ⲙⲙⲟⲟⲩ ⲉⲡⲉϥⲁ ⲛⲕⲟⲟϩ ⲙⲡⲕⲟⲥⲙⲟⲥ.

ⲁϥϣⲱⲡⲉ ⲟⲛ ⲙⲛⲛⲥⲁ-ⲛⲁⲓ ⲁⲓⲥ ⲧⲁⲗⲟ ⲉϩⲣⲁⲓ ⲛⲛϣⲟⲩϩⲏⲛⲉ ⲙⲡ[sign] ⲛϥⲓ-ⲧⲕⲁⲕⲓⲁ ⲛⲛⲁⲣⲭⲱⲛ ϩⲣⲁⲓ ϩⲛ-ⲙⲙⲁⲑⲏⲧⲏⲥ. ⲁϥⲧⲣⲉⲩⲕⲱⲧ ⲛⲟⲩϣⲟⲩⲣⲏ ϩⲣⲁⲓ ϩⲓϫⲛ- ⲑⲁⲗⲁⲥⲓⲁ ⲁϥϯ-ϣⲉ ⲛⲉⲗⲟⲟⲗⲉ | p. 67. ⲉϩⲣⲁⲓ ϩⲓ-ⲁⲣⲕⲉⲩⲑⲓⲥ ϩⲓ-ⲙⲁⲗⲁⲃⲁⲑⲣⲟⲛ ϩⲓ- ⲕⲟⲩⲱϣⲓ? ϩⲓ-ⲁⲙⲓⲁⲛⲧⲟⲛ ⲙⲛ-ⲟⲩⲱⲛⲉ ϫⲉ-ⲁⲭⲁⲧⲏⲥ ⲙⲛ-ⲟⲩⲗⲓⲃⲁⲛⲟⲥ. ⲁⲩⲱ ⲁϥⲧⲣⲉ-ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲧⲏⲣⲟⲩ ⲕⲟⲗⲟⲩ ⲛϩⲃⲟⲟⲥ ⲛⲛⲉⲓⲁⲁⲩ. ⲁϥⲧⲣⲉⲩⲥⲧⲉⲫⲁⲛⲟⲩ ⲙⲙⲟⲟⲩ ϩⲛ-ⲟⲩⲁⲣⲧⲉⲙⲓⲥⲓⲁⲥ ⲁⲩⲱ ⲁϥⲕⲱ

---

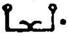
10 MS ⲡⲉϥⲙⲁⲑⲏⲧⲏⲣⲟⲩ; read ⲡⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲧⲏⲣⲟⲩ.

11 MS ⲛϩⲉϩⲃⲟⲟⲥ; read ⲛϩⲉⲛϩⲃⲟⲟⲥ.

19 page 67: the right edge of the leaf is missing; the remainder measures 29 × 15 cms. and is much damaged.

20 ⲕⲟⲩⲱϣⲓ?; MS ⲱ inserted above ⲕⲟⲩϣⲩ.

Library of Ruslan Khazarzar

of the Holy *Spirit*. And he gave to them from the *offering*. He *sealed* their foreheads with the *seal* of the seven *virgins* of the light, which made them to be numbered within the *inheritance* of the Kingdom of the Light. And the *disciples* rejoiced with very great joy because they had received the *baptism* of the Holy *Spirit*, and the *seal* which forgave sins and which *purified iniquities* and made them to be numbered among the *inheritance* of the Kingdom of the Light. This is the *seal*: .

But Jesus performed this *mystery* while all his *disciples* were clothed in linen garments and crowned with *myrtle*; and an *anemone* of *kriste* was in their mouths and a single branch of *mugwort* [1] in their two hands, and their feet were *placed together*, and they turned themselves to the four corners of the *world*.

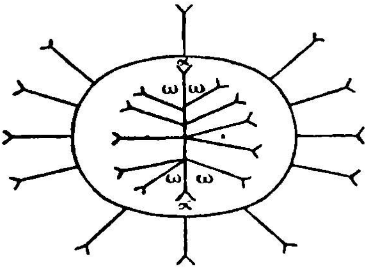
48. It happened moreover after these things Jesus offered the incense of the *mystery* which took away the *evil* of the *archons* from the *disciples*. He caused them to build an incense-altar upon *thalassia* plants (?). He laid upon it vine branches, and *juniper* and *betel* and kuoschi (?), and *asbestos* and *agate*-stone and *frankincense*. And he caused all his *disciples* to be clothed with linen garments. He caused them to be *crowned* with *mugwort* and he placed | *frankincense* in their mouths. He placed the *cipher*

---

[1] (24) mugwort (ἀρτεμισία); see Preisendanz (Bibl. 29) IV 915; VII 995.

Library of Ruslan Khazarzar

ⲛⲟⲩⲗⲓⲃⲁⲛⲟⲥ ⲛϩⲟⲩⲛ ⲛⲣⲱⲟⲩ. ⲁϥⲕⲱ ⲛⲧⲉϥⲯⲏⲫⲟⲥ ⲙ⸗ⲡϣⲟⲣⲡ ⲛϩⲁⲙⲏⲛ ⲛϩⲟⲩⲉⲓⲧ ϩⲛ-ⲧⲉⲩϭⲓϫ ⲫⲗ. ⲁⲩⲕⲟⲗⲁ ⲛⲛⲉⲩⲉⲣⲏⲧⲉ ⲉⲛⲉⲩⲉⲣⲏⲩ. ⲁⲩϭⲱ ϩⲓⲑⲏ ⲛⲡϣⲟⲩϩⲏⲛⲉ. ⲉⲛ⸗ⲧⲁϥⲧⲁⲗⲟⲟⲩ ⲉϩⲣⲁⲓ. ⲁⲓⲥ ⲥⲫⲣⲁⲅⲓⲍⲉ ⲛⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ϩⲛ-ⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ ⲉⲧⲉ-ⲧⲁⲓ ⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲣⲁⲛ ⲛⲧⲉ-ⲧⲁ⸗ⲗⲏⲑⲓⲁ. ⲍⲏⲍⲏⲍⲱ ⲓⲁⲍⲱⲍ ⲧⲁⲓ ⲧⲉ ⲧⲉⲥϩⲉⲣⲙⲏⲛⲓⲁ ⲍⲱⲍⲱⲍⲁⲓ.



ⲛⲧⲉⲣⲉ-ⲓⲥ ⲟⲩⲱ ⲉϥ⸗ⲥⲫⲣⲁⲅⲓⲍⲉ ⲛⲛⲉϥⲙⲁⲑⲏ⸗ⲧⲏⲥ ϩⲛ-ⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ ⲡⲁ⸗ⲗⲓⲛ ⲟⲛ ⲁⲓⲥ ⲁϩⲉⲣⲁⲧϥ ϩⲓϫⲛ-ⲡϣⲟⲩϩⲏⲛⲉ. ⲉⲛⲧⲁϥⲧⲁ⸗ⲗⲟⲟⲩ ⲉϩⲣⲁⲓ. ⲁϥϫⲱ ⲛϯⲉⲩⲭⲏ ⲉϥϫⲱ ⲙⲙⲟⲥ ⲛⲧⲉⲓϩⲉ ϫⲉ-ⲥⲱⲧⲙ ⲉⲣⲟⲓ ⲡⲁⲓⲱⲧ ⲡⲓⲱⲧ ⲙⲙⲛⲧⲉⲓⲱⲧ ⲛⲓⲙ ⲡⲁⲡⲉ⸗ⲣⲁⲛⲧⲟⲥ ⲛⲟⲩⲟⲉⲓⲛ. ϫⲉ-ϯⲉⲡⲓⲕⲁⲗⲉⲓ ⲛⲛⲉⲕⲣⲁⲛ ⲛⲁⲫ⸗ⲑⲁⲣⲧⲟⲛ ⲛⲧⲉ-ⲡⲉ[ⲟ] ⲙⲡⲟⲩⲟⲉⲓⲛ. ⲛⲏⲣⲏⲛⲏⲣ. ⲍⲟⲫⲟⲛⲏⲣ. ⲍⲟⲓⲗⲑⲓⲍⲟⲩⲃⲁⲱ· ⲍⲟⲩⲃⲁⲱ· ϩⲁⲙⲏⲛ ϩⲁⲙⲏⲛ ϩⲁⲙⲏⲛ.

ⲥⲱⲧⲙ ⲉⲣⲟⲓ ⲡⲁⲓⲱⲧ ⲡⲓⲱⲧ ⲙⲙⲛⲧⲉⲓⲱⲧ ⲛⲓⲙ ⲡⲁⲡⲉ⸗ⲣⲁⲛⲧⲟⲛ ⲛ◎. ⲥⲱⲧⲙ ⲉⲣⲟⲓ ⲛⲅⲁⲛⲁⲅⲁⲍⲉ ⲛⲥⲁⲃⲁⲱⲑ ⲡⲁϫⲁⲙⲁⲥ ⲙⲛ-ⲡⲉϥⲁⲣⲭⲏⲅⲟⲥ ⲧⲏⲣⲟⲩ ⲛⲥⲉⲉⲓ ⲛⲥⲉϥⲓ ⲛⲧⲉⲩⲕⲁⲕⲓⲁ ϩⲣⲁⲓ ϩⲛ-ⲛⲁⲙⲁⲑⲏⲧⲏⲥ.

---

2 ⲛϩⲟⲩⲉⲓⲧ is superfluous after ⲡϣⲟⲣⲡ; MS ⲁⲩⲕⲟⲗⲁ read ⲁⲩⲕⲟⲗⲗⲁ.
5-12 the diagram is present on page 67.
20 MS ⲛⲅⲁⲛⲁⲅⲁⲍⲉ : read ⲛⲅⲁⲛⲁⲅⲕⲁⲍⲉ.

Library of Ruslan Khazarzar

of the first *amen*: 530, in their hands. They *placed* their feet *together*. They remained before the incense which he had offered. Jesus *sealed* his *disciples* with this *seal*, which is thus:

This is its *true* name: ... This is its *interpretation*: ...

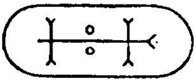
When Jesus finished *sealing* his *disciples* with this *seal* he stood *again* by the side of the incense which he had offered. He spoke the *prayer*, saying thus: "Hear me, my Father, thou father of all fatherhoods, thou *infinite* Light, for I *call upon* thy *imperishable* names of the Treasury of the Light: ... *Amen, amen, amen*. Hear me, my Father, thou father of all fatherhoods, thou *infinite* Light. Hear me and *compel* Sabaoth, the Adamas [1], and all his *rulers* to come and take away their *evil* from my *disciples*." |

---

[1] (20) Sabaoth, the Adamas; see note on 100.26.

Library of Ruslan Khazarzar

ⲛⲧⲉⲣⲉϥϫⲱ ⲇⲉ ⲛϯⲉⲩⲭⲏ ⲉϥϫⲱ ⲙⲙⲟⲥ ⲉⲡⲉϥⲧⲟⲩⲕⲟⲟϩ ⲙⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲛⲧⲟϥ ⲙⲛ-ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲁϥⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ ϩⲛ-ⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ ⲙⲡⲙⲉϩⲃ ⲛϩⲁⲙⲏⲛ ⲉⲧⲉ-ⲧⲁⲓ ⲧⲉ



ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲣⲁⲛ ⲛⲧⲉ-ⲧⲁⲗⲏⲑⲓⲁ ⲍⲁⲭⲱⲍⲁⲕⲱⲍ ⲧⲁⲓ ⲧⲉ ⲧⲉⲥϩⲉⲣⲙ/ ⲍⲭⲱⲍⲟⲍⲱ. ⲁⲩⲱ ⲛⲧⲉⲣⲉ-ⲓⲥ ⲟⲩⲱ ⲉϥⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲟⲟⲩ ϩⲛ-ⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ ⲛⲧⲉⲩⲛⲟⲩ ⲉⲧⲙⲙⲁⲩ ⲁⲛⲁⲣ | p. 68. ϥⲓ ⲛⲧⲉⲩⲕⲁⲕⲓⲁ ⲧⲏⲣⲥ ϩⲣⲁⲓ ϩⲛ-ⲙⲙⲁⲑⲏⲧⲏⲥ ⲁⲩⲱ ⲁⲩⲣⲁϣⲉ ϩⲛ-ⲟⲩⲛⲟϭ ⲛⲣⲁϣⲉ ⲉⲛⲁϣⲱϥ. ϫⲉ-ⲁⲧⲕⲁⲕⲓⲁ ⲧⲏⲣⲥ ⲛⲛⲁⲣⲭⲱⲛ ⲱϫⲛ ϩⲣⲁⲓ ⲛϩⲏⲧⲟⲩ ⲁⲩⲱ ⲛⲧⲉⲣⲉ-ⲧⲕⲁⲕⲓⲁ ⲛⲛⲁⲣⲭⲱⲛ ⲱϫⲛ ϩⲣⲁⲓ ⲛϩⲏⲧⲟⲩ ⲁⲩϣⲱⲡⲉ ⲉⲩⲟ ⲛⲁⲑⲁⲛⲁⲧⲟⲥ ⲛϭⲓ ⲙⲙⲁⲑⲏⲧⲏⲥ ⲉⲩⲟⲩⲏϩ ⲛⲥⲁ-ⲓⲥ ϩⲛ-ⲧⲟⲡⲟⲥ ⲛⲓⲙ ⲉⲧⲟⲩⲛⲁⲃⲱⲕ ⲉⲣⲟⲟⲩ.

ⲓⲥ ⲇⲉ ⲡⲉϫⲁϥ ⲛⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ϫⲉ-ϯⲛⲁϯ ⲛⲏⲧⲛ ⲛⲧⲁⲡⲟⲗⲟⲅⲓⲁ ⲛⲛⲉⲓⲧⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ ⲉⲛⲧⲁⲓϯ ⲛⲏⲧⲛ ⲙⲡⲉⲩ⳩ ⲙⲛ-ⲛⲉⲩⲃⲁⲡⲧⲓⲥⲙⲁ. ⲙⲛ-ⲛⲉⲩⲡⲣⲟⲥⲫⲟⲣⲁ. ⲙⲛ-ⲛⲉⲩⲥⲫⲣⲁⲅⲓⲥ. ⲙⲛ-ⲛⲉⲩⲡⲁⲣⲁⲗⲏⲙⲡⲧⲱⲣ ⲧⲏⲣⲟⲩ ⲙⲛ-ⲛⲉⲩⲯⲏⲫⲟⲥ ⲙⲛ-ⲛⲉⲩⲣⲁⲛ ⲛⲧⲉ-ⲧⲁⲗⲏⲑⲓⲁ ⲙⲛ-ⲛⲉⲩⲁⲡⲟⲗⲟⲅⲓⲁ ⲉⲧⲃⲉ-ⲑⲉ ⲛⲉⲡⲓⲕⲁⲗⲉⲓ ⲙⲙⲟⲟⲩ ⲉⲃⲱⲕ ⲉⲛⲉⲩⲧⲟⲡⲟⲥ ⲛⲧⲉⲧⲛⲟⲩⲱⲧⲃ ⲉϩⲟⲩⲛ ⲙⲫⲟⲩⲛ ⲛⲛⲁⲓ ⲧⲏⲣⲟⲩ ϯⲛⲁϫⲱ ⲉⲣⲱⲧⲛ ⲛⲛⲣⲁⲛ ⲛⲛⲉⲩⲁⲡⲟⲗ̄ ⲙⲛ-ⲛⲉⲩⲯⲏⲫⲟⲥ.

ⲧⲉⲛⲟⲩ ϭⲉ ⲥⲱⲧⲙ ⲛⲧⲁϫⲱ ⲉⲣⲱⲧⲛ ⲉⲧⲃⲉ-ⲧϭⲓⲛⲉⲓ ⲉⲃⲟⲗ ⲛⲧⲉⲧⲛⲯⲩⲭⲏ ⲉⲡⲓⲇⲏ ⲁⲓϫⲱ ⲉⲣⲱⲧⲛ ⲛⲛⲉⲓ⳩ ⲧⲏⲣⲟⲩ. ⲙⲛ-ⲛⲉⲩⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ-ⲛⲉⲩⲣⲁⲛ. ⲉⲧⲉⲧⲛϣⲁⲛⲉⲓ ⲉⲃⲟⲗ ϩⲙ-ⲡⲥⲱⲙⲁ. ⲉⲧⲉⲧⲛⲉⲓⲣⲉ ⲛⲛⲉⲓ⳩ ⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ⲙⲛ-ⲛⲉⲧⲛϩⲏⲧⲟⲩ ⲧⲏⲣⲟⲩ. ⲥⲉⲛⲁⲥⲟⲕⲟⲩ ⲛⲁⲩ. ϣⲁⲛⲧⲉⲧⲛⲃⲱⲕ ϣⲁ-

---

5-7 the diagram is present on page 67.

26 MS ⲛⲁⲓⲱⲛ; read ⲛⲛⲁⲓⲱⲛ.

Library of Ruslan Khazarzar

But when he and his *disciples*[1] had said this *prayer*, saying it to the four corners of the whole *world*, he sealed them all with this *seal* of the two *amens*, which is thus:

This is its *true* name: ... This is its *interpretation*: ...

And when Jesus had finished *sealing* them with this *seal*, in that moment the *archons* took away all their *evil* from the *disciples*. And they rejoiced with very great joy because all the *evil* of the *archons* had ceased within them. And when the *evil* of the *archons* ceased within them, the *disciples* became *immortal*, and they followed Jesus to all the *places* to which they were to go.

49. *But* Jesus said to his *disciples*: "I will give to you the *defence*[2] for all these *places* of which I have given you their *mystery*, and their *baptisms* and their *offerings* and their *seals*, and all their *paralemptores*, and their *ciphers* and their *true* names and their *defences*, with regard to the manner of *calling upon* them in order to go to their *places*, so that you pass within the interior of them all. I will say to you the names of their *defences* and their *ciphers*.

Hear now at this time and I will speak to you concerning the coming forth of your *souls*, *since* I have told you all these *mysteries* with their *seals* and their names. When you come forth from the *body* and perform these *mysteries*, all the *aeons* and all those within them will withdraw themselves until you reach | these six

---

[1] (1, 2) he and his disciples; lit. when he had said this prayer ..., he and his disciples.

[2] (15, 16) defence; see Kropp (Bibl. 22) III p. 138; Iren. I 13.6; PS 229.

Library of Ruslan Khazarzar

ⲡⲉⲓⲛⲟϭ ⲛⲥⲟⲟⲩ ⲛⲛⲁⲓⲱⲛ. ⲛⲁⲓ ⲇⲉ ⲛⲧⲟϥ ⲥⲉⲛⲁⲡⲱⲧ ⲉⲡⲉⲙⲛⲧ ⲉϩⲃⲟⲩⲣ ⲙⲛ-ⲛⲉⲩⲁⲣⲭⲱⲛ ⲧⲏⲣⲟⲩ ⲙⲛ-ⲛⲉⲧⲛϩⲏⲧⲟⲩ ⲧⲏⲣⲟⲩ.

ⲉⲧⲉⲧⲛϣⲁⲛⲡⲱϩ ⲇⲉ ⲉⲡⲥⲟⲟⲩ ⲛⲛⲁⲓⲱⲛ ⲥⲉⲛⲁⲕⲁⲧⲉⲭⲉ ⲙⲙⲱⲧⲛ ϣⲁⲛⲧⲉⲧⲛϫⲓ ⲙⲡⲛ̅ⲁ̅ ⲙⲡⲕⲁ-ⲛⲟⲃⲉ ⲉⲃⲟⲗ. ⲉⲃⲟⲗ ϫⲉ-ⲛⲧⲟϥ ⲡⲉ ⲡⲛⲟϭ ⲙⲡⲛ̅ⲁ̅ ⲉⲧϣⲟⲟⲡ ϩⲛ-ⲡⲉ[ⲟ] ⲛⲧⲉ-ⲡⲥⲁⲛϩⲟⲩⲛ ⲛⲧⲉ-ⲛⲓⲥⲁⲛϩⲟⲩⲛ. ⲁⲩⲱ ⲛⲧⲟϥ ⲡⲉ ⲡⲛⲟⲩϩⲙ ⲧⲏⲣϥ ⲛⲧⲉⲯⲩⲭⲏ ⲁⲩⲱ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲛⲁϫⲓ ⲙⲡⲛ̅ⲁ̅ ⲉⲧⲙⲙⲁⲩ ⲥⲉⲟⲩⲟⲧⲃ ⲉⲛⲟⲩⲧⲉ ⲛⲓⲙ. ϩⲓ-ⲙⲛⲧϫⲟⲉⲓⲥ ⲛⲓⲙ ⲛⲧⲉ-ⲛⲉⲓⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ. ⲛⲁⲓ ⲉⲧⲉ-ⲛⲧⲟⲟⲩ ⲡⲉ ⲡⲙⲛⲧⲓⲃ ⲛⲛⲁⲓⲱⲛ ⲛⲧⲉ-ⲡⲁϩⲟⲣⲁⲧⲟⲥ ⲛⲛⲟⲩⲧⲉ ⲉⲃⲟⲗ ϫⲉ-ⲛⲧⲟϥ ⲡⲉ ⲡⲛⲟϭ ⲙⲡⲛ̅ⲁ̅ ⲙⲡⲓⲁⲧⲛⲣⲁⲧϥ ⲉⲧϣⲟⲟⲡ ϩⲛ-ⲡⲉ[ⲟ] ⲙⲡⲥⲁⲛϩⲟⲩⲛ ⲛⲧⲉ-ⲛⲓⲥⲁⲛϩⲟⲩⲛ. ⲉⲧⲃⲉ-ⲡⲁⲓ ϭⲉ ⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲛⲁⲡⲓⲥⲧⲉⲩⲉ ⲉⲡϣⲏⲣⲉ ⲙⲡⲟⲩⲟⲉⲓⲛ | p. 69. ϣϣⲉ ⲉⲣⲟϥ ⲉⲧⲣⲉϥϫⲓ ⲙⲡⲛ̅ⲁ̅ ⲙⲡⲕⲁ-ⲛⲟⲃⲉ ⲉⲃⲟⲗ ϫⲉⲕⲁⲁⲥ ⲉϥⲉϣⲱⲡⲉ ⲙⲡⲁⲛⲧⲉⲗⲓⲟⲥ. ⲁⲩⲱ ⲉⲩϫⲏⲕ ⲉⲃⲟⲗ ⲙⲡⲛ̅ⲁ̅ ⲛⲓⲙ. ⲉⲃⲟⲗ ϫⲉ-ⲛⲧⲟϥ ⲡⲉ ⲡⲛ̅ⲁ̅ ⲙⲡⲕⲁ-ⲛⲟⲃⲉ ⲉⲃⲟⲗ. ⲡⲉⲧⲛⲁϫⲓ ϭⲉ ⲉⲃⲟⲗ ϩⲛ-ⲡⲉⲓⲡⲛ̅ⲁ̅ ϣϣⲉ ⲉⲣⲟϥ ⲉⲧⲣⲉϥϫⲓ ⲙⲡⲛ̅ⲁ̅ ⲙⲡⲕⲁ-ⲛⲟⲃⲉ ⲉⲃⲟⲗ. ⲉⲧⲃⲉ-ⲡⲁⲓ ϭⲉ ϯϫⲱ ⲙⲙⲟⲥ ⲛⲏⲧⲛ ϫⲉ-ⲉⲧⲉⲧⲛϣⲁⲛϫⲓ ⲙⲡⲛ̅ⲁ̅ ⲙⲡⲕⲁ-ⲛⲟⲃⲉ ⲉⲃⲟⲗ ⲛⲟⲃⲉ ⲛⲓⲙ ⲉⲛⲧⲁⲧⲉⲧⲛⲁⲁⲩ ⲉⲧⲉⲧⲛⲥⲟⲟⲩⲛ ⲙⲛ-ⲛⲉⲛⲧⲁⲧⲉⲧⲛⲁⲁⲩ ⲉⲛⲧⲉⲧⲛⲥⲟⲟⲩⲛ ⲁⲛ ⲛⲉⲛⲧⲁⲧⲉⲧⲛⲁⲁⲩ ϫⲓⲛ-ⲧⲉⲧⲛⲙⲛⲧⲕⲟⲩⲓ ϩⲉⲱⲥ ϣⲁ-ⲡⲟⲟⲩ ⲛϩⲟⲟⲩ ⲁⲩⲱ ϣⲁ-ⲡϫⲱⲕ ⲉⲃⲟⲗ ⲛⲧⲙⲣⲣⲉ ⲛⲧⲥⲁⲣⲝ ⲛⲑⲓⲙⲁⲣ ⲥⲉⲛⲁϥⲟⲧⲟⲩ ⲉⲃⲟⲗ ⲧⲏⲣⲟⲩ. ⲉⲃⲟⲗ ϫⲉ-ⲁⲧⲉⲧⲛϫⲓ ⲙⲡⲛ̅ⲁ̅ ⲙⲡⲕⲁ-ⲛⲟⲃⲉ ⲉⲃⲟⲗ.

ⲁⲩⲱ ⲉⲧⲉⲧⲛϣⲁⲛⲉⲓ ⲉⲧⲉⲧⲛⲛⲏⲩ ⲉⲃⲟⲗ ϩⲙ-ⲡⲥⲱⲙⲁ. ⲉⲁⲧⲉⲧⲛⲉⲓⲣⲉ ⲙⲡⲉϥⲡⲛ̅ⲁ̅ ⲙⲛ-ⲧⲉϥⲕⲉⲁⲡⲟⲗⲟⲅⲓⲁ. ϣⲁⲣⲉ-ⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ⲥⲟⲕⲟⲩ ⲛⲁⲩ ⲙⲛ-ⲛⲉⲧⲛϩⲏⲧⲟⲩ ⲧⲏⲣⲟⲩ. ⲡⲁⲗⲓⲛ ⲟⲛ

---

14 page 69: the right edge of the leaf is missing; the remainder measures $29\frac{1}{2} \times 14\frac{1}{2}$ cms., and has central defects and mildew spots.

16 MS ⲉⲩϫⲏⲕ; better ⲉϥϫⲏⲕ.

23 MS ⲛⲑⲓⲙⲁⲣ; read ⲛⲑⲓⲙⲁⲣⲙⲉⲛⲏ.

Library of Ruslan Khazarzar

great *aeons*. *But* these will flee to the west to the left, with all their *archons* and all those within them.

But when you reach the six *aeons*, they will *restrain* you until you receive the *mystery* of the forgiveness of sins, because it is the great *mystery* which is in the *treasury* of the innermost of the innermost. And it is the whole salvation of the *soul*. And all those who will receive that *mystery* will surpass all gods and all rulerships of all these *aeons*, which are the twelve *aeons* of the *invisible* God, for this is the great *mystery* of the unapproachable one which is in the *treasury* of the innermost of the innermost. Now because of this, every man who will *believe* in the Son of the Light must receive the *mystery* of the forgiveness of sins, so that he will be completely *perfected* and completed in all *mysteries*, because this is the *mystery* of the forgiveness of sins. Now he who will receive from these *mysteries* must receive the *mystery* of the forgiveness of sins. Now because of this I say to you that when you receive the *mystery* of the forgiveness of sins, every sin which you have committed knowingly and those which you have committed unknowingly, those which you have committed from your childhood *until* today and until the releasing of the bonds of the *flesh* of the *Heimarmene* [1], will all be erased, because you have received the *mystery* of the forgiveness of sins. And when you are about to come forth from the *body*, and you have performed its *mystery* and also its *defence*, all the *aeons* and all those within them withdraw themselves. Then *again* |

[1] (23) Heimarmene; see Jonas (Bibl. 21) pp. 156-210; OnOrgWld 107 etc.; On8th9th 62; TriProt 43; 46; ApJn 72; PS 19; CH I 9.

Library of Ruslan Khazarzar

ϣⲁⲩⲡⲱⲧ ⲉⲡⲉⲙⲛⲧ ⲉϩⲃⲟⲩⲣ ⲉⲃⲟⲗ ϫⲉ-ⲁⲧⲉⲧⲛϫⲓ ⲙⲡ⳥ ⲙⲡⲕⲁ-ⲛⲟⲃⲉ ⲉⲃⲟⲗ. ⲁⲩⲱ ⲉⲣϣⲁⲛ-ⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ⲥⲟⲕⲟⲩ ⲛⲁⲩ ϣⲁⲣⲉ-ⲛⲟⲩⲟⲉⲓⲛ ⲙⲡⲉ⊡ ⲧⲃⲃⲟ ⲙⲡⲙⲉϩⲓⲃ̅ ⲛⲛⲁⲓⲱⲛ ϫⲉ-ⲉⲣⲉ-ⲛⲉϩⲓⲟⲟⲩⲉ ⲧⲏⲣⲟⲩ ⲧⲃⲃⲟ ⲉⲧⲉⲧⲛⲛⲏⲩ ⲉϩⲣⲁⲓ ϩⲓⲱⲟⲩ. ⲁⲩⲱ ϣⲁϥⲟⲩⲟⲛϩ ⲉⲃⲟⲗ ⲛϭⲓ ⲡⲉ⊡ ⲙⲡⲟⲩⲟⲉⲓⲛ. ⲁⲩⲱ ⲧⲉⲧⲛⲉϭⲱϣⲧ ⲉⲧⲡⲉ ϫⲓⲛ-ⲡⲉⲥⲏⲧ ⲛⲧⲉⲧⲛⲛⲁⲩ ⲉⲛⲉϩⲓⲟⲟⲩⲉ ⲛⲧⲉ-ⲛⲧⲟⲡⲟⲥ ⲛⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ⲉⲁⲩⲧⲃⲃⲟ ⲧⲏⲣⲟⲩ. ⲉⲃⲟⲗ ϫⲉ-ⲁⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ⲡⲱⲧ ⲉⲡⲉⲙⲛⲧ ⲉϩⲃⲟⲩⲣ ⲙⲛ-ⲡⲉⲧⲛϩⲏⲧⲟⲩ ⲧⲏⲣⲟⲩ.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲉⲣϣⲁⲛ-ⲛⲉϩⲓⲟⲟⲩⲉ ⲧⲃⲃⲟ ϯⲛⲁϯ ⲛⲏⲧⲛ ⲙⲡ⳥ ⲙⲡⲕⲁ-ⲛⲟⲃⲉ ⲉⲃⲟⲗ ⲙⲛ-ⲛⲉϥⲁⲡⲟⲗⲟⲅⲓⲁ ⲙⲛ-ⲛⲉϥⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ-ⲛⲉϥⲯⲏⲫⲟⲥ ⲙⲛ-ⲛⲉⲩϩⲉⲣⲙⲏⲛⲓⲁ.

ⲛⲧⲱⲧⲛ ϩⲱⲧ-ⲧⲏⲩⲧⲛ ⲛⲁⲙⲁⲑⲏⲧⲏⲥ ⲉⲧⲉⲧⲛϣⲁⲛϫⲓ-ⲛⲁⲓ ⲛⲧⲉⲧⲛⲉⲓ ⲉⲧⲉⲧⲛⲛⲏⲩ ⲉⲃⲟⲗ ϩⲛ-ⲥⲱⲙⲁ ⲧⲉⲧⲛⲉϣⲱⲡⲉ ⲛϩⲓⲗⲓⲕⲣⲓⲛⲉⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲉⲧⲉⲧⲛⲃⲱϭⲉ ⲉⲧⲡⲉ ⲛⲥⲁ-ⲛⲉⲧⲛⲉⲣⲏⲩ ⲛⲧⲉⲧⲛⲃⲱⲕ ⲉϩⲣⲁⲓ ϩⲛ-ⲙⲙⲁ ⲉⲧⲉⲣⲉ-ⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ⲥⲏⲣ ⲉⲃⲟⲗ ⲛϩⲏⲧⲟⲩ ϩⲉⲱⲥ ⲙⲙⲛ-ⲗⲁⲁⲩ ϩⲓ-ⲛⲉϩⲓⲟⲟⲩⲉ ϣⲁⲛⲧⲉⲧⲛⲡⲱϩ ⲉⲡⲉ⊡ ⲙⲡⲟⲩⲟⲉⲓⲛ.

ⲧⲟⲧⲉ ϣⲁⲣⲉ-ⲡⲉϥⲫⲩⲗⲁⲝ ⲛⲙⲡⲩⲗⲏ ⲙⲡⲉ⊡ ⲙⲡⲟⲩⲟⲉⲓⲛ ϣⲁⲩⲛⲁⲩ ⲉⲡ⳥ ⲙⲡⲕⲁ- | p. 70. ⲛⲟⲃⲉ ⲉⲃⲟⲗ ⲉⲁⲧⲉⲧⲛⲁⲁϥ ⲙⲛ-ⲛⲉϥⲁⲡⲟⲗⲟⲅⲓⲁ ⲙⲛ-ⲛⲉϥⲉⲛⲧⲟⲗⲟⲟⲩⲉ ⲧⲏⲣⲟⲩ ⲁⲩⲱ ϣⲁⲩⲛⲁⲩ ⲉⲧⲉⲥⲫⲣ̅ ϩⲓ-ⲧⲉⲧⲛⲧⲉϩⲛⲉ ⲁⲩⲱ ϣⲁⲩⲛⲁⲩ ⲉⲧⲉϥⲯⲏⲫⲟⲥ ⲟ ⲛⲛⲉⲧⲛϭⲓϫ.

ⲧⲟⲧⲉ ϣⲁⲣⲉ-ⲡⲉϥⲯ̅ⲥ̅ ⲙⲫⲩⲗⲁⲝ ⲟⲩⲱⲛ ⲛⲏⲧⲛ ⲛⲙⲡⲩⲗⲏ ⲙⲡⲉ⊡ ⲙⲡⲟⲩⲟⲉⲓⲛ. ⲛⲧⲉⲧⲛⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉⲡⲉ⊡ ⲙⲡ⊙.

---

5 MS ϣⲁϥⲟⲩⲟⲛϩ; better ϣⲁϥⲟⲩⲱⲛϩ.
6 MS ⲧⲉⲧⲛⲁϭⲱϣⲧ; Schmidt: a dialectical form of the 1st future ⲧⲉⲧⲛⲉϭⲱϣⲧ; see also the passage which follows.
15 MS ⲉⲧⲉⲧⲛⲃⲱϭⲉ; dialectical form; read ⲉⲧⲉⲧⲛϥⲱϭⲉ.
23 W. Schw. ⲟ ⲛⲛⲉⲧⲛϭⲓϫ; read ϩⲛ-ⲛⲉⲧⲛϭⲓϫ.

Library of Ruslan Khazarzar

they flee to the west to the left because you have received the *mystery* of the forgiveness of sins. And when all the *aeons* withdraw themselves, the light of the *treasury* purifies the twelfth *aeon* so that all the pathways on which you come forth are purified. And the *Treasury* of the Light is revealed. And you will look at the heavens from below, and you will see the pathways of the *places* of all the *aeons*, that they have all been purified because all the *aeons* with all those within them fled to the west to the left. *Then* again when the pathways are purified I will give to you the *mystery* of the forgiveness of sins, and its *defences* and its *seals* and its *ciphers* and its *interpretations*. You yourselves, my *disciples*, if you have received these, when you are about to come forth from the *body* you will become *pure* light. And you will hasten upwards one after another, and go forth to the *places* in which all the *aeons* are spread out, *until* there are none upon the pathways, until you reach the *Treasury* of the Light. *Then* the *watchers* of the *gates* of the *Treasury* of the Light see the *mystery* of the forgiveness of sins which you have performed, and its *defences* and all its *injunctions*. And they see the *seal* on your foreheads, and they see the *cipher* in your hands. *Then* the nine *watchers* open to you the *gates* of the *Treasury* of the Light, and you go into the *Treasury* of the Light. | The *watchers* will

Library of Ruslan Khazarzar

ⲙⲁⲣⲉ-ⲛⲉϥⲫⲩⲗⲁⲝ ϣⲁϫⲉ ⲛⲙⲙⲏⲧⲛ ⲁⲗⲗⲁ ⲥⲉⲛⲁϯ ⲛⲏⲧⲛ ⲛⲛⲉⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ-ⲡⲉⲩ⳩.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲉⲧⲉⲧⲛϣⲁⲛⲡⲱϩ ⲉⲧⲧⲁⲝⲓⲥ ⲙⲡϣⲟⲙⲛⲧ ⲛϩⲁⲙⲏⲛ ϣⲁⲣⲉ- ⲗⲅ ⲛϩⲁⲙⲏⲛ ϯ-ⲧⲉⲩⲥⲫⲣⲁⲅⲓⲥ ⲛⲏⲧⲛ ⲙⲛ-ⲡⲉⲩ⳩. ⲁⲩⲱ ⲟⲛ ⲥⲉⲛⲁϯ-ⲡⲛⲟϭ ⲛⲣⲁⲛ ⲛⲏⲧⲛ ⲧⲉⲧⲛⲁⲟⲩⲱⲧⲃ ⲟⲛ ⲙⲡⲉⲩϩⲟⲩⲛ.

ⲉⲧⲉⲧⲛϣⲁⲛⲃⲱⲕ ⲉⲧⲧⲁⲝⲓⲥ ⲙⲡⲁⲗⲟⲩ ⲙⲡⲁⲗⲟⲩ ⲥⲉⲛⲁϯ ⲛⲏⲧⲛ ⲙⲡⲉⲩ⳩ ⲙⲛ-ⲧⲉⲩⲥⲫⲣ ⲙⲛ-ⲡⲛⲟϭ ⲛⲣⲁⲛ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛⲁⲃⲱⲕ ⲙⲡⲉⲩϩⲟⲩⲛ.

ⲉⲧⲉⲧⲛϣⲁⲛⲡⲱϩ ⲉⲧⲧⲁⲝⲓⲥ ⲛⲛϩⲁⲧⲣⲉⲉⲩ ⲛⲥⲱⲣ ⲥⲉⲛⲁϯ ⲛⲏⲧⲛ ⲙⲡⲉⲩ⳩ ⲙⲛ-ⲧⲉⲩⲥⲫⲣ ⲙⲛ-ⲡⲛⲟϭ ⲛⲣⲁⲛ.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛⲉⲃⲱⲕ ⲙⲡⲉϥϩⲟⲩⲛ ϣⲁ-ⲧⲧⲁⲝⲓⲥ ⲙⲡⲛⲟϭ ⲛⲥⲁⲃⲁⲱⲑ ⲡⲁⲡⲉ[ⲟ] ⲙⲡⲟⲩⲟⲉⲓⲛ. ⲉⲧⲉⲧⲛϣⲁⲛⲡⲱϩ ⲉⲧⲉϥⲧⲁⲝⲓⲥ ϥⲛⲁⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲱⲧⲛ ϩⲛ-ⲧⲉϥⲥⲫⲣⲁⲅⲓⲥ. ⲁⲩⲱ ϥⲛⲁϯ ⲛⲏⲧⲛ ⲙⲡⲉϥⲙⲩⲥⲧⲏⲣ ⲙⲛ-ⲡⲛⲟϭ ⲛⲣⲁⲛ.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛⲉⲃⲱⲕ ⲉϩⲟⲩⲛ ⲙⲡⲉϥϩⲟⲩⲛ ϣⲁ-ⲧⲧⲁⲝⲓⲥ ⲙⲡⲛⲟϭ ⲛⲓⲁⲱ ⲡⲁⲅⲁⲑⲟⲥ ⲡⲁⲡⲉⲑⲏⲥⲁⲩⲣⲟⲥ ⲙⲡⲟⲩⲟⲉⲓⲛ. ϥⲛⲁϯ ⲛⲏⲧⲛ ⲙⲡⲉϥ⳩ ⲙⲛ-ⲧⲉϥⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ-ⲡⲛⲟϭ ⲛⲣⲁⲛ.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛⲁⲃⲱⲕ ⲉϩⲟⲩⲛ ⲙⲡⲉϥϩⲟⲩⲛ ϣⲁ-ⲧⲧⲁⲝⲓⲥ ⲙⲡⲥⲁϣϥ ⲛϩⲁⲙⲏⲛ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲥⲉⲛⲁϯ ⲛⲏⲧⲛ ⲙⲡⲉⲩ⳩ ⲙⲛ-ⲧⲉⲩⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ-ⲡⲛⲟϭ ⲛⲣⲁⲛ.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛⲉⲃⲱⲕ ⲉϩⲟⲩⲛ ⲙⲡⲉⲩϩⲟⲩⲛ ϣⲁ-ⲧⲧⲁⲝⲓⲥ ⲙⲡϯⲟⲩ ⲛϣⲏⲛ ⲛⲧⲉ-ⲡⲉ[ⲟ] ⲙⲡⲟⲩⲟⲉⲓⲛ. ⲉⲧⲉ-ⲛⲧⲟⲟⲩ ⲛⲉ ⲛϣⲏⲛ ⲛⲁⲥⲁⲗⲉⲩⲧⲟⲥ. ⲥⲉⲛⲁϯ ⲛⲏⲧⲛ ⲙⲡⲉⲩ⳩ ⲉⲧⲉ-ⲛⲧⲟϥ ⲡⲉ ⲡⲛⲟϭ ⲙ⳩ ⲙⲛ-ⲧⲉⲩⲛⲟϭ ⲛⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ-ⲡⲛⲟϭ ⲛⲣⲁⲛ ⲙⲡⲉ[ⲟ] ⲙⲡⲟⲩⲟⲉⲓⲛ ⲡⲁⲓ ⲉⲧⲟ ⲛⲣⲣⲟ ⲉϩⲣⲁⲓ ⲉϫⲙ-ⲡⲉⲑⲏⲥⲁⲩⲣ ⲙⲡⲟⲩⲟⲉⲓⲛ.

---

1 MS ⲙⲁⲣⲉ; dialectical form; read ⲙⲉⲣⲉ.
2 MS ⲛⲛⲉⲥⲫⲣⲁⲅⲓⲥ read ⲛⲛⲉⲩⲥⲫⲣⲁⲅⲓⲥ.
10 MS ⲛⲥⲱⲣ; read ⲛⲥⲱⲧⲏⲣ.

Library of Ruslan Khazarzar

not speak with you, *but* they will give you ⟨their⟩ *seals* and their *mystery*.

50. *Again* when you reach the *rank* of the three *amens*, the three *amens* will give you their *seal* and their *mystery*. And again they will give to you the great name, and you will pass through to their interior.

When you go to the *rank* of the child of the child, they will give to you their *mystery* and their *seal* and the great name. *Again* you will go to their interior.

When you reach the *rank* of the twin *saviours*[1], they will give to you their *mystery* and their *seal* and the great name. *Again* you will go to its interior to the *rank* of the great Sabaoth[2], he of the *Treasury* of the Light. When you reach his *rank*, he will *seal* you with his *seal* and he will give to you his *mystery* and the great name.

Again you will go in to its interior to the *rank* of the great Jao, the *Good*[3], he of the *Treasury* of the Light. He will give to you his *mystery* and his *seal* and the great name.

Again you will go in to its interior to the *rank* of the seven *amens*[4]. *Again* they will give to you their *mystery* and their *seal* and the great name.

Again you will go in to their interior to the *rank* of the five trees of the *Treasury* of the Light, which are the *unmoved* trees. They will give to you their *mystery* which is the great *mystery*, and their great *seal* and the great name of the *Treasury* of the Light, which is ruler (king) over the *Treasury* of the Light. |

---

[1] (10) twin saviours; see Diod. Sic. IV 43; ATh 11, 31, 39; ThCont 138; PS 3 (cf. 99.25).

[2] (13) the great Sabaoth; cf. Iren. I 30.5; Origen *c. Cels.* I 24; VI 31; HypArch 95; OnOrgWld 103; GEgypt III 58; PS 14; ApJn 40-43; on Sabaoth as Zeus, see Origen *c. Cels.* V 41.

[3] (17) the great Jao, the Good; see Preisendanz (Bibl. 29) IV 1200 etc.; Iren. I 30.5, 11; Origen *c. Cels.* VI 31; ApJn 42; PS 196.

[4] (20) 7 amens; see Hippol. VI 43.1 ff.; PS 3.

Library of Ruslan Khazarzar

ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛⲉⲃⲱⲕ ⲉϩⲟⲩⲛ | p. 71. ⲙⲡⲉⲩϩⲟⲩⲛ ϣⲁ-ⲧⲧⲁⲝⲓⲥ ⲛⲧⲥⲁϣϥⲉ ⲙⲫⲱⲛⲏ ⲥⲉⲛⲁϯ ⲛⲏⲧⲛ ⲙⲡⲉⲩⲛⲟϭ ⲙⲯ ⲙⲛ-ⲡⲛⲟϭ ⲛⲣⲁⲛ ⲙⲡⲉ[ⲟ] ⲙⲡⲟⲩⲟⲉⲓⲛ ⲙⲛ-ⲧⲉⲩⲥⲫⲣⲁⲅⲓⲥ.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛⲉⲃⲱⲕ ⲉϩⲟⲩⲛ ⲙⲡⲉⲩϩⲟⲩⲛ ϣⲁ-ⲧⲧⲁⲝⲓⲥ ⲛⲛⲉⲓⲁⲭⲱⲣⲏⲧⲟⲥ ⲥⲉⲛⲁϯ ⲛⲏⲧⲛ ⲙⲡⲉⲩⲯ ⲙⲛ-ⲧⲉⲩⲥⲫⲣ ⲙⲛ-ⲡⲛⲟϭ ⲛⲣⲁⲛ ⲙⲡⲉ[ⲟ] ⲙⲡⲟⲩⲟⲉⲓⲛ.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛⲉⲃⲱⲕ ⲉϩⲟⲩⲛ ⲙⲡⲉⲩϩⲟⲩⲛ ϣⲁ-ⲧⲧⲁⲝⲓⲥ ⲛⲛⲓⲁⲡⲉⲣⲁⲛⲧⲟⲥ ⲥⲉⲛⲁϯ ⲛⲏⲧⲛ ⲙⲡⲉⲩⲯ ⲙⲛ-ⲧⲉⲩⲥⲫⲣ ⲙⲛ-ⲡⲛⲟϭ ⲛⲣⲁⲛ ⲙⲡⲉ[ⲟ] ⲙⲡⲟⲩⲟⲉⲓⲛ.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛⲁⲃⲱⲕ ⲉϩⲟⲩⲛ ⲙⲡⲉⲩϩⲟⲩⲛ ϣⲁ-ⲧⲧⲁⲝⲓⲥ ⲙⲙⲡⲣⲟⲩⲡⲉⲣⲁⲭⲱⲣⲏⲧⲟⲥ. ⲥⲉⲛⲁϯ ⲛⲏⲧⲛ ⲙⲡⲉⲩⲯ ⲙⲛ-ⲧⲉⲩⲥⲫⲣⲁⲅⲓⲥ. ⲙⲛ- ⲡⲛⲟϭ ⲛⲣⲁⲛ ⲙⲡⲉ[ⲟ] ⲙⲡⲟⲩⲟⲉⲓⲛ.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛⲉⲃⲱⲕ ⲉϩⲟⲩⲛ ⲙⲡⲉⲩϩⲟⲩⲛ ϣⲁ-ⲧⲧⲁⲝⲓⲥ ⲛⲛⲓⲡⲣⲟⲩⲡⲉⲣⲁⲡⲉⲣⲁⲛⲧⲟⲛ. ⲥⲉⲛⲁϯ ⲛⲏⲧⲛ ⲙⲡⲉⲩⲯ ⲙⲛ-ⲧⲉⲩⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ-ⲡⲛⲟϭ ⲛⲣⲁⲛ ⲙⲡⲉ[ⲟ] ⲙⲡⲟⲩⲟⲉⲓⲛ.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛⲉⲃⲱⲕ ⲉϩⲟⲩⲛ ⲙⲡⲉⲩϩⲟⲩⲛ ϣⲁ-ⲧⲧⲁⲝⲓⲥ ⲛⲛⲓⲁⲙⲙⲓⲁⲛⲧⲟⲥ. ⲥⲉⲛⲁϯ ⲛⲏⲧⲛ ⲙⲡⲉⲩⲯ ⲙⲛ-ⲧⲉⲩⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ-ⲡⲛⲟϭ ⲛⲣⲁⲛ ⲙⲡⲉⲑⲏⲥⲁⲩⲣⲟⲥ ⲙⲡ⊙.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛⲁⲃⲱⲕ ⲉϩⲟⲩⲛ ⲙⲡⲉⲩϩⲟⲩⲛ ϣⲁ-ⲧⲧⲁⲝⲓⲥ ⲛⲛⲉⲡⲣⲟⲩⲡⲉⲣⲁⲙⲙⲓⲁⲛⲧⲟⲥ. ⲥⲉⲛⲁϯ ⲛⲏⲧⲛ ⲙⲡⲉⲩⲯ ⲙⲛ-ⲡⲛⲟϭ ⲛⲣⲁⲛ ⲙⲡⲉ[ⲟ] ⲙⲡ⊙ ⲙⲛ-ⲧⲉⲩⲥⲫⲣⲁⲅⲓⲥ.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛⲁⲃⲱⲕ ⲉϩⲟⲩⲛ ⲙⲡⲉⲩϩⲟⲩⲛ ϣⲁ-ⲧⲧⲁⲝⲓⲥ ⲛⲛⲓⲁⲥⲁⲗⲉⲩⲧⲟⲥ. ⲥⲉⲛⲁϯ ⲛⲏⲧⲛ ⲙⲡⲉⲩⲯ ⲙⲛ-ⲧⲉⲩⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ- ⲡⲛⲟϭ ⲛⲣⲁⲛ ⲙⲡⲉ[ⲟ] ⲙⲡⲟⲩⲟⲉⲓⲛ.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛⲁⲃⲱⲕ ⲉϩⲟⲩⲛ ⲙⲡⲉⲩϩⲟⲩⲛ ϣⲁ-ⲧⲧⲁⲝⲓⲥ ⲛⲛⲉⲩⲡⲉⲣⲁⲥⲁⲗⲉⲩⲧⲟⲥ. ⲉⲧⲉⲧⲛϣⲁⲛⲡⲱϩ ⲉⲧⲧⲁⲝⲓⲥ ⲉⲧⲙ⸗

---

1 page 71; the upper left and lower right corners are missing; the two other corners have been reversed in mounting them; the page measures 28 × 15½ cms. and has defects and mildew spots.

12 MS ⲙⲡⲡⲣⲟⲩⲡⲉⲣⲁⲭⲱⲣⲏⲧⲟⲥ; read ⲛⲙⲡⲣⲟⲩⲡⲉⲣⲁⲭⲱⲣⲏⲧⲟⲥ.

27 MS ⲛⲛⲉⲩⲡⲉⲣⲁⲥⲁⲗⲉⲩⲧⲟⲥ; read ⲛⲛⲩⲡⲉⲣⲁⲥⲁⲗⲉⲩⲧⲟⲥ.

Library of Ruslan Khazarzar

Again you will go within to their interior to the *rank* of the seven *voices*. They will give to you their great *mystery* and the great name of the *Treasury* of the Light and their *seal*.

Again you will go in to their interior to the *rank* of these *incomprehensible* ones. They will give to you their *mystery* and their *seal* and the great name of the *Treasury* of the Light.

Again you will go in to their interior to the *rank* of the *endless* ones[1]. They will give to you their *mystery* and their *seal* and the great name of the *Treasury* of the Light.

Again you will go in to their interior to the *rank* of the *pre-hyper-incomprehensible ones*. They will give to you their *mystery* and their *seal* and the great name of the *Treasury* of the Light.

Again you will go in to their interior to the *rank* of the *pre-hyper-endless ones*. They will give to you their *mystery* and their *seal* and the great name of the *Treasury* of the Light.

Again you will go in to their interior to the *rank* of the *undefiled ones*. They will give to you their *mystery* and their *seal* and the great name of the *Treasury* of the Light.

Again you will go in to their interior to the *rank* of the *pre-hyper-undefiled ones*. They will give to you their *mystery* and the great name of the *Treasury* of the Light and their *seal*.

Again you will go in to their interior to the *rank* of the *unmoved ones*. They will give to you their *mystery* and their *seal* and the great name of the *Treasury* of the Light.

Again you will go in to their interior to the *rank* of the *hyper-unmoved ones*. When you reach that *rank* | they will give to you

---

[1] (9) endless ones; see SJC 106.

Library of Ruslan Khazarzar

ⲙⲙⲁⲩ ⲥⲉⲛⲁ† ⲛⲏⲧⲛ ⲙⲡⲉⲩⲯ ⲙⲛ-ⲧⲉⲩⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ-ⲡⲛⲟϭ ⲛⲣⲁⲛ ⲙⲡⲉ[o] ⲙⲡ(⊙).

ⲧⲉⲧⲛⲉⲃⲱⲕ ⲉϩⲟⲩⲛ ⲙⲡⲉⲩϩⲟⲩⲛ ϣⲁ-ⲧⲧⲁⲝⲓⲥ ⲛⲛⲓⲁⲡⲁⲧⲱⲣ. ⲥⲉⲛⲁ† ⲛⲏⲧⲛ ⲙⲡⲉⲩⲯ ⲙⲛ-ⲧⲉⲩⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ-ⲡⲛⲟϭ ⲛⲣⲁⲛ | p. 72. ⲙⲡⲉ[o] ⲙⲡⲟⲩⲟⲉⲓⲛ.

ⲧⲉⲧⲛⲉⲃⲱⲕ ⲉϩⲟⲩⲛ ⲙⲡⲉⲩϩⲟⲩⲛ ϣⲁ-ⲧⲧⲁⲝⲓⲥ ⲛⲛⲉⲓⲡⲣⲟⲁⲡⲁⲧⲱⲣ ⲥⲉⲛⲁ† ⲛⲏⲧⲛ ⲙⲡⲉⲩⲯ ⲙⲛ-ⲧⲉⲩⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ-ⲡⲛⲟϭ ⲛⲣⲁⲛ ⲙⲡⲉ[o] ⲙⲡⲟⲩⲟⲉⲓⲛ.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛⲉⲃⲱⲕ ⲉϩⲟⲩⲛ ⲙⲡⲉⲩϩⲟⲩⲛ ϣⲁ-ⲧⲧⲁⲝⲓⲥ ⲛⲧ†ⲉ ⲛⲭⲁⲣⲁⲅⲙⲏ ⲛⲟⲩⲟⲓⲛ. ⲥⲉⲛⲁ† ⲛⲏⲧⲛ ⲙⲡⲉⲩⲯ ⲙⲛ-ⲧⲉⲩⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ-ⲡⲛⲟϭ ⲛⲣⲁⲛ ⲙⲡⲉ[o] ⲙⲡⲟⲩⲟⲉⲓⲛ.

ⲡⲁⲗⲓⲛ ⲧⲉⲧⲛⲁⲃⲱⲕ ⲉϩⲟⲩⲛ ⲙⲡⲉⲩϩⲟⲩⲛ ϣⲁ-ⲧⲧⲁⲝⲓⲥ ⲙⲡⲓϣⲟⲙⲛⲧ ⲛⲭⲱⲣⲏⲙⲁ. ⲉⲧⲉⲧⲛϣⲁⲛⲡⲱϩ ⲉⲧⲧⲁⲝⲓⲥ ⲉⲧⲙⲙⲁⲩ. ⲥⲉⲛⲁ† ⲛⲏⲧⲛ ⲙⲡⲉⲩⲯ ⲙⲛ-ⲧⲉⲩⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ-ⲡⲛⲟϭ ⲛⲣⲁⲛ ⲙⲡⲉ[o] ⲙⲡⲟⲩⲟⲉⲓⲛ.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛⲉⲃⲱⲕ ⲉϩⲟⲩⲛ ⲙⲡⲉⲩϩⲟⲩⲛ ϣⲁ-ⲧⲧⲁⲝⲓⲥ ⲙⲡ†ⲟⲩ ⲙⲡⲁⲣⲁⲥⲧⲁⲧⲏⲥ ⲛⲧⲉ-ⲡⲉ[o] ⲙⲡ(⊙). ⲉⲧⲉⲧⲛϣⲁⲛⲡⲱϩ ⲉⲧⲧⲁⲝⲓⲥ ⲉⲧⲙⲙⲁⲩ ⲥⲉⲛⲁ† ⲛⲏⲧⲛ ⲙⲡⲉⲩⲯ ⲙⲛ-ⲧⲉⲩⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ-ⲡⲛⲟϭ ⲛⲣⲁⲛ ⲙⲡⲉ[o] ⲙⲡ(⊙).

ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛⲁⲃⲱⲕ ⲉϩⲟⲩⲛ ⲙⲡⲉⲩϩⲟⲩⲛ ϣⲁ-ⲧⲧⲁⲝⲓⲥ ⲛⲛⲉⲧⲣⲓⲡⲛⲉⲩⲙⲁⲧⲟⲥ ⲛⲧⲉ-ⲡⲉ[o] ⲙⲡ(⊙). ⲉⲧⲉⲧⲛϣⲁⲛⲡⲱϩ ⲉⲧⲧⲁⲝⲓⲥ ⲉⲧⲙⲙⲁⲩ ⲥⲉⲛⲁ† ⲛⲏⲧⲛ ⲙⲡⲉⲩⲯ ⲙⲛ-ⲡⲛⲟϭ ⲛⲣⲁⲛ ⲙⲡⲉ[o] ⲙⲡ(⊙) ⲙⲛ-ⲧⲉⲩⲥⲫⲣ.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛⲁⲃⲱⲕ ⲉϩⲟⲩⲛ ⲙⲡⲉⲩϩⲟⲩⲛ ϣⲁ-ⲧⲧⲁⲝⲓⲥ ⲛⲧⲉⲧⲣⲓⲁⲩⲛⲁⲙⲓⲥ ⲙⲡⲛⲟϭ ⲛⲣⲣⲟ ⲙⲡⲉ[o] ⲙⲡⲟⲩⲟⲉⲓⲛ. ⲥⲉⲛⲁ† ⲛⲏⲧⲛ ⲙⲡⲉⲩⲯ ⲙⲛ-ⲧⲉⲩⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ-ⲡⲛⲟϭ ⲛⲣⲁⲛ ⲙⲡⲉ[o] ⲙⲡⲟⲩⲟⲉⲓⲛ.

3, 6 MS ⲧⲉⲧⲛⲉⲃⲱⲕ; better [ⲡⲁⲗⲓⲛ ⲟⲛ] ⲧⲉⲧⲛⲉⲃⲱⲕ.
12 MS ⲡⲁⲗⲓⲛ; read ⲡⲁⲗⲓⲛ ⲟⲛ.
25 MS ⲛⲧⲉⲧⲣⲓⲁⲩⲛⲁⲙⲓⲥ; better ⲛⲛⲉⲧⲣⲓⲁⲩⲛⲁⲙⲓⲥ.

Library of Ruslan Khazarzar

their *mystery* and their *seal* and the great name of the *Treasury* of the Light.

⟨Again⟩ you will go in to their interior to the *rank* of the *fatherless ones*. They will give to you their *mystery* and their *seal* and the great name of the *Treasury* of the Light.

⟨Again⟩ you will go in to their interior to the *rank* of the *pre-fatherless ones*. They will give to you their *mystery* and their *seal* and the great name of the *Treasury* of the Light.

Again you will go in to their interior to the *rank* of the five *incisions*[1] of the light. They will give to you their *mystery* and their *seal* and the great name of the *Treasury* of the Light.

Again you will go in to their interior to the *rank* of the three *spaces*. When you reach that *rank* they will give to you their *mystery* and their *seal* and the great name of the *Treasury* of the Light.

Again you will go in to their interior to the *rank* of the five *helpers*[2] (*parastatai*) of the *Treasury* of the Light. When you reach that *rank* they will give to you their *mystery* and their *seal* and the great name of the *Treasury* of the Light.

Again you will go in to their interior to the *rank* of the *triple-spirited ones* of the *Treasury* of the Light. When you reach that *rank* they will give to you their *mystery* and the great name of the *Treasury* of the Light and their *seal*.

Again you will go in to their interior to the rank of the *triple-powered ones* of the great ruler (king) of the *Treasury* of the Light. They will give to you their *mystery* and their *seal* and the great name of the *Treasury* of the Light. |

---

[1] (10) 5 incisions; see Bousset (Bibl. 13) pp. 348-49; PS 2.

[2] (17) 5 helpers (παραστάται); see GEgypt III 64; PS 2 etc.; (also 107.16; U 230.12).

Library of Ruslan Khazarzar

ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛⲉⲃⲱⲕ ⲉϩⲟⲩⲛ ⲙ̄ⲡⲉⲩϩⲟⲩⲛ ϣⲁ-ⲧⲧⲁⲝⲓⲥ ⲙ̄ⲡⲓϣⲟⲣⲡ ⲛ̄ⲧⲱϣ ϥⲛⲁϯ ⲛⲏⲧⲛ ⲙ̄ⲡⲉϥ⳨ ⲙⲛ̄-ⲧⲉϥⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ̄-ⲡⲛⲟϭ ⲛ̄ⲣⲁⲛ ⲙ̄ⲡⲉ[ⲟ] ⲙ̄ⲡ⊙.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛⲁⲟⲩⲱⲧⲃ ⲉϩⲟⲩⲛ ⲙ̄ⲡⲉⲩϩⲟⲩⲛ ϣⲁ-ⲡⲧⲟⲡⲟⲥ ⲛ̄ⲧⲧⲁⲝⲓⲥ ⲛ̄ⲧⲉⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ. ⲥⲉⲛⲁϯ ⲛⲏⲧⲛ ⲙ̄ⲡⲉⲩ⳨ ⲙⲛ̄-ⲧⲉⲩⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ̄-ⲡⲛⲟϭ ⲛ̄ⲣⲁⲛ ⲙ̄ⲡⲉ[ⲟ] ⲙ̄ⲡⲟⲩⲟⲉⲓⲛ.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛⲉⲃⲱⲕ ⲉϩⲟⲩⲛ ⲙ̄ⲡⲉⲩϩⲟⲩⲛ ϣⲁ-ⲧⲧⲁⲝⲓⲥ ⲙ̄ⲡⲧⲟⲡⲟⲥ ⲛ̄ⲛⲓⲥⲓⲅⲏ ⲙⲛ̄-ⲡⲉϩⲣⲟⲕ. ⲉⲧⲉⲧⲛϣⲁⲛⲡⲱϩ ⲉⲧⲧⲁⲝⲓⲥ ⲉⲧⲙ̄ⲙⲁⲩ ⲥⲉⲛⲁϯ ⲛⲏⲧⲛ ⲙ̄ⲡⲉⲩ⳨ ⲙⲛ̄-ⲧⲉⲩⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ̄-ⲡⲛⲟϭ ⲛ̄ⲣⲁⲛ ⲙ̄ⲡⲉ[ⲟ] ⲙ̄ⲡⲟⲩⲟⲉⲓⲛ.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛⲁⲟⲩⲱⲧⲃ ⲉϩⲟⲩⲛ ⲙ̄ⲡⲉⲩϩ |
p. 73. ϣⲁ-ⲧⲧⲁⲝⲓⲥ ⲛ̄ⲛⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ. ⲉⲧⲥⲏⲕ ⲉⲣⲛ-ⲡⲛⲟϭ ⲛ̄ⲣⲣⲟ ⲙ̄ⲡⲉ[ⲟ] ⲙ̄ⲡⲟⲩⲟⲉⲓⲛ. ⲥⲉⲛⲁϯ ⲛⲏⲧⲛ ⲙ̄ⲡⲉⲩⲛⲟϭ ⲙ̄⳨ ⲙⲛ̄-ⲧⲉⲩⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ̄-ⲡⲛⲟϭ ⲛ̄ⲣⲁⲛ ⲙ̄ⲡⲉ[ⲟ] ⲙ̄ⲡⲟⲩⲟⲉⲓⲛ. ⲁⲩⲱ ⲥⲉⲛⲁⲥⲟⲛⲟⲩ ⲛⲁⲩ ϣⲁⲛⲧⲉⲧⲛϫⲓⲟⲟⲣ ⲉϩⲟⲩⲛ ⲛ̄ⲧⲉⲧⲛⲟⲩⲱⲧⲃ ⲙ̄ⲙⲟⲟⲩ ⲉϩⲟⲩⲛ ϣⲁⲛⲧⲉⲧⲛⲡⲱϩ ⲉⲡⲛⲟϭ ⲛ̄ⲣⲱⲙⲉ ⲉⲧⲉ-ⲛ̄ⲧⲟϥ ⲡⲉ ⲡⲣ̄ⲣⲟ ⲙ̄ⲡⲉⲓ[ⲟ] ⲛ̄ⲟⲩⲟⲉⲓⲛ ⲧⲏⲣϥ ⲡⲁⲓ ⲉⲧⲉⲡⲉϥⲣⲁⲛ ⲡⲉ ⲓⲉⲟⲩ.

ⲉⲧⲉⲧⲛϣⲁⲛⲡⲱϩ ⲉⲡⲧⲟⲡⲟⲥ ⲉⲧⲙ̄ⲙⲁⲩ ϥⲛⲁⲛⲁⲩ ⲉⲣⲱⲧⲛ ⲉⲁⲧⲉⲧⲛⲉⲓⲣⲉ ⲙ̄ⲡ⳨ ⲙ̄ⲡⲉ[ⲟ] ⲙ̄ⲡⲟⲩⲟⲓⲛ ⲧⲏⲣϥ ⲙⲛ̄-ⲡ⳨ ⲙ̄ⲡⲕⲁ-ⲛⲟⲃⲉ ⲉⲃⲟⲗ ⲙⲛ̄-ⲛⲉϥⲁⲡⲟⲗⲟⲅⲓⲁ ⲙⲛ̄-ⲛⲉϥϣⲟⲩϩⲛⲏⲉ. ⲉⲛⲧⲁⲧⲉⲧⲛⲧⲁⲗⲟⲟⲩ ⲉϩⲣⲁⲓ ⲙⲛ̄-ⲛⲉϥϩⲃⲏⲩⲉ ⲧⲏⲣⲟⲩ. ⲁⲩⲱ ϫⲉ-ⲁⲧⲉⲧⲛϫⲱⲕ ⲉⲃⲟⲗ ⲛⲉⲛⲧⲟⲗⲏ ⲛⲓⲙ ⲛ̄ⲧⲉ-ⲡ⳨ ⲙⲛ̄-ⲛⲉϥϩⲃⲏⲩⲉ ⲧⲏⲣⲟⲩ. ⲧⲟⲧⲉ ϥⲛⲁⲣⲁϣⲉ ⲉϩⲣⲁⲓ ⲉϫⲛ-ⲧⲏⲩⲧⲛ ⲛ̄ϭⲓ ⲓⲉⲟⲩ ⲡⲓⲱⲧ ⲙ̄ⲡⲉ[ⲟ] ⲙ̄ⲡ⊙. ⲛ̄ⲧⲟϥ ⲇⲉ ϩⲱⲱϥ ⲟⲛ ϥⲛⲁϯ

---

12 page 73: large holes are present in the middle and base of the leaf; it measures $28^1/_2 \times 17$ cms. and is in poor condition with mildew spots.

Library of Ruslan Khazarzar

Again you will go in to their interior to the *rank* of the first ordinance [1]. He will give to you his *mystery* and his *seal* and the great name of the *Treasury* of the Light.

Again you will pass in to their interior to the *place* of the *rank* of the *inheritance*. They will give to you their *mystery* and their *seal* and the great name of the *Treasury* of the Light.

Again you will go in to their interior to the *rank* of the *place* of the *silence* and the rest. When you reach that *rank* they will give to you their *mystery* and their *seal* and the great name of the *Treasury* of the Light.

Again you will pass in to their interior to the *rank* of the *veils* [2] which are drawn before the great ruler (king) of the *Treasury* of the Light. They will give to you their great *mystery* and their *seal* and the great name of the *Treasury* of the Light. And they will be drawn back until you cross over and pass into them, until you reach the great Man, he who is the ruler (king) of this whole *Treasury* of the Light, whose name is Jeu.

When you reach that *place* he will see that you have performed the *mystery* of the whole *Treasury* of the Light, and the *mystery* of the forgiveness of sins, and its *defences* and its incense which you have offered, and all its works. And you have fulfilled all the *injunctions* of the *mystery* and all its works. *Then* Jeu, the father of the *Treasury* of the Light, will rejoice over you. *Moreover* he will also give to you | his *mystery* and his *seal* and the great name of the *Treasury* of the Light.

---

[1] (2) first ordinance; see PS 1.

[2] (12) rank of the veils; the 27th rank.

Library of Ruslan Khazarzar

ⲛⲏⲧⲛ ⲙⲡⲉϥ⳨ ⲙⲛ-ⲧⲉϥⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ-ⲡⲛⲟϭ ⲛⲣⲁⲛ ⲙⲡⲉ[o] ⲙⲡⲟⲩⲟⲉⲓⲛ.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛⲁⲃⲱⲕ ⲉⲡⲧⲟⲡⲟⲥ ⲙⲡⲛⲟϭ ⲛⲟⲩⲟⲉⲓⲛ ⲡⲁⲓ ⲉⲧⲕⲱⲧⲉ ⲡⲉ[o] ⲧⲏⲣϥ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲙⲛ-ⲛⲉⲧⲛϩⲏⲧϥ ⲧⲏⲣⲟⲩ. ⲉⲧⲉⲧⲛϣⲁⲛⲃⲱⲕ ⲇⲉ ⲉⲡⲧⲟⲡⲟⲥ ⲉⲧⲙⲙⲁⲩ ⲉⲣⲉ-ⲓⲉⲟⲩ ⲟⲛ ϩⲙ-ⲡⲧⲟⲡⲟⲥ ⲉⲧⲙⲙⲁⲩ. ⲛⲧⲟϥ ⲇⲉ ⲡⲛⲟϭ ⲛⲟⲩⲟⲉⲓⲛ ϥⲛⲁϯ ⲛⲏⲧⲛ ⲙⲡⲉϥ⳨ ⲙⲛ-ⲧⲉϥⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ-ⲡⲛⲟϭ ⲛⲣⲁⲛ ⲙⲡⲉ[o] ⲙⲡⲟⲩⲟⲉⲓⲛ.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛⲁⲃⲱⲕ ⲉϩⲟⲩⲛ ⲙⲡⲉϥϩⲟⲩⲛ ⲉϫⲛ-ⲙⲡⲩⲗⲏ ⲙⲡⲉ[o] ⲙⲡⲟⲩⲟⲉⲓⲛ ⲡⲁⲓ ⲉⲧⲉ-ⲡⲙⲉϩⲥⲛⲁⲩ ⲡⲉ ⲛ[o] ⲙⲡⲟⲩⲟⲉⲓⲛ. ⲉⲧⲉⲧⲛϣⲁⲛⲡⲱϩ ⲇⲉ ⲉⲛⲉϥⲫⲩⲗⲁⲝ ⲛⲙⲡⲩⲗⲏ ⲙⲡⲙⲉϩⲃ ⲛ[o] ⲉⲧⲙⲙⲁⲩ ⲁϫⲓ-ⲡ⳨ ⲙⲛ-ⲧⲉϥⲁⲡⲟⲗⲟⲅⲓⲁ.

ⲁⲩⲱ ⲉⲣϣⲁⲛ-ⲛⲉϥⲫⲩⲗⲁⲝ ⲁⲟⲩⲱⲛ (ⲛⲏⲧⲛ) ⲛⲙⲡⲩⲗⲏ ⲙⲡⲙⲉϩⲃ ⲛⲑⲏⲥⲣ ⲙⲡⲟⲩⲟⲉⲓⲛ | p. 74. ⲧⲉⲧⲛⲉⲃⲱⲕ ⲉϩⲟⲩⲛ ⲙⲡⲉⲩϩⲟⲩⲛ ϣⲁ-ⲧⲧⲁⲝⲓⲥ ⲛⲧⲉⲧⲣⲓⲁⲩⲛⲁⲙⲓⲥ ⲙⲡⲟⲩⲟⲉⲓⲛ. ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲛⲉⲩⲣⲁⲛ. ⲏⲍⲁⲍⲱ. ⲍⲱⲱⲁⲍ. ⲉⲓⲱⲍ (ⲛⲙⲙ) ⲏⲱⲍⲁⲍⲱⲍ. ⲛⲁⲓ ϭⲉ ⲛⲉ ⲛⲣⲁⲛ ⲛⲛⲉⲧⲣⲓⲁⲩⲛⲁⲙⲓⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲛⲧⲉ-ⲡⲙⲉϩⲃ ⲛ[o] ⲛⲟⲩⲟⲉⲓⲛ.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲉⲧⲉⲧⲛϣⲁⲛⲡⲱϩ ⲉⲧⲧⲁⲝⲓⲥ ⲛⲛⲉⲧⲣⲓⲁⲩⲛⲁⲙⲓⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲉⲧⲙⲙⲁⲩ. ⲛⲧⲟⲟⲩ ϩⲱⲟⲩ ⲟⲛ ⲥⲉⲛⲁϯ ⲛⲏⲧⲛ ⲙⲡⲉⲩⲛⲟϭ ⲙ⳨ ⲛⲧⲉ-ⲡⲙ(ⲉϩⲃ) ⲛ[o] ⲛⲟⲩⲟⲉⲓⲛ ⲙⲛ-ⲧⲉⲩⲥⲫⲣⲁⲅ ⲙⲛ-ⲡⲛⲟϭ ⲛⲣⲁⲛ ⲛⲧⲉ-ⲡⲙⲉϩⲃ ⲛⲑⲏⲥⲣ ⲛⲟⲩⲟⲉⲓⲛ.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛⲁⲃⲱⲕ ⲉϩⲟⲩⲛ ⲙⲡⲉⲩϩⲟⲩⲛ ⲉⲧⲧⲁⲝⲓⲥ ⲛⲧⲙⲉϩⲓⲃ ⲛⲧⲁⲝⲓⲥ ⲛⲧⲉ-ⲡⲙⲉϩⲓⲃ ⲛⲛⲟϭ ⲛⲁⲩⲛⲁⲙⲓⲥ ⲛⲧⲉ-ⲛⲉⲡⲣⲟⲃⲟⲗⲏ ⲙⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲓⲁ ⲛⲁⲓ ⲛⲧⲁϥⲡⲣⲟⲃⲁⲗⲉ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ. ⲉⲧⲉⲧⲛϣⲁⲛⲡⲱϩ ⲉⲧⲧⲁⲝⲓⲥ ⲉⲧⲙⲙⲁⲩ. ⲁϫⲓ-

---

4 MS ⲉⲧⲕⲱⲧⲉ ⲡⲉ[o]; read ⲉⲧⲕⲱⲧⲉ ⲉⲡⲉ[o].
12 MS ⲡ⳨; Schmidt: read ⲡ⳨ ⲙⲡⲕⲁⲡⲟⲃⲉ ⲉⲃⲟⲗ.
15 MS ⲛⲧⲉⲧⲣⲓⲁⲩⲛⲁⲙⲓⲥ; better ⲛⲛⲉⲧⲣⲓⲁⲩⲛⲁⲙⲓⲥ.

Library of Ruslan Khazarzar

Again you will go to the *place* of the great light which surrounds the whole *Treasury* of the Light and all those within it. When you go to that *place however*, Jeu is again in that *place*, *but* he, the great light, will give to you his *mystery* and his *seal* and the great name of the *Treasury* of the Light.

Again you will go in to its interior through the *gates* of the *Treasury* of the Light, which is the second *Treasury* of the Light. When you reach to the *watchers* of the *gates* of that second *treasury*, say the *mystery* and its *defence*. And when the *watchers* open the *gates* of the second *Treasury* of the Light for you, you will go in to their interior to the *rank* of the *triple-powered ones* of the light. These are their names : ... Now these are the names of the *triple-powered ones* of the light of the second *Treasury* of the Light.

Again when you reach the *rank* of those *triple-powered ones* of light, they also will give to you their great *mystery* of the second *Treasury* of the Light and their *seal* and the great name of the second *Treasury* of the Light.

Again you will go in to their interior to the *rank* of the twelfth *rank* of the twelfth great *power* of the *emanations* of the *true* God who has *emanated* them.

Library of Ruslan Khazarzar

ⲡ⳩ ⲙ̄ⲡⲕⲁ-ⲛⲟⲃⲉ ⲉⲃⲟⲗ ⲙⲛ̄-ⲧⲉϥⲁⲡⲟⲗⲟⲅⲓⲁ. ⲛ̄ⲧⲟⲟⲩ ⲇⲉ ⲛⲁⲓ ⲉⲧⲏⲡ ⲉⲧⲧⲁⲝⲓⲥ ⲉⲧⲙ̄ⲙⲁⲩ. ⲥⲉⲛⲁϯ ⲛⲏⲧⲛ̄ ϩⲱⲟⲩ ⲟⲛ ⲙ̄ⲡⲉⲩⲛⲟϭ ⲙ̄⳩ ⲙⲛ̄-ⲧⲉⲩⲛⲟϭ ⲛ̄ⲁⲡⲟⲗⲟⲅⲓⲁ ⲙⲛ̄-ⲧⲉⲩⲥⲫⲣⲁⲅⲓⲥ.

ⲛ̄ⲧⲟⲟⲩ ⲇⲉ ϩⲱ(ⲟⲩ) ⲟⲛ ⲛ̄ⲁⲧⲧⲁⲝⲓⲥ ⲉⲧⲙ̄ⲙⲁⲩ. ⲉⲧⲉ-ⲛ̄ⲧⲟⲟⲩ ⲛⲉ ⲧⲙⲛⲓⲃ ⲛ̄ⲇⲩⲛⲁⲙⲓⲥ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲧⲁⲗⲏⲑⲉⲓⲁ. ⲛⲁⲓ ⲛⲉ ⲛⲉⲩⲣⲁⲛ ⲛ̄ⲧⲁⲗⲏⲑⲉⲓⲁ. ⲟⲩⲛ-ⲓⲃ ⲇⲉ ⲛ̄ⲕⲉⲫⲁⲗⲏ ϩⲛ̄-ⲧⲧⲁⲝⲓⲥ ⲉⲧⲙ̄ⲙⲁⲩ. ⲛⲁⲓ ϭⲉ ⲛⲉ ⲛ̄ⲣⲁⲛ ⲛ̄ⲧⲧⲁⲝⲓⲥ ⲉⲧⲙ̄ⲙⲁⲩ ⲍⲱⲍⲏⲍⲱⲍⲁ ⲍⲱⲍⲉⲍⲁⲍ ⲑⲱⲍⲱⲍⲁⲍ ⲑⲏⲍⲏⲍⲱⲍ. ⲁⲍⲱⲏⲍⲱⲍⲏⲁ. ⲑⲏⲍⲱⲍⲁⲏ. ⲏⲍⲱⲏⲍⲁⲍ ⲁⲑⲱⲍⲱⲏⲥ ⲏⲍⲱⲏⲍ ⲍⲏⲏⲏⲯⲱⲍ ⲍⲁⲍ(ⲟⲍ).... ⲍⲁⲁⲍⲏ(ⲓ)ⲱⲍ.

ⲛⲁⲓ ϭⲉ ⲛⲉⲩⲣⲁⲛ ⲛ̄ⲧⲉ-ⲧⲁⲗⲏⲑⲉⲓⲁ. ⲛⲁⲓ ϭⲉ ⲥⲉⲛⲁⲁϩⲉⲣⲁⲧⲟⲩ ϩⲙ̄-ⲡⲉⲩⲧⲟⲡⲟⲥ ⲙ̄ⲙⲁⲩⲁⲁⲩ ⲛ̄ⲥⲉⲉⲡⲓⲕⲁⲗⲉⲓ ⲛ̄ⲛⲉⲓⲣⲁⲛ ⲉϩⲟⲩⲛ ⲉⲡⲛⲟⲩⲧⲉ ⲛ̄ⲧⲁⲗⲏⲑⲉⲓⲁ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ-ⲥⲱⲧⲙ̄ ⲉⲣⲟⲛ ⲡⲉⲛⲉⲓⲱⲧ ⲡⲓⲱⲧ ⲙ̄ⲙⲛ̄ⲧⲉⲓⲱⲧ ⲛⲓⲙ ⲓⲍ ⲍⲁ...... ... ⲍⲱⲍ ⲱⲱⲱⲱⲱⲱⲱ [ⲉⲉⲉ]ⲉⲉⲉⲉ | p. 75. ⲟⲟⲟⲟⲟⲟⲟ ⲩⲩⲩⲩⲩⲩⲩ. ⲓⲍⲏ. ⲍⲱⲍⲱ. ⲍⲉⲍⲱⲍⲱ. ⲍⲱⲍⲱⲟⲓ. ⲉⲍⲱⲓⲱ. ⲉⲓⲁⲡⲧⲉⲑⲁ ⲉⲓⲁⲡⲧⲉⲑⲁ ⲉⲓⲁⲡⲧⲉⲑⲁ ⲉⲧⲉ- ⲡⲁ ⲡⲉ ⲡⲓⲱⲧ ⲙ̄ⲙⲛ̄ⲧⲉⲓⲱⲧ ⲛⲓⲙ ϫⲉ-ⲛ̄ⲧⲁ-ⲡⲧⲏⲣϥ ⲉⲓ ⲉⲃⲟⲗ ϩⲛ̄-ⲁⲗⲫⲁ ⲉⲩⲛⲁⲕⲟⲧⲟⲩ ⲉϩ ⲉϣϫⲉ ⲉⲩⲛⲁϣⲱⲡⲉ ⲛ̄ϭⲓ ⲡϫⲱⲕ ⲛ̄ⲧⲉ-ϫⲱⲕ ⲛⲓⲙ. ⲉⲛⲉⲡⲓⲕⲁⲗⲉⲓ ϭⲉ ⲛ̄ⲛⲉⲓⲣⲁⲛ ⲛ̄ⲁⲫⲑⲁⲣⲧⲟⲛ ϫⲉⲕⲁⲥ ⲉⲕⲉⲧⲛ̄ⲛⲟⲟⲩ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲓⲛⲟϭ ⲛ̄ⲇⲩⲛⲁⲙⲓⲥ ⲛ̄ⲟⲩⲟⲉⲓⲛ ⲛ̄ⲥⲉⲓ ⲛ̄ⲥⲁ-ⲡⲉⲓⲙⲛ̄ⲧⲓⲃ ⲛ̄ⲁⲭⲱⲣⲏⲧⲟⲥ ⲉⲧⲉ-ⲛ̄ⲧⲟⲟⲩ ⲛⲉ ⲡⲙⲛⲓⲃ ⲙ̄ⲙⲁⲑⲏⲧⲏⲥ ⲉⲡⲓⲇⲏ ⲁⲩϫⲓ ⲙ̄ⲡ⳩ ⲙ-

6 MS ⲧⲙⲛⲓⲃ; read ⲧⲙⲛ̄ⲧⲓⲃ.

12 MS ⲛⲁⲓ ϭⲉ; read ⲛⲁⲓ ϭⲉ [ⲛⲉ]

15 the last two lines of this page are badly damaged.

16 page 75: the leaf is badly damaged; the first 10-12 lines and large portions of the sides are missing; the remainder measures 20 × 12 cms. and has defects and mildew spots.

18 MS ⲉⲧⲉ-ⲡⲁ ⲡⲓⲱⲧ; read ⲉⲧⲉ-ⲡⲁⲓ ⲡⲉ ⲡⲓⲱⲧ.

19 W. ⲉⲱϫⲉ; read ⲉⲱ ⲉϣϫⲉ.

21 MS ϫⲉⲕⲁⲥ; read ϫⲉⲕⲁⲁⲥ.

23 MS ⲡⲙⲛⲓⲃ; read ⲡⲙⲛ̄ⲧⲓⲃ.

Library of Ruslan Khazarzar

When you reach that *rank*, say | the *mystery* of the forgiveness of sins and its *defence*. *Moreover* they that belong to that *rank* will also give to you their great *mystery* and their great *defence* and their *seal*.

Moreover they also are of that *rank* which are[1] the twelve *powers* of the *true* God; these are their *true* names. *But* there are twelve *heads* in that *rank*. These now are the names of that rank : ...[2]

These now are their *true* names.

These now will stand alone in their *place*[3], and they *call upon* the *true* God with these names, saying: 'Hear us, our father, thou father of all fatherhoods, ...

that is, thou father of all fatherhoods, because the whole which came forth from *alpha* will return to (omega)[4] when the completion of all completions takes place. We now *call upon* these *imperishable* names, so that thou shouldst send forth this great light-*power* to follow these twelve *incomprehensible ones*, who are the twelve *disciples*, *since* they have received the *mystery* of | the forgiveness

---

1 (5) they also are of that rank which are; Till : they belong also to that rank, that is to the.

2 (9-17) ⲍⲱⲍⲏⲍⲱⲍⲁ etc.; see note on 55.7.

3 (12, 13) will stand alone in their place; Till : will stand in their own place.

4 (19) (omega); MS : cryptogram; cf. PS 353.

Library of Ruslan Khazarzar

ⲡⲛⲁ-ⲛⲟⲃⲉ ⲉⲃⲟⲗ. ⲉⲧⲃⲉ-ⲡⲁⲓ ⲣⲱ ϩⲉⲛⲁⲧⲛⲁⲧⲉⲭⲉ ⲙⲙⲟⲟⲩ ⲛⲉ ϩⲱⲛ ⲉ[ⲟ] ⲛⲟⲩⲟⲉⲓⲛ.

ⲛⲧⲉⲩⲛⲟⲩ ϭⲉ ⲛⲧⲉⲣⲟⲩⲉⲡⲓⲕⲁⲗⲉⲓ ⲛⲛⲉⲓⲣⲁⲛ ⲉⲩⲱϣ ⲉϩⲟⲩⲛ ⲉⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲉⲓⲁ. ⲛⲧⲟϥ ⲇⲉ ϩⲱⲱϥ ⲟⲛ ⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲉⲓⲁ ⲁϥⲧⲛⲛⲟⲟⲩ ⲉⲃⲟⲗ ⲛⲟⲩⲛⲟϭ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲛⲧⲁϥ ⲉⲧⲉ-ⲡⲁⲓ ⲡⲉ ⲡⲉϥⲣⲁⲛ ⲑⲱⲣⲍⲱⲍ ⲍⲁⲍⲁⲱⲍ.

ⲛⲧⲉⲩⲛⲟⲩ ⲇⲉ ⲉⲧⲙⲙⲁⲩ ⲁⲥⲉⲓ ⲉⲃⲟⲗ ⲛϭⲓ ϯⲛⲟϭ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲛⲥⲁ-ⲙⲙⲁⲑⲏⲧⲏⲥ ⲁⲩⲱ ⲛⲧⲉⲩⲛⲟⲩ ⲉⲧⲙⲙⲁⲩ ⲥⲛⲁⲧⲣⲉ-ⲡⲉ[ⲟ] ⲛⲟⲩⲟⲉⲓⲛ ⲥⲛⲁⲧⲣⲉ-ⲛⲉⲩⲧⲁⲝⲓⲥ ⲥⲟⲛⲟⲩ ⲛⲁⲩ ϣⲁⲛⲧⲉⲧⲛⲟⲩⲱⲧⲃ ⲉϩⲟⲩⲛ ⲉⲡⲥⲁⲛϩⲟⲩⲛ ⲛⲧⲉⲧⲛⲡⲱϩ ⲉⲡⲉ[ⲟ] ⲙⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲉⲓⲁ. ⲛⲧⲟϥ ⲇⲉ ϩⲱⲱϥ ⲟⲛ ⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲉⲓⲁ ϯⲛⲁϯ ⲛⲏⲧⲛ ⲙⲡⲉϥⲛⲟϭ ⲙⲙⲩⲥ ⲙⲛ-ⲧⲉϥⲛⲟϭ ⲛⲥⲫⲣ ⲙⲛ-ⲡⲉϥⲛⲟϭ ⲛⲣⲁⲛ ⲡⲁⲓ ⲉⲧⲟ ⲛⲣⲣⲟ ⲉϩⲣⲁⲓ ⲉϫⲙ-ⲡⲉϥ[ⲟ].

ⲡⲁⲗⲓⲛ ⲟⲛ ϥⲛⲁϩⲩⲙⲛⲉⲩⲉ ⲉϩⲟⲩⲛ ⲉϥⲉⲡⲓⲕⲁⲗⲉⲓ ⲙⲡⲛⲟⲩⲧⲉ ⲡⲓⲁⲧⲛⲣⲁⲧϥ ⲉⲧⲉ-ⲛⲧⲟϥ ⲡⲉ ⲡⲉⲓϣⲱⲡⲉ ⲙⲁⲩⲁⲁϥ. ⲛⲧⲟϥ ⲇⲉ ⲡⲛⲟⲩⲧⲉ ⲡⲓⲁⲧⲛⲣⲁⲧϥ ϥⲛⲁⲛⲟⲩϩⲉ ϩⲱⲱϥ ⲛⲟⲩⲇⲩⲛⲁⲙⲓⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ ⲛⲥⲉⲓ ϣⲁⲣⲱⲧⲛ ⲉⲡⲧⲟⲡⲟⲥ ⲙⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲉⲓⲁ ⲛⲥϯ ⲛⲏⲧⲛ ⲙⲡⲉⲭⲁⲣⲁⲕⲧⲏⲣ ⲙⲡⲉ[ⲟ] ⲙⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲉⲓⲁ. ⲁⲩⲱ ⲛⲥϫⲉⲕ-ⲧⲏⲩⲧⲛ ⲉⲃⲟⲗ ⲙⲡⲗⲏⲣⲱⲙⲁ ⲛⲓⲙ ⲁⲩⲱ ⲛⲣ-ⲧⲏⲩⲧⲛ ⲛⲟⲩⲧⲁⲝⲓⲥ ϩⲙ-ⲡⲉ[ⲟ] ⲉⲧⲙⲙⲁⲩ ⲛⲧⲉⲧⲛϯ-ⲉⲟⲟⲩ ⲉϩⲟⲩⲛ | p. 76. ⲙⲡⲛⲟⲩⲧⲉ ⲡⲓⲁⲧⲛⲣⲁⲧϥ ⲉⲃⲟⲗ ϫⲉ-ⲁⲧⲉⲧⲛϫⲓ ⲙⲡⲙⲩⲥ ⲙⲡⲕⲁ-ⲛⲟⲃⲉ ⲉⲃⲟⲗ ϫⲓⲛ ⲉⲧⲉⲧⲛϩⲛ-ⲥⲱⲙⲁ. ⲛⲧⲉⲧⲛϣⲱⲡⲉ ϩⲙ-ⲡⲧⲟⲡⲟⲥ ⲙⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲗⲏⲑⲉⲓⲁ ⲉⲃⲟⲗ ϫⲉ-ⲁⲧⲉⲧⲛϫⲓ ⲙⲡⲙⲩⲥ ⲙⲡⲕⲁ-ⲛⲟⲃⲉ ⲉⲃⲟⲗ ⲙⲛ-ⲧⲉϥⲁⲡⲟⲗⲟⲅⲓⲁ ⲙⲛ-ⲧⲉϥⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ-ⲧⲉϥⲯⲏⲫⲟⲥ ⲙⲛ-ⲛⲉϥⲉⲛⲧⲟⲗⲟⲟⲩⲉ ⲧⲏⲣⲟⲩ ⲉⲛⲧⲁⲓϩⲟⲛⲟⲩ

2 MS ⲛⲉ ϩⲱⲛ ⲉ[ⲟ]; read ⲛⲉ ⲉϩⲱⲛ ⲉ[ⲟ].
12 W. Schw. ϯⲛⲁϯ; MS probably ϥⲛⲁϯ.
21 MS ⲛⲣ-ⲧⲏⲩⲧⲛ; read ⲛⲥⲣ-ⲧⲏⲩⲧⲛ.

Library of Ruslan Khazarzar

of sins. Because of this indeed they are not *restrained*[1] from approaching the *Treasury* of the Light.'

Now immediately when they had *called upon* these names, crying out to the *true* God, he, the *true* God sent forth a great *power* whose name is this: ... *But* at that moment this great light-*power* came forth behind the *disciples*. And at that moment it will cause the *treasuries* of the light and their *ranks* to be withdrawn until you pass into the interior, and you reach the *treasury* of the *true* God. *But* he, the *true* God himself, will give to you his great *mystery* and his great *seal* and his great name which is ruler (king) over his *treasury*.

Again he will *sing praises* as he *calls upon* the unapproachable God, he who alone exists. *But* he, the unapproachable God, will cast forth from himself a light-*power* to come to you to the *place* of the *true* God, and give to you the *character* of the *treasury* of the *true* God. And it will complete you in every *pleroma*, and make you into a *rank* in that *treasury*. And you will give glory to the unapproachable God because you have received the *mystery* of the forgiveness of sins, while you were in the *body*. And you will be in the *place* of the *true* God because you have received the *mystery* of the forgiveness of sins, with its *defence* and its *seal* and its *cipher* and all its *injunctions* with which I have enjoined | you.

---

[1] (1) they are not restrained; lit. they are unrestrained ones.

Library of Ruslan Khazarzar

ⲉⲧⲟⲩ-ⲧⲏⲩⲧⲛ. ⲧⲉⲛⲟⲩ ϭⲉ ⲛⲁⲙⲁⲑⲏⲧⲏⲥ ⲁⲣⲓ-ϩⲁⲣϣϩⲏⲧ. ⲁⲩⲱ ϯⲛⲁϯ ⲛⲏⲧⲛ ⲙⲡⲛⲉ⳩ ⲙⲡⲕⲁ-ⲛⲟⲃⲉ ⲉⲃⲟⲗ. ⲙⲛ-ⲛⲉϥⲁⲡⲟⲗⲟⲅⲓⲁ ⲙⲛ- ⲧⲉϥⲥⲫⲣⲁⲅⲓⲥ.

ⲛⲧⲉⲣⲉ-ⲓⲥ ⲇⲉ ⲟⲩⲱ ⲉϥϫⲱ ⲛⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲉⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ. ⲁⲩⲱ ⲉϥϯ ⲛⲁⲩ ⲛⲛⲉⲓ⳩ ⲧⲏⲣ ⲉⲛⲧⲁϥⲟⲩⲱ ⲉϥⲉⲓⲣⲉ ⲙⲙⲟⲟⲩ. ⲡⲉϫⲉ-ⲓⲥ ⲛⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ϫⲉ-ϩⲁⲡⲥ ⲅⲁⲣ ⲡⲉ ⲉⲧⲣⲉⲧⲉⲧⲛϫⲓ ⲙⲡⲛⲉ⳩ ⲙⲡⲕⲁ-ⲛⲟⲃⲉ ⲉⲃⲟⲗ., ϫⲉⲕⲁⲁⲥ ⲉⲧⲉⲧⲛⲉϣⲱⲡⲉ ⲛϣⲏⲣⲉ ⲛⲧⲉ-ⲡⲟⲩⲟⲉⲓⲛ. ⲉⲧⲉⲧⲛϫⲏⲕ ⲉⲃⲟⲗ ϩⲛ-ⲙⲙ⳩ ⲧⲏⲣⲟⲩ.

ⲛⲧⲉⲣⲉ-ⲓⲥ ⲇⲉ ⲟⲩⲱ ⲉϥϫⲱ ⲛⲛⲁⲓ ⲧⲏⲣ ⲉⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲙⲛ-ⲙⲙ⳩ ⲉϥⲧⲥⲁⲃⲟ ⲙⲙⲟⲟⲩ ⲉⲣⲟⲟⲩ ⲡⲉϫⲉ-ⲙⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲥ ⲛⲁϥ ϫⲉ-ⲡⲉⲛϫⲟⲓⲥ ⲁⲩⲱ ⲡⲉⲛⲥⲁϩ ⲧⲛⲥⲟⲡⲥ ⲙⲙⲟⲕ. ϫⲉⲕⲁⲁⲥ ⲉⲛⲉⲕⲱ ⲉⲣⲟⲛ ⲙⲡ⳩ ⲙⲡⲕⲁ-ⲛⲟⲃⲉ ⲉⲃⲟⲗ ⲙⲛ-ⲛⲉϥⲁⲡⲟⲗⲟⲅⲓⲁ ⲙⲛ-ⲧⲉϥⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ-ⲧⲉϥⲯⲏⲫⲟⲥ ϫⲉ-ⲉⲛⲁϣⲱⲡⲉ ⲛϣⲏⲣⲉ ⲛⲧⲉ-ⲡⲟⲩⲟⲉⲓⲛ ⲁⲩⲱ ϫⲉ-ⲛⲛⲉⲩⲕⲁⲧⲉⲭⲉ ⲙⲙⲟⲛ ⲛϭⲓ ⲛⲁⲣⲭⲱⲛ ⲛⲛⲁⲓⲱⲛ. ⲛⲁⲓ ⲉⲧϣⲟⲟⲡ ⲙⲡⲃⲟⲗ ⲛⲛⲉ[ⲟ] ⲛⲟⲩⲟⲉⲓⲛ. ⲁⲩⲱ ϫⲉⲕⲁⲁⲥ ⲉⲛⲉϣⲱⲡⲉ ⲉⲛⲏⲡ ⲉϩⲟⲩⲛ ⲉⲡⲉⲕⲗⲏⲣⲟⲥ ⲛⲧⲙⲛⲧⲉⲣⲟ ⲙⲡ⊙ ⲁⲩⲱ ⲛⲧⲛϣⲱⲡⲉ ⲉⲛϫⲏⲕ ⲉⲃⲟⲗ ϩⲛ- ⲛⲉ⳩ ⲧⲏⲣⲟⲩ.

ⲡⲉϫⲉ-ⲓⲥ ⲛⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ϫⲉ-ϩⲣⲟϣ ⲛϩⲏⲧ ⲁⲩⲱ ϯⲛⲁϫⲟⲟϥ ⲉⲣⲱⲧⲛ ⲉⲡⲉⲓⲇⲏ ϭⲉ ⲁⲓⲣ-ϣⲣⲡ ⲛϫⲟⲟⲥ ⲛⲏⲧⲛ ϩⲁⲑⲏ ⲉⲙⲡⲁϯϯ-⳩ ⲛⲏⲧⲛ ϫⲉ-ϯⲛⲁϯ ⲛⲏⲧⲛ ⲙⲡ⳩ ⲙⲡⲓ̅ⲃ̅ ⲛⲛⲁⲓⲱⲛ ⲙⲛ-ⲛⲉⲩⲥⲫⲣⲁⲅⲓⲥ ⲙⲛ-ⲑⲉ ⲛⲉⲡⲓⲕⲁⲗⲉⲓ ⲙⲙⲟⲟⲩ ⲉⲃⲱⲕ ⲉⲛⲉⲩⲧⲟⲡⲟⲥ.

ⲥⲱⲧⲙ ϭⲉ ⲧⲉⲛⲟⲩ ⲉⲡⲓⲇⲏ ⲁⲧⲉⲧⲛϫⲓ ⲙⲡ⳩ ⲙⲡⲓ̅ⲃ̅ ⲛⲛⲁⲓⲱⲛ ⲙⲛ-ⲡ⳩ ⲙⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲙⲡⲙⲟⲟⲩ ⲙⲡⲱⲛϩ ⲙⲛ-ⲡ⳩ ⲙⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲙⲡⲉⲕⲣⲱⲙ ⲙⲛ-ⲡ⳩ ⲙⲡⲉⲡⲛⲁ ⲉⲧⲟⲩⲁⲁⲃ |
p. 77. ⲙⲛ-ⲡ⳩ ⲛϥⲓ-ⲧⲕⲁⲕⲓⲁ ⲛϩⲏⲧ-ⲧⲏⲩⲧⲛ ⲉⲡⲓⲇⲏ ϭⲉ

1 MS ⲉⲧⲟⲩ-ⲧⲏⲩⲧⲛ; better ⲉⲧⲟⲟⲩ-ⲧⲏⲩⲧⲛ.
15 MS ⲉⲛⲁϣⲱⲡⲉ; read ⲉⲛⲉϣⲱⲡⲉ.
19 W. Schw. ⲛⲉ⳩; MS probably ⲙ⳩.
28 page 77; the leaf is in extremely poor condition; only an irregular central fragment remains which measures 19 × 11 cms.; it shows defects and mildew spots.
28 MS ⲧⲕⲁⲕⲓⲁ; Schmidt: read ⲧⲕⲁⲕⲓⲁ [ⲛⲛⲁⲣⲭⲱⲛ].

Library of Ruslan Khazarzar

Now at this time, my *disciples*, be patient and I will also give to you the *mystery* of the forgiveness of sins and its *defences* and its *seal*."

51. *But* when Jesus had finished saying all these things to his *disciples* and giving to them all these *mysteries* which he had just performed, he (Jesus) said to his *disciples*: "*For* it is necessary that you should receive the *mystery* of the forgiveness of sins, so that you may become Sons of the Light *, and completed in all the *mysteries*."

When Jesus, *however*, had finished saying all these things to his *disciples* and teaching them the *mysteries*, his *disciples* [1] said to him: "Our Lord and our teacher, we beg thee that thou shouldst place in us the *mystery* of the forgiveness of sins, and its *defences* and its *seal* and its *cipher*, so that we become Sons of the Light *; and that the *archons* of the *aeons* which are outside the *Treasury* of the Light do not *restrain* us; and that we may be numbered within the *inheritance* of the Kingdom of the Light, and be completed in all the *mysteries*."

Jesus said to his *disciples*: "Be patient and I will say it to you. Now *since*, before I gave to you the *mysteries*, I first said to you that I will give to you the *mystery* of the twelve *aeons* and their *seals* and the manner of *calling upon* them, in order to go to their places; hear now, *since* you have received the *mystery* of the twelve *aeons* and the *mystery* of the *baptism* of the water of life, and the *mystery* of the *baptism* of fire, and the *mystery* of ⟨the baptism⟩ of the Holy *Spirit*, and the *mystery* of taking away the *evil* from you; *since* now | I said to you that I will give to you

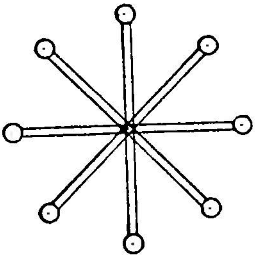
* cf. Eph. 5.8

[1] (11) his disciples; lit. the disciples of Jesus

Library of Ruslan Khazarzar

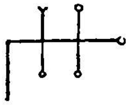
ⲁⲓϫⲟⲟⲥ ⲉⲣⲱⲧⲛ ϫⲉ-ϯⲛⲁϯ ⲛⲏⲧⲛ ⲛⲛⲉⲩⲁⲡⲟⲗⲟⲅⲓⲁ ⲛⲛ... ⲑⲉ ⲛⲥ§ⲟⲉ. ⲙⲛ-ⲛⲉⲓⲕⲉⲥⲫⲣⲁⲅⲓⲥ. ⲥⲱⲧⲙ ϭⲉ ⲛⲧⲁⲩⲱ... ⲉⲣⲱⲧⲛ ⲛⲛⲉⲩⲁⲡⲟⲗⲟⲅⲓⲁ ⲛⲁⲓ ⲉⲧⲉⲧⲛⲁⲁⲡⲟⲗⲟⲅⲓⲍⲉ ⲛⲁⲩ ⲛϩⲏⲧⲟⲩ.

ⲉⲧⲉⲧⲛϣⲁⲛⲉⲓ ⲉⲃⲟⲗ ϩⲙ-ⲡⲥⲱⲙⲁ. ⲉⲧⲉⲧⲛϣⲁⲛⲡⲱϩ ⲉⲡϣⲟⲣⲡ ⲛⲛⲁⲓⲱⲛ ⲛⲥⲉⲉⲓ ⲉⲃⲟⲗ ϩⲁⲧⲉⲧⲛⲉϩⲏ ⲛϭⲓ ⲛⲁⲣ-ⲭⲱⲛ ⲙⲡⲁⲓⲱⲛ ⲉⲧⲙⲙⲁⲩ. ⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲱⲧⲛ ⲛⲧⲉⲓ-ⲥⲫⲣⲁⲅⲓⲥ



ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲣⲁⲛ ⲍⲱⲍⲉⲍⲏ ⲁϫⲓϥ ⲛⲟⲩⲥⲟⲡ ⲙⲙⲁⲧⲉ ⲁⲙⲁϩⲧⲉ ⲛⲧⲉⲓ-ⲯⲏⲫⲟⲥ ϩⲛ-ⲧⲉⲧⲛϭⲓϫ ⲥⲛⲧⲉ ⲁⲣⲓⲑ ⲙⲛⲧⲟⲩⲉ ⲛϣⲉ ⲁⲩⲱ ⲙⲛⲧⲯⲓⲥ. ⲉⲧⲉⲧⲛϣⲁⲛⲟⲩⲱ ⲉⲧⲉⲧⲛⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲱⲧⲛ ϩⲛ-ⲧⲉⲓⲥⲫ/ ⲁⲩⲱ ⲧⲉⲧⲛ-ⲧⲁⲩⲉ-ⲡⲉⲥⲣⲁⲛ ⲛⲟⲩⲥⲟⲡ ⲙⲙⲁⲧⲉ ⲁϫⲓ-ⲛⲉⲓⲁⲡⲟⲗⲟⲅⲓⲁ ϩⲱⲱϥ ϫⲉ-ⲁⲛⲁⲭⲱⲣⲓ ⲛⲏⲧⲛ ⲡⲣⲟ-ⲧⲉ(ⲑ) ⲡⲉⲣⲥⲟⲙⲫⲱⲛ. ⲭⲟⲩⲥ ⲛⲁⲣⲭⲱⲛ ⲙⲡϣⲟⲣⲡ ⲛⲛⲁⲓⲱⲛ. ϫⲉ-ϯⲉⲡⲓⲕⲁⲗⲉⲓ ⲛⲏⲁⲍⲁ. ⲍⲏⲱⲍⲁⲍ. ⲍⲱⲍⲉⲱⲍ. ϩⲟⲧⲁⲛ ⲇⲉ ⲉⲣϣⲁⲛ-ⲛⲁⲣⲭⲱⲛ ⲙⲡϣⲣⲡ ⲛⲛⲁⲓ ⲥⲱⲧⲙ ⲛⲉⲓⲣⲁⲛ ⲥⲉ-ⲛⲁⲣϩⲟⲧⲉ ⲉⲙⲁⲧⲉ ⲛⲥⲉⲥⲟⲕⲟⲩ ⲛⲁⲩ ⲛⲥⲉⲡⲱⲧ ⲉⲡⲉⲙⲛⲧ ⲉ-ϩⲃⲟⲩⲣ ⲛⲧⲉⲧⲛⲙⲟⲟϣⲉ ⲉⲧⲡⲉ.

ⲉⲧⲉⲧⲛϣⲁⲛⲡⲱϩ ⲉⲡⲙⲉϩⲃ ⲛⲛⲁⲓⲱⲛ ⲭⲟⲩⲛⲭⲉⲱⲭ ⲛⲁⲉⲓ ⲉⲃⲟⲗ ϩⲁⲧⲉⲧⲛϩⲏ. ⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲱⲧⲛ ϩⲛ-ⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲣⲁⲛ ⲁϫⲓϥ ⲛⲟⲩⲥⲟⲡ ⲙⲙⲁⲧⲉ. ⲑⲱ-ⲍⲱⲁⲍ ⲁⲙⲁϩⲧⲉ ⲛⲧⲉⲓⲯⲏⲫⲟⲥ ϩⲛ-ⲧⲉⲧⲛϭⲓϫ



---

1 W. Schw. ⲛⲛ . . . ⲑⲉ; no letters missing; read ⲙⲛⲑⲉ.
2 W. Schw. ⲛⲧⲁⲩⲱ . . . ⲉⲣⲱⲧⲛ; read ⲛⲧⲁⲧⲁⲩⲟ ⲉⲣⲱⲧⲛ.
6 MS ϩⲁⲧⲉⲧⲛⲉϩⲏ; read ϩⲁⲧⲉⲧⲛϩⲏ.
9-15 the diagram is missing, but seen in W. Schw.
11 MS ⲁⲣⲓⲑ; read ⲁⲣⲓⲑ̣.
19 MS ⲛⲛⲁⲓ; read ⲛⲛⲁⲓⲱⲛ. MS ⲥⲱⲧⲙ ⲛⲉⲓⲣⲁⲛ; read ⲥⲱⲧⲙ ⲉⲛⲉⲓⲣⲁⲛ.
25 the diagram is present on page 77.

Library of Ruslan Khazarzar

their *defences* and the manner (of calling upon them in order to reach their places) and these *seals* also: hear now that I tell you their *defences* with which you will *give defence* to them."

52. "When you come forth from the *body* and you reach the first *aeon*, and the *archons* of that *aeon* come forth before you, *seal* yourselves with this *seal*:

This is its name: ...

Say it only once. Hold this *cipher*: 1119
in your two hands. When you have finished
sealing yourselves with this *seal* and you
have said its name once only, say these *defences* also: '*Withdraw* yourselves ..., you *archons* of the first *aeon*, because I *call upon* ....' *But when* the *archons* of the first *aeon* hear these names, they will be very afraid and they will withdraw and flee to the west to the left, and you will proceed upwards.

When you reach the second *aeon*, ... will come forth before you. *Seal* yourselves with this *seal*:

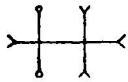
This is its name: ...

Say it once only. Hold this *cipher*: 2219
in your two hands. | When you have

Library of Ruslan Khazarzar

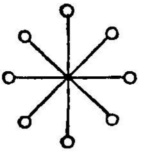
ⲥⲛⲧⲛ ⲃ̅ⲥⲓⲑ ϫⲟⲩⲧⲥⲛⲟⲟⲩⲥ ⲛϣⲉ ⲁⲩⲱ ⲙⲛⲧⲯⲓⲥ. ⲉⲧⲉⲧⲛϣⲁⲛⲟⲩⲱ ⲉⲧⲉⲧⲛⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲱⲧⲛ ⲛⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ ⲛⲧⲉⲧⲛⲧⲁⲩⲟ-ⲡⲉⲥⲣⲁⲛ ⲛⲟⲩⲥⲟⲡ ⲙⲙⲁⲧⲉ. ⲁϫⲓ-ⲛⲉⲓⲁⲡⲟⲗⲟⲅⲓⲁ ϩⲱⲱϥ ϫⲉ-ⲁⲛⲁⲭⲱⲣⲓ ⲛⲁⲕ | p. 78. ⲭⲟⲩⲛⲭⲉⲱⲭ ⲡⲁⲣⲭⲱⲛ ⲙⲡⲙⲉϩⲥⲛⲁⲩ ⲛⲛⲁⲓⲱⲛ ϫⲉ-ϯⲉⲡⲓⲕⲁⲗⲉⲓ ⲛⲛ̄ⲍⲁⲱⲍ. ⲍⲱⲏⲍⲁ. ⲍⲱⲟⲍⲁⲍ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲡⲁⲣⲭⲱⲛ ⲙⲡⲙⲉϩⲃ̅ ⲛⲁⲓⲱⲛ ⲥⲉⲛⲁⲥⲟⲕⲟⲩ ⲛⲁⲩ. ⲛⲥⲉⲡⲱⲧ ⲉⲡⲉⲙⲛⲧ ⲉϩⲃⲟⲩⲣ. ⲛⲧⲉⲧⲛⲙⲟⲟϣⲉ ⲉⲧⲡⲉ.

ⲉⲧⲉⲧⲛϣⲁⲛⲡⲱϩ ⲉⲡⲙⲉϩⲅ̅ ⲛⲛⲁⲓⲱⲛ ⲥⲉⲛⲏⲩ ⲉⲃⲟⲗ ϩⲁⲧⲉⲧⲛϩⲏ ⲛϭⲓ ⲓⲁⲗⲇⲁⲃⲁⲱⲑ ⲙⲛ-ⲭⲟⲩⲭⲱ. ⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲱⲧⲛ ⲛϯⲥⲫⲣⲁⲅⲓⲥ



ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲣⲁⲛ ⲍⲱⲍⲉⲁⲍ ⲁϫⲓϥ ⲛⲟⲩⲥⲟⲡ ⲙⲙⲁⲧⲉ. ⲁⲙⲁϩⲧⲉ ⲛⲧⲉⲓⲯⲏⲫ/ ϩⲛ-ⲛⲉⲧⲛϭⲓϫ. ⲅ̅ⲧⲙⲉ ⲙⲁⲃϣⲟⲙⲧⲉ ⲛϣⲉ ⲁⲩⲱ ϩⲙⲉⲯⲓⲥ. ⲉⲧⲉⲧⲛϣⲁⲛⲟⲩⲱ ⲉⲧⲉⲧⲛⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲱⲧⲛ ⲛⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ ⲉⲁⲧⲉⲧⲛϫⲱ ⲙⲡⲉⲥⲣⲁⲛ ⲛⲟⲩⲥⲟⲡ ⲙⲙⲁⲧⲉ. ⲁϫⲓ-ⲛⲉⲓⲁⲡⲟⲗⲟⲅⲓⲁ ϩⲱⲱϥ ϫⲉ-ⲁⲛⲁⲭⲱⲣⲓ ⲛⲏⲧⲛ ⲓⲁⲗⲇⲁⲃⲁⲱⲑ ⲙⲛ-ⲭⲟⲩⲭⲱ ⲡⲁⲣ ⲙⲡⲙⲉϩⲅ̅ ⲛⲛⲁⲓⲱⲛ ϫⲉ- ϯⲉⲡⲓⲕⲁ ⲛⲍⲱⲍⲏⲍⲁⲍ. ⲍⲁⲱⲍⲱⲍ. ⲭⲱⲍⲱⲍ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲡⲁⲣⲭⲱⲛ ⲙⲡⲙⲉϩⲅ̅ ⲛⲛⲁⲓⲱⲛ ⲛⲁⲥⲟⲕⲟⲩ ⲛⲁⲩ. ⲛⲥⲉⲡⲱⲧ ⲉⲡⲉⲙⲛⲧ ⲉϩⲃⲟⲩⲣ ⲛⲧⲉⲧⲛⲙⲟⲟϣⲉ ⲉⲧⲡⲉ.

ⲉⲧⲉⲧⲛϣⲁⲛⲡⲱϩ ⲉⲡⲙⲉϩⲇ̅ ⲛⲛⲁⲓⲱⲛ ⲥⲉⲛⲏⲩ ⲉⲃⲟⲗ ϩⲁⲧⲉⲧⲛϩⲏ ⲛϭⲓ ⲥⲁⲙⲁⲏⲗⲱ ⲙⲛ-ⲭⲱⲭⲱⲭⲟⲩⲭⲁ. ⲥⲫⲣ ⲙⲙⲱⲧⲛ ⲛⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ



ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲣⲁⲛ ⲁⲍⲱⲍⲏⲱ ⲁϫⲓϥ ⲛⲟⲩⲥⲟⲡ ⲙⲙⲁⲧⲉ. ⲁⲙⲁϩⲧⲉ ⲛⲧⲉⲓⲯⲏⲫ/ ϩⲛ-ⲛⲉⲧⲛϭⲓϫ ⲁ̅ⲫⲡⲉ ϩⲙⲉⲧⲏ ⲛϣⲉ ⲁⲩⲱ ⲧⲁⲓⲟⲩ ⲙⲛ-ϯⲟⲩ ⲉⲧⲉⲧⲛϣⲁⲛⲟⲩⲱ ⲉⲧⲉⲧⲛⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲱⲧⲛ ⲛⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ ⲉⲁⲧⲉⲧⲛⲧⲁⲩⲉ-ⲡⲉⲥⲣⲁⲛ ⲛⲟⲩⲥⲟⲡ ⲙⲙⲁⲧⲉ. ⲁϫⲓ-ⲛⲉⲓⲁⲡⲟⲗⲟⲅⲓⲁ ϩⲱⲱϥ ϫⲉ-ⲁⲛⲁⲭⲱⲣⲓ ⲛⲏⲧⲛ

---

1 MS ⲥⲛⲧⲛ; read ⲥⲛⲧⲉ.

2, 3 MS ⲛⲧⲉⲧⲛⲧⲁⲩⲟ-ⲡⲉⲥⲣⲁⲛ; better ⲛⲧⲉⲧⲛⲧⲁⲩⲉ-ⲡⲉⲥⲣⲁⲛ.

12-14 the diagram is missing, but seen in W. Schw.

18 MS ϯⲉⲡⲓⲕⲁ; read ϯⲉⲡⲓⲕⲁⲗⲉⲓ.

24-27 the diagram is present on page 79.

Library of Ruslan Khazarzar

finished *sealing* yourselves with this *seal* and you have said its name once only, say these *defences* also: '*Withdraw* thyself, ..., O *archon* of the second *aeon*, because I *call upon* ....' *Again* the *archons* of the second *aeon* will withdraw and flee to the west to the left, and you will proceed upwards.

When you reach the third *aeon*, Jaldabaoth[1] and ... will come forth before you. *Seal* yourselves with this *seal*:

This is its name: ...

Say it once only. Hold this *cipher*: 3349 in your hands. When you have finished *sealing* yourselves with this *seal* and you have said its name once only, say these *defences* also: '*Withdraw* yourselves, Jaldabaoth and ..., you *archons* of the third *aeon*, because I *call upon* ....' Then the *archons* of the third *aeon* will withdraw and flee to the west to the left, and you will proceed upwards.

When you reach the fourth *aeon*, Samaelo[2] and ... will come forth before you. *Seal* yourselves with this *seal*:

This is its name: ...

Say it once only. Hold this *cipher*: 4555 in your hands. When you have finished *sealing* yourselves with this *seal* and you have said its name once only, say these *defences* also: '*Withdraw* yourselves, | Samaelo and ..., you *archons*

---

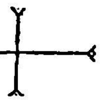
[1] (10) Jaldabaoth; see Bousset (Bibl. 13) p. 351 ff.; Kropp (Bibl. 22) III p. 46; Epiph. 25.2; Iren. I 30.5 ff.; Hippol. V 7.30; Origen *c. Cels.* VI 31, 32; HypArch 95; OnOrgWld 100 etc.; TriProt 39; ApJn 38; PS 46 etc.

[2] (22) Samaelo; See Iren. I 30.9; 3 Baruch.IV 8; Asc. Is. I 8; HypArch 87; OnOrgWld 103; TriProt 39; on planetary angels, cf. Augustine *ad Oros. c. Prisc.* 1.

Library of Ruslan Khazarzar

ⲥⲁⲙⲁⲏⲗⲱ ⲁⲩⲱ ⲭⲱⲭⲱⲭⲟⲩⲭⲁ ⲛⲁⲣⲭⲱⲛ ⲙⲡⲙⲉϩⲇ ⲛⲁⲓⲱⲛ ϫⲉ-ϯⲉⲡⲓⲕⲁⲗⲉⲓ ⲛⲍⲱⲍⲏⲍⲁ. ⲭⲱⲍⲱⲍⲁⲍⲍⲁ. ⲍⲁⲍⲏⲍⲱ. ⲉⲧⲉⲧⲛϣⲁⲛⲟⲩⲱ ⲉⲧⲉⲧⲛϫⲱ ⲛⲛⲉⲓⲁ- | p. 79. ⲡⲟⲗⲟⲅⲓⲁ ⲛⲁⲣⲭⲱⲛ ⲙⲡⲙⲉϩⲇ ⲛⲛⲁⲓⲱⲛ ⲛⲁⲥⲟⲛⲟⲩ ⲛⲁⲩ ⲉⲡⲉⲙⲛⲧ ⲉϩⲃⲟⲩ. ⲛⲧⲱⲧⲛ ⲇⲉ ⲙⲟⲟϣⲉ ⲉⲧⲡⲉ.

ⲉⲧⲉⲧⲛϣⲁⲛⲡⲱϩ ⲉⲡⲙⲉϩϯⲟⲩ ⲛⲛⲁⲓⲱⲛ ⲥⲉⲛⲏⲩ ⲉⲃⲟⲗ ϩⲁⲧⲉⲧⲛϩⲏ ⲛϭⲓ ⲓⲁⲗⲑⲱ ⲙⲛ-ⲁⲓⲱⲛⲁ ⲁⲩⲱ ⲛⲥⲱⲁⲗ. ⲥⲫⲣⲁ-ⲅⲓⲍⲉ ⲙⲙⲱⲧⲛ ⲛⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲣⲁⲛ ⲁⲍⲏⲱⲍⲁ ⲁϫⲓϥ ⲛⲟⲩⲥⲟⲡ ⲙⲙⲁⲧⲉ. ⲁⲙⲁϩⲧⲉ ⲧⲉⲓⲯⲏⲫⲟⲥ ϩⲛ-ⲛⲉⲧⲛ-ϭⲓϫ ⲉⲧϩⲑ ϯⲟⲩ ⲛϣⲉ ⲙⲛ-ϣⲙⲧϣⲉ ⲙⲛ-ⲥⲉⲯⲓⲥ. ⲉⲧⲉⲧⲛ-ϣⲁⲛⲟⲩⲱ ⲉⲧⲉⲧⲛⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲱⲧⲛ ⲛⲧⲉⲓⲥⲫⲣ ⲉⲁⲧⲉⲧⲛ-ⲧⲁⲩⲉ-ⲡⲉⲥⲣⲁⲛ ⲛⲟⲩⲥⲟⲡ ⲙⲙⲁⲧⲉ ⲁϫⲓ-ⲛⲉⲓⲁⲡⲟⲗⲟⲅⲓⲁ ϩⲱⲱϥ ϫⲉ-ⲁⲛⲁⲭⲱⲣⲓ ⲛⲛⲧⲛ ⲓⲁⲗⲑⲱ ⲁ(ⲓ)ⲱⲭ·ⲁⲓⲥⲱⲁⲗ ϫⲉ-ϯⲉ-ⲡⲓⲕⲁⲗⲉⲓ ⲛⲍⲱⲙⲁⲏⲱⲍⲏϫⲱⲁⲍ. ⲍⲱ..ⲱⲱⲍⲏ. ⲉⲧⲉⲧⲛϣⲁⲛⲟⲩⲱ ⲉⲧⲉⲧⲛϫⲱ ⲛⲛⲉⲓⲁⲡⲟⲗ ⲛⲁⲣⲭⲱⲛ ⲙⲡⲙⲉϩⲉ ⲛⲛⲁⲓⲱⲛ ⲛⲁ-ⲥⲟⲛⲟⲩ ⲛⲁⲩ ⲛⲥⲉⲡⲱⲧ ⲉⲡⲉⲙⲛⲧ ⲉϩⲃⲟⲩⲣ. ⲛⲧⲱⲧⲛ ⲇⲉ ⲙⲟⲟϣⲉ ⲉⲧⲡⲉ.



ⲉⲧⲉⲧⲛϣⲁⲛⲡⲱϩ ⲉⲡⲙⲉϩⲅ ⲛⲁⲓⲱⲛ ⲉⲧⲉ-ⲛⲧⲟⲥ ⲧⲉϣⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟⲥ ϫⲉ-ⲧⲕⲟⲩⲓ ⲙⲙⲉⲥⲟⲥ. ⲉⲥⲏⲡ ⲅⲁⲣ ⲉⲡⲥⲟⲟⲩ ⲛⲁⲓⲱⲛ ⲉⲛⲧⲁⲩⲡⲓⲥⲧⲉⲩⲉ. ⲛⲁⲣⲭⲱⲛ ⲇⲉ ⲛⲛⲧⲟⲡⲟⲥ ⲉⲧⲙ-ⲙⲁⲩ. ⲟⲩⲛ-ⲟⲩⲕⲟⲩⲓ ⲙⲙⲛⲧⲁⲅⲁⲑⲟⲥ ⲛϩⲏⲧⲟⲩ ⲉⲃⲟⲗ ϫⲉ-ⲁⲩⲡⲓⲥⲧⲉⲩⲉ ⲛϭⲓ ⲛⲁⲣⲭⲱⲛ ⲛⲛⲧⲟⲡⲟⲥ ⲉⲧⲙⲙⲁⲩ. ⲥⲉⲛⲏⲩ ⲉⲃⲟⲗ ϩⲁⲧⲉⲧⲛϩⲏ ⲛϭⲓ ⲍⲱ..ⲍⲁⲱⲭ. ⲭⲱⲍⲱⲁⲍⲁⲱ. ⲱⲃⲁⲱⲑ ⲛⲁⲣⲭⲱⲛ ⲛⲧⲕⲟⲩⲓ ⲙⲙⲉⲥⲟⲥ ⲉⲩⲙⲉⲉⲩⲉ ϫⲉ-ⲙⲉϣⲁⲕ

---

3 page 79: only the lower right hand portion of the leaf remains; it measures 20½ × 14 cms. and shows numerous defects.
5 MS ⲉϩⲃⲟⲩ; read ⲉϩⲃⲟⲩⲣ.
8-10 the diagram is missing, but seen in W. Schw.
10 MS ⲧⲉⲓⲯⲏⲫⲟⲥ; read ⲛⲧⲉⲓⲯⲏⲫⲟⲥ.
11 MS ϯⲟⲩ ⲛϣⲉ; read ϯⲟⲩ ⲛϣⲟ.
14 MS ⲁ(ⲓ)ⲱⲭ·ⲁⲓⲥⲱⲁⲗ; ⲁⲓⲱⲛⲁ ⲁⲩⲱ ⲛⲥⲱⲁⲗ appears in line 7.

Library of Ruslan Khazarzar

of the fourth *aeon*, because I *call upon* ....' When you have finished saying these *defences* the *archons* of the fourth *aeon* will withdraw to the west to the left. *But* you ⟨will⟩ proceed upwards [1].

When you reach the fifth *aeon*, ... and ... and ... will come before you. *Seal* yourselves with this *seal*:

This is its name : ...

Say it once only. Hold this *cipher*: 5369 in your
hands. When you have finished *sealing* yourselves
with this *seal* and you have said its name once only, say these *defences* also: '*Withdraw* yourselves ..., ..., ..., because I *call upon* ....' When you have finished saying these *defences* the *archons* of the fifth *aeon* will withdraw and will flee to the west to the left. *But* you ⟨will⟩ proceed upwards.

When you reach the sixth *aeon* which is called the Little *Midst*, *for* it belongs to the six *aeons* which have *believed*. *But* the *archons* of those *places* have a little *goodness* [2] within them, because the *archons* of those *places* have *believed*. The *archons* of the Little *Midst*, ..., come before you, thinking that perhaps | you

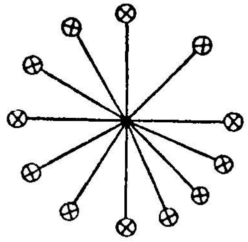
---

[1] (5) you ⟨will⟩ proceed upwards; lit. you proceed upwards; (also line 18).

[2] (22) a little goodness; Till: some goodness.

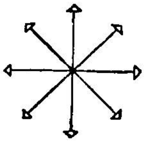
Library of Ruslan Khazarzar

ⲙ̄ⲡⲉⲧⲛ̄ϫⲓ-ⲯ ⲁϫⲓ-ⲡⲯ ⲁⲩⲱ ⲥⲫⲣⲁⲅⲓⲍⲉ ⲙ̄ⲙⲱⲧⲛ̄ ⲛ̄ⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ ⲉⲧⲉ-ⲧⲁⲓ ⲧⲉ



ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲣⲁⲛ ⲁϫⲓϥ ⲛⲟⲩⲥⲟⲡ ⲙ̄ⲙⲁⲧⲉ ⲍⲁⲭⲱⲱⲱⲙⲁⲍⲟⲍ ⲁⲙⲁϩⲧⲉ ⲛ̄ⲧⲉⲓⲯⲏⲫⲟⲥ ϩⲛ̄-ⲡⲉⲧⲛ̄ϭⲓϫ ⲥⲣⲓⲉ ⲥⲟⲟⲩ ⲛ̄ϣⲟ | p. 80. ⲁⲩⲱ ⲯⲓⲥ ⲛ̄ϣⲉ ⲁⲩⲱ ⲙ̄ⲛ̄ⲧⲏ. ⲉⲧⲉⲧⲛ̄ϣⲁⲛⲟⲩⲱ ⲉⲧⲉⲧⲛ̄ⲥⲫⲣⲁⲅⲓⲍⲉ ⲙ̄ⲙⲱⲧⲛ̄ ⲛ̄ⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ ⲉⲁⲧⲉⲧⲛ̄ⲧⲁⲩⲉ-ⲡⲉⲥⲣⲁⲛ ⲛⲟⲩⲥⲟⲡ ⲙ̄ⲙⲁⲧⲉ ⲁϫⲓ-ⲛⲉⲓⲁⲡⲟⲗⲟⲅⲓⲁ ϩⲱⲱϥ ϫⲉ-ⲁⲛⲁⲭⲱⲣⲓ ⲛⲏⲧⲛ̄ ⲍⲱⲍⲁⲱⲭⲁ. ⲭⲱⲍⲱⲁⲍⲁⲱ. ⲱⲃⲁⲱⲑ ⲛⲁⲣⲭⲱⲛ ⲛ̄ⲧⲕⲟⲩⲓ ⲙ̄ⲙⲉⲥⲟⲥ. ⲁⲛ(ⲉ)ϫⲓ ⲅⲁⲣ ⲙ̄ⲡⲯ ⲙ̄ⲡⲓⲃ ⲛ̄ⲛⲁⲓⲱⲛ ⲙⲛ̄-ⲛⲉⲩⲁⲡⲟⲗⲟⲅⲓⲁ. ϫⲉ-ⲧⲛⲉⲡⲓⲕⲁⲗⲉⲓ ⲛ̄ⲍⲱⲍⲏⲁⲍⲁ. ⲭⲱⲍⲁⲉⲍ. ⲁⲭⲱⲍⲱⲏⲍ. ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲟⲛ ⲉⲧⲉⲧⲛⲁϫⲱ ⲛ̄ⲛⲉⲓⲕⲉⲣⲁⲛ ⲛⲁⲣⲭⲱⲛ ⲉⲧⲙ̄ⲙⲁⲩ ⲛⲁⲥⲟⲕⲟⲩ ⲛⲁⲩ. ⲛ̄ⲥⲉⲕⲁ-ⲧⲉϩⲓⲏ ⲛⲏⲧⲛ̄ ⲛ̄ⲥⲉⲧⲙ̄ⲁⲙⲁϩⲧⲉ ⲙ̄ⲙⲱⲧⲛ̄. ⲉⲛⲧⲁⲩⲉⲓ ⲅⲁⲣ ⲉⲃⲟⲗ ϩⲁⲧⲉⲧⲛ̄ϩⲏ. ⲉⲩⲙⲉⲉⲩⲉ ϫⲉ-ⲙⲉϣⲁⲕ ⲙ̄ⲡⲉⲧⲛ̄ϫⲓ-ⲯ. ⲛ̄ⲧⲟⲟⲩ ⲇⲉ ϩⲱⲟⲩ (ⲉⲛ)ⲥⲉⲛⲁⲣⲁϣⲉ ⲛ̄ⲙ̄ⲙⲏⲧⲛ̄ ϩⲛ̄-ⲟⲩⲛⲟϭ ⲛ̄ⲣⲁϣⲉ ⲉⲃⲟⲗ ϫⲉ-ⲁⲧⲉⲧⲛ̄ϫⲓ-ⲯ ϫⲓⲛ ⲉⲧⲉⲧⲛ̄ϩⲛ̄-ⲥⲱⲙⲁ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲥⲉⲛⲁⲕⲱϩ ⲉⲣⲱⲧⲛ̄. ⲉⲃⲟⲗ ϫⲉ-ⲁⲧⲉⲧⲛ̄ⲟⲩⲱⲧⲃ̄ ⲉⲣⲟⲟⲩ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛⲉⲙⲟⲟϣⲉ ⲉⲧⲡⲉ.

ⲉⲧⲉⲧⲛ̄ϣⲁⲛⲡⲱϩ ⲉⲡⲙⲉϩⲥⲁϣϥ ⲛ̄ⲛⲁⲓⲱⲛ ⲥⲉⲛⲏⲩ ⲉⲃⲟⲗ ϩⲁⲧⲉⲧⲛ̄ϩⲏ ⲛⲉⲓⲭⲱⲍⲱⲁⲍⲁⲭⲱ. ⲓⲁⲍⲱ. ⲥⲫⲣⲁⲅⲓ ⲙ̄ⲙⲱⲧⲛ̄ ⲛ̄ⲧⲉⲓⲥⲫⲣ.



ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲣⲁⲛ ⲁϫⲓϥ ⲛⲟⲩⲥⲟⲡ ⲙ̄ⲙⲁⲧⲉ ⲭⲱⲍⲱⲫⲣⲁⲍⲁⲍ. ⲁⲙⲁϩⲧⲉ ⲛ̄ⲧⲉⲓⲯⲏⲫ ϩⲛ̄-ⲡⲉ-

---

3-9 the diagram is present on page 79.
12 W. ⲁⲛ(ⲉ)ϫⲓ; read ⲁⲛϫⲓ.
18 MS (ⲉⲛ)ⲥⲉⲛⲁⲣⲁϣⲉ; read ⲥⲉⲛⲁⲣⲁϣⲉ.
23 MS ⲥⲫⲣⲁⲅⲓ; read ⲥⲫⲣⲁⲅⲓⲍⲉ.
25f. the diagram is present on page 80.

Library of Ruslan Khazarzar

have not received *mysteries*. Say the *mystery* and *seal* yourselves with this *seal*, which is thus:

This is its name: ...

Say it once only. Hold this *cipher*: 6915 in your hands. When you have finished *sealing* yourselves with this *seal* and you have said its name once only, say these *defences* also: '*Withdraw* yourselves ..., you *archons* of the Little *Midst*, *for* we have received the *mystery* of the twelve *aeons* and their *defences*, because we *call upon* ....' Immediately you say these names also, those *archons* will withdraw and they will make way for you, and they will not seize hold of you. *For* they came forth before you, thinking that perhaps you had not received *mysteries*. *But* they also will rejoice with you in great joy, because you have received mysteries while you were still in the *body*. *Again* they will envy you because you have surpassed them. *Again* you will proceed upwards.

When you reach the seventh *aeon*, ... will come forth before you. *Seal* yourselves with this *seal*:

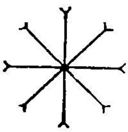
This is its name: ...

Say it once only. Hold this *cipher*: | 7889 in your

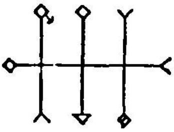
Library of Ruslan Khazarzar

ⲧⲛϭⲓϫ ϳⲱⲡⲑ ⲥⲁϣϥ ⲛϣⲟ ⲁⲩⲱ ϣⲙⲟⲩⲛ ⲛϣⲉ ⲁⲩⲱ ϩⲙ⸗ⲛⲉ-ⲯⲓⲥ. ⲉⲧⲉⲧⲛϣⲁⲛⲟⲩⲱ ⲉⲧⲉⲧⲛⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲱⲧⲛ ϩⲛ-ⲧⲉⲓⲥⲫⲣ ⲉⲁⲧⲉⲧⲛⲧⲁⲩⲉ-ⲡⲉⲥⲣ ⲛⲟⲩⲥⲟⲡ ⲙⲙⲁⲧⲉ ⲁϫⲓ-ⲛⲉⲓ⸗ⲁⲡⲟⲗ̄ ϩⲱⲱϥ ϫⲉ-ⲁⲛⲁⲭⲱⲣⲓ ⲛⲏⲧⲛ ⲭⲱⲍⲱⲁⲍⲁⲭⲱ· ⲓⲁⲍⲱ ϫⲉ-ⲧⲛⲉⲡⲓⲕⲁⲗⲉⲓ ⲛⲍⲱⲏⲍⲱ. ⲍⲁⲭⲱⲍⲱ. ⲍⲏⲁⲍⲱ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲛⲁⲣⲭⲱⲛ ⲙⲡⲙⲉϩⲥⲁϣϥ ⲛⲁⲓⲱⲛ ⲛⲁⲥⲟⲕⲟⲩ ⲛⲁⲩ. ⲛⲧⲉⲧⲛ⸗ⲙⲟⲟϣⲉ ⲉⲧⲡⲉ.

ⲉⲧⲉⲧⲛϣⲁⲛⲡⲱϩ ⲇⲉ ⲉⲡⲙⲉϩⲏ ⲛⲁⲓⲱⲛ ⲥⲉⲛⲏⲩ ⲉⲃⲟⲗ ϩⲁⲧⲉⲧⲛϩⲏ ⲛϭⲓ ⲛⲁⲣⲭⲱⲛ ⲉⲧⲙⲙⲁⲩ ⲉⲧⲉ-ⲛⲁⲓ ⲡⲉ ⲓⲁⲱ. (ⲁ)ⲥⲁⲭⲱ. ⲁⲱⲉⲓⲱ. ⲥⲫⲣ ⲙⲙⲱⲧⲛ ⲛⲧⲉⲓⲥⲫⲣ ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲣⲁⲛ ⲍⲱʒⲁⲱⲍ ⲁϫⲓϥ ⲛⲟⲩⲥⲟⲡ ⲙ⸗ⲙⲁⲧⲉ ⲁⲙⲁϩⲧⲉ ⲛⲧⲉⲓⲯⲏⲫⲟⲥ | p. 81. ϩⲛ-ⲛⲉⲧⲛϭⲓϫ ⲛⲛⲁ ϣⲙⲟⲩⲛ ⲛϣⲟ ⲁⲩⲱ ⲧⲁⲓ⸗ⲟⲩⲧⲁϥⲧⲉ. ⲉⲧⲉⲧⲛϣⲁⲛⲟⲩⲱ ⲉⲧⲉⲧⲛⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲱⲧⲛ ⲛⲧⲉⲓ⸗ⲥⲫⲣⲁⲅⲓⲥ ⲉⲁⲧⲉⲧⲛⲧⲁⲩⲉ-ⲡⲉⲥⲣ ⲛⲟⲩⲥⲟⲡ ⲙⲙⲁⲧⲉ. ⲁϫⲓ-ⲛⲉⲓⲁⲡⲟⲗⲟⲅⲓⲁ ϩⲱⲱϥ ϫⲉ-ⲁⲛⲁⲭⲱⲣⲉⲓ ⲛⲏⲧⲛ ⲓⲁⲱⲥ. ⲡⲁ⸗ⲭⲟⲓ. ⲁⲱⲉⲓⲱ ϫⲉ-ⲧⲛⲉⲡⲓⲕⲁⲗⲉⲓ ⲛⲍⲁⲁⲁⲍⲱⲍ ⲍⲏⲓⲱ. ⲍⲏⲁⲍ ⲱ?ⲱⲱⲍⲱⲁⲍ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲛⲁⲣⲭⲱⲛ ⲙⲡⲙⲉϩⲏ ⲛⲁⲓⲱⲛ ⲛⲁ⸗ⲥⲟⲕⲟⲩ ⲛⲁⲩ. ⲛⲧⲉⲧⲛⲙⲟⲟϣⲉ ⲉⲧⲡⲉ.



ⲉⲧⲉⲧⲛϣⲁⲛⲡⲱϩ ⲉⲡⲙⲉϩⲯⲓⲥ ⲛⲁⲓⲱⲛ ⲥⲉⲛⲏⲩ ⲉⲃⲟⲗ ϩⲁ⸗ⲧⲉⲧⲛϩⲏ ⲛϭⲓ ⲃ̄ⲱⲍⲏⲱⲑ. ⲱⲍⲁⲓ. ⲏʒⲁⲛⲁⲑⲁ ⲛⲁⲣⲭⲱⲛ ⲙ⸗ⲡⲙⲉϩⲑ ⲛⲛⲁⲓⲱⲛ. ⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲱⲧⲛ ⲛⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲣⲁⲛ ⲍⲱⲫⲣⲁⲕⲁⲥ ⲁϫⲓϥ ⲛⲟⲩ⸗ⲥⲟⲡ ⲙⲙⲁⲧⲉ. ⲕⲱ ⲛⲧⲉⲓⲯⲏⲫⲟⲥ ϩⲛ-ⲛⲉⲧⲛ⸗ϭⲓϫ (ⲃ̄)ⲱⲡⲑ ϫⲟⲩⲱⲧϣⲙⲏⲛ ⲛϣⲉ ⲁⲩⲱ ϩⲙⲛⲉ-ⲯⲓⲥ. ⲉⲧⲉⲧⲛϣⲁⲛⲟⲩⲱ ⲇⲉ ⲉⲧⲉⲧⲛ⸗



10-12 the diagram is missing, but seen in W. Schw.

12 page 81: the leaf is preserved as a whole and measures 28 × 16½ cms.; there are central defects and many mildew spots.

16 reading doubtful; cf. lines 9 ff.

23-26 the diagram is present on page 81.

25 W. Schw. (ⲃ̄)ⲱⲡⲑ; read ⲃ̄ⲱⲡⲑ.

Library of Ruslan Khazarzar

hands. When you have finished *sealing* yourselves with this *seal* and you have said its name once only, say these *defences* also: '*Withdraw* yourselves ..., because we *call upon* ....' *Again* the *archons* of the seventh *aeon* will withdraw, and you will proceed upwards.

But when you reach the eighth *aeon*, those *archons* which are ... will come forth before you. *Seal* yourselves with this *seal*:

This is its name: ...

Say it once only. Hold this *cipher*: 8054 in your
hands. When you have finished *sealing* yourselves
with this *seal* and you have said its name once only, say these *defences* also: '*Withdraw* yourselves ... because we *call upon* ....' *Again* the *archons* of the eighth *aeon* will withdraw, and you will proceed upwards.

When you reach the ninth *aeon*, ..., the *archons* of the ninth *aeon* will come before you. *Seal* yourselves with this *seal*:

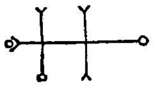
This is its name: ...

Say it once only. Place this *cipher*: 2889 in your
hands. When you have finished | *sealing* yourselves

Library of Ruslan Khazarzar

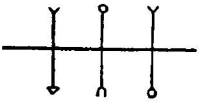
ⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲱⲧⲛ ⲛⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ ⲉⲁⲧⲉⲧⲛⲧⲁⲩⲉ-ⲡⲉⲥⲣⲁⲛ ⲛⲟⲩⲥⲟⲡ ⲙⲙⲁⲧⲉ ⲁϫⲓ-ⲛⲓⲁⲡⲟⲗⲟⲅⲓⲁ ϩⲱⲱϥ ϫⲉ-ⲁⲛⲁⲭⲱⲣⲉⲓ ⲛⲏⲧⲛ ⲃⲱⲍⲏⲱⲑ. ⲱⲍⲁⲓ. ⲏⲝⲁⲛⲁⲑⲁ ϫⲉ-ⲧⲏⲉⲡⲓⲕⲁⲗⲉⲓ ⲛⲍⲱⲏ. ⲍⲱⲍⲁ. ⲏⲏⲍⲏⲍⲱⲍ. ⲭⲱⲍⲱⲏⲍ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲛⲁⲣⲭⲱⲛ ⲙⲡⲙⲉϩⲑ ⲛⲁⲓⲱⲛ ⲛⲁⲥⲟⲕⲟⲩ ⲛⲁⲩ. ⲛⲧⲉⲧⲛⲙⲟⲟϣⲉ ⲉⲧⲡⲉ.

ⲉⲧⲉⲧⲛϣⲁⲛⲡⲱϩ ⲇⲉ ⲉⲡⲙⲉϩⲙⲛⲧ ⲛⲁⲓⲱⲛ ⲥⲉⲛⲏⲩ ⲉⲃⲟⲗ ϩⲁⲧⲉⲧⲛϩⲏ ⲛϭⲓ ⲱⲃⲁⲑⲱⲓ. ⲟⲱⲥⲁⲱ(ⲑ). ⲑⲱⲓⲁⲍ. ⲛⲁⲣⲭⲱⲛ ⲙⲡⲁⲓⲱⲛ ⲉⲧⲙⲙⲁⲩ. ⲥⲫⲣ ⲙⲙⲱⲧⲛ ⲛⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ ⲉⲧⲉ-ⲧⲁⲓ ⲧⲉ



ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲣⲁⲛ ⲑⲱⲍⲁⲱⲍ. ⲁϫⲓϥ ⲛⲟⲩⲥⲟⲡ ⲙⲙⲁⲧⲉ. ⲕⲱ ⲛⲧⲉⲓⲯⲏⲫⲟⲥ ϩⲛ-ⲛⲉⲧⲛϭⲓϫ ⲇⲫⲡⲑ ϩⲙⲉⲧⲏ ⲛϣⲉ ⲁⲩⲱ ⲧⲁⲓⲟⲩ-ⲯⲓⲥ. ⲉⲧⲉⲧⲛϣⲁⲛⲟⲩⲱ ⲉⲧⲉⲧⲛⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲱⲧⲛ ⲛⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ ⲉⲁⲧⲉⲧⲛⲧⲁⲩⲉ-ⲡⲉⲥⲣⲁⲛ ⲛⲟⲩⲥⲟⲡ ⲙⲙⲁⲧⲉ. ⲉⲁⲧⲉⲧⲛⲥⲫⲣ ⲙⲙⲱⲧⲛ ⲛⲟⲩⲥⲟⲡ ⲙⲙⲁⲧⲉ. | p. 82. ⲁϫⲓ-ⲛⲉⲓⲁⲡⲟⲗⲟⲅⲓⲁ ϩⲱⲱϥ ϫⲉ-ⲁⲛⲁⲭⲱⲣⲉⲓ ⲛⲏⲧⲛ ⲱⲉ(ⲃ)ⲑⲱⲓ. ⲓⲱⲥⲁⲱⲑ. ⲑⲱⲓⲁⲍ. ϫⲉ-ⲧⲏⲉⲡⲓⲕⲁⲗⲉ ⲛϫⲏⲱⲍⲁⲍⲛ. ⲱⲱⲱⲍⲱⲁⲍ. ⲭⲱⲍⲱⲁⲍ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲛⲁⲣⲭⲱⲛ ⲙⲡⲙⲉϩⲙⲛⲧ ⲛⲁⲓⲱⲛ ⲛⲁⲥⲟⲕⲟⲩ ⲛⲁⲩ. ⲛⲧⲉⲧⲛⲙⲟⲟϣⲉ ⲉⲧⲡⲉ.

ⲉⲧⲉⲧⲛϣⲁⲛⲡⲱϩ ⲉⲡⲙⲉϩⲙⲛⲧⲟⲩⲉ ⲛⲛⲁⲓⲱⲛ. ⲥⲉⲛⲏⲩ ⲉⲃⲟⲗ ϩⲁⲧⲉⲧⲛϩⲏ ⲛϭⲓ ⲁⲅⲉⲱⲛⲉ. ⲍⲱⲧⲉⲱⲍ. ⲍⲏⲥⲉⲱⲛ ⲛⲁⲣⲭⲱⲛ ⲙⲡⲁⲓⲱⲛ ⲉⲧⲙⲙⲁⲩ. ⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲱⲧⲛ ⲛⲧⲉⲓⲥⲫⲣ



ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲣⲁⲛ ⲍⲱⲝⲁⲍⲏ. ⲁϫⲓϥ ⲛⲟⲩⲥⲟⲡ ⲙⲙⲁⲧⲉ. ⲁⲙⲁϩⲧⲉ ⲛⲧⲉⲓⲯⲏⲫⲟⲥ ϩⲛ-ⲛⲉⲧⲛϭⲓϫ ⲉϥⲫⲏⲛ ϯⲟⲩ ⲛϣⲟ ⲙⲛ-ϯⲟⲩ ⲛϣⲉ ⲙⲛ-ⲧⲁⲓⲟⲩ-ϣⲙⲛ. ⲉⲧⲉⲧⲛϣⲁⲛⲟⲩⲱ ⲇⲉ ⲉⲧⲉⲧⲛⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲱⲧⲛ ⲛⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ ⲉⲁⲧⲉⲧⲛⲧⲁⲩⲉ-ⲡⲉⲥⲣⲁⲛ ⲛⲟⲩⲥⲟⲡ ⲙⲙⲁⲧⲉ. ⲁϫⲓ-ⲛⲉⲓⲁⲡⲟⲗⲟⲅⲓⲁ ϩⲱⲱϥ ϫⲉ-ⲁⲛⲁⲭⲱⲣⲓ ⲛⲏⲧⲛ ⲅⲉⲛⲏⲍⲱ. ⲁⲩⲧⲟⲍⲱⲭ. ⲡⲓⲁⲧⲉⲛⲍⲁⲭⲱ. ϫⲉ-

---

9-11 the diagram is present on page 81.
11 MS ⲇⲫⲡⲑ; read ⲇ̣ⲫⲡⲑ.
15 cf. line 7.
22-24 the diagram is present on page 82.
25 ϣⲙⲏ; read ϣⲙⲏⲛ.

Library of Ruslan Khazarzar

with this *seal* and you have said its name once only, say these *defences* also: '*Withdraw* yourselves, ..., because we *call upon* ....' *Again* the *archons* of the ninth *aeon* will withdraw, and you will proceed upwards.

But when you reach the tenth *aeon*, ..., the *archons* of that *aeon* will come before you. *Seal* yourselves with this *seal*, which is thus:

This is its name: ...

Say it once only. Place this *cipher*: 4559 in your hands. When you have finished *sealing* yourselves with this *seal*, and you have said its name once only and you have *sealed* yourselves once only, say these *defences* also: '*Withdraw* yourselves, ..., because we *call upon* ....' *Again* the *archons* of the tenth *aeon* will withdraw, and you will proceed upwards.

When you reach the eleventh *aeon*, ..., the *archons* of that *aeon* will come before you. *Seal* yourselves with this *seal*:

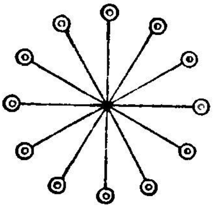
This is its name: ...

Say it once only. Hold this *cipher*: 5558 in your hands. *But* when you have finished *sealing* yourselves with this *seal* and you have said its name once only, say these *defences* also: '*Withdraw* yourselves ..., because | we *call*

Library of Ruslan Khazarzar

ⲧⲛⲉⲡⲓⲕⲁⲗⲉⲓ ⲛⲏⲱⲁⲍⲁⲏ. ⲍⲁⲏⲍⲱⲍ. ⲭⲱⲍⲁⲙⲁⲱ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲛⲁⲣⲭⲱⲛ ⲙⲡⲙⲉϩⲓⲁ ⲛⲁⲓⲱⲛ ⲛⲁⲥⲟⲕⲟⲩ ⲛⲁⲩ ⲛⲧⲉⲧⲛⲙⲟⲟϣⲉ ⲉⲧⲡⲉ.

ⲉⲧⲉⲧⲛϣⲁⲛⲡⲱϩ ⲇⲉ ⲉⲡⲙⲉϩⲙⲛⲧⲓⲃ̄ ⲛⲁⲓⲱⲛ ⲉϥϣⲟⲟⲡ ϩⲙ-ⲡⲧⲟⲡⲟⲥ ⲉⲧⲙⲙⲁⲩ ⲛϭⲓ ⲡⲁϩⲟⲣⲁⲧⲟⲥ ⲛⲛⲟⲩⲧⲉ. ⲙⲛ-ⲧⲃⲁⲣⲃⲏⲗⲟⲥ ⲙⲛ-ⲡⲓⲁⲅⲉⲛⲛⲏⲧⲟⲥ ⲛⲛⲟⲩⲧⲉ. ⲉⲣⲉ-ⲡⲁϩⲟⲣⲁⲧⲟⲥ ⲛⲛⲟⲩⲧⲉ ϣⲟⲟⲡ ϩⲛ-ⲟⲩⲧⲟⲡⲟⲥ ⲙⲁⲩⲁⲁϥ. ϩⲣⲁⲓ ϩⲙ-ⲡⲙⲉϩⲓⲃ̄ ⲛⲁⲓⲱⲛ ⲉⲣⲉ-ϩⲉⲛⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲥⲏⲕ ⲉⲣⲱϥ. ⲥⲉϣⲟⲟⲡ ⲅⲁⲣ ϩⲙ-ⲡⲁⲓⲱⲛ ⲉⲧⲙⲙⲁⲩ ⲛϭⲓ ϩⲉⲛⲕⲉⲙⲏⲏϣⲉ ⲛⲛⲟⲩⲧⲉ. ⲛⲁⲓ ⲉϣⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲟⲩ ϩⲙ-ⲡⲉ[ⲟ] ⲙⲡⲟⲩⲟⲉⲓⲛ ϫⲉ-ⲛⲁⲣⲭⲱⲛ. ⲉⲧⲉ-ⲛⲧⲟⲟⲩ ⲛⲉ ⲛⲛⲟϭ ⲛⲁⲣⲭⲱⲛ ⲉⲧⲁⲣⲭⲉⲓ ⲉϫⲛ-ⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ. ⲛⲧⲟⲟⲩ ⲛⲉⲧϣⲙϣⲉ ⲙⲡⲁϩⲟⲣⲁⲧⲟⲥ ⲛⲛⲟⲩⲧⲉ ⲙⲛ-ⲧⲃⲁⲣⲃⲏⲗⲟⲥ ⲙⲛ-ⲡⲓⲁⲅⲉⲛⲛⲏⲧⲟⲥ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲥⲉⲛⲏⲩ ⲉⲃⲟⲗ ϩⲁⲧⲉⲧⲛϩⲏ ⲛϭⲓ ⲛⲁⲣⲭⲱⲛ ⲙⲡⲁⲓⲱⲛ ⲉⲧⲙⲙⲁⲩ ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲛⲉⲩⲣⲁⲛ. ⲭⲁⲣⲃⲩⲱⲑⲱ. ⲁⲣⲍⲱⲍⲁ. | p. 83. ⲍⲁⲍⲁϩⲁⲱⲑ. ⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲱⲧⲛ ⲛⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ. ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲣⲁⲛ ⲍⲫⲣⲏⲁ....ⲁ ⲁϫⲓϥ ⲛⲟⲩⲥⲟⲡ ⲙⲙⲁⲧⲉ. ⲁⲙⲁϩⲧⲉ ⲛⲧⲉⲓⲯⲏⲫⲟⲥ ϩⲛ-ⲛⲉⲧⲛϭⲓϫ ⲑⲱⲡⲉ ⲯⲓⲥ ⲛϣⲟ ⲁⲩⲱ ϣⲙⲟⲩⲛ ⲛϣⲉ ϩⲙⲛⲉ-ⲧⲏ. ⲉⲧⲉⲧⲛϣⲁⲛⲟⲩⲱ ⲇⲉ ⲉⲧⲉⲧⲛⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲱⲧⲛ ⲛⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ ⲉⲁⲧⲉⲧⲛⲧⲁⲩⲉ-ⲡⲉⲥⲣⲁⲛ ⲛⲟⲩⲥⲟⲡ ⲙⲙⲁⲧⲉ ⲁϫⲓ-ⲛⲁⲡⲟⲗⲟⲅⲓⲁ ϩⲱϥ ϫⲉ-ⲁⲛⲁⲭⲱⲣⲓ ⲛⲏⲧⲛ ⲍⲁⲙⲏⲱⲁⲓ. ⲉⲱⲛ(ⲓ)ⲍⲁ. ⲃⲁⲣⲃⲱⲏⲩ. ϫⲉ-ⲧⲛⲉⲡⲓⲕⲁⲗⲉⲓ ⲛⲍⲏⲏⲍⲱ. ⲍⲁⲱⲍ. ⲭⲱⲍⲱⲁⲍ. ⲁⲭⲁⲍⲱⲏ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲥⲉⲛⲁⲥⲟⲕⲟⲩ ⲛⲁⲩ ⲛϭⲓ ⲛⲁⲣⲭⲱⲛ ⲙⲡⲙⲉϩⲓⲃ̄ ⲛⲁⲓⲱⲛ ⲛⲧⲉ-ⲡⲁϩⲟⲣⲁⲧⲟⲥ ⲛⲛⲟⲩⲧⲉ ⲉⲃⲟⲗ ϫⲉ-ⲁⲧⲉⲧⲛϫ(ⲓ) ⲛⲧⲓⲃ̄ ⲛⲁⲡⲟ-



14, 15 ⲉⲧⲙⲙⲁⲩ; ⲙⲁⲩ written above.

16 page 83: the leaf is much damaged; some upper lines, the right and lower edges are missing.

16-22 the diagram is missing, but seen in W. Schw.

19 MS ⲑⲱⲡⲉ; read ⲑⲱⲡⲉ.

23 MS ϩⲱϥ; read ϩⲱⲱϥ.

Library of Ruslan Khazarzar

upon ....' *Again* the *archons* of the eleventh *aeon* will withdraw, and you will proceed upwards.

But when you reach the twelfth *aeon*, the *invisible* God is in that *place* with the *Barbelo*[1] and the *unbegotten* God. And the *invisible* God is in a *place* alone in the twelfth *aeon*. And *veils* are drawn before him. For there are many other gods in that *aeon* who in the *Treasury* of the Light are called *archons*; they are the great *archons* who *rule* over all the *aeons*. It is they who serve the *invisible* God and the Barbelo and the *unbegotten one*. *Again* the *archons* of that *aeon* will come before you. These are their names: ... *Seal* yourselves with this *seal*:

This is its name: ...

Say it once only. Hold this *cipher*: 9885 in your hands. When you have finished *sealing* yourselves with this *seal* and you have said its name once only, say these *defences* also: '*Withdraw* yourselves ..., because we *call upon* ....' *Again* the *archons* of the twelfth *aeon* of the *invisible* God will withdraw themselves because you have said[2] the twelve *defences* | of the twelve *aeons*. Then you will proceed upwards.

---

[1] (6, 13) Barbelo; see Bousset (Bibl. 13) p. 17ff.; Epiph. 25.2.2; GEgypt III 42; IV 52; 3StSeth 121; TriProt 38; ApJn 27; PS 13 etc.

[2] (17) said; Till: received.

Library of Ruslan Khazarzar

ⲗⲟⲅⲓⲁ ⲙ̄ⲡⲙ̄ⲛⲓⲃ̄ ⲛ̄ⲁⲓⲱⲛ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲧⲉⲧⲛ̄ⲉⲙⲟⲟϣⲉ ⲉⲧⲡ[ⲉ].

ⲉⲧⲉⲧⲛ̄ϣⲁⲛⲡⲱϩ ⲉⲡⲙⲉϩⲓⲅ̄ ⲛ̄ⲛⲁⲓⲱⲛ ⲉϥⲙ̄ⲙⲁⲩ ⲛ̄ϭⲓ ⲡⲛⲟϭ ⲛ̄ϩⲟⲣⲁⲧⲟⲥ ⲛ̄ⲛⲟⲩⲧⲉ ⲙⲛ̄-ⲡⲛⲟϭ ⲙ̄ⲡⲁⲣⲑⲉⲛⲓⲕⲏ ⲙ̄ⲡⲛⲁ ⲁⲩⲱ ⲡ..ⲉ..ⲧϫⲟⲩⲧⲁϥⲧⲉ ⲙ̄ⲡⲣⲟⲃⲟⲗⲏ ⲛ̄ⲧⲉ-ⲡⲁϩⲟⲣⲁⲧⲟⲥ ⲛ̄ⲛⲟⲩⲧⲉ ⲉⲩϣⲟⲟⲡ ϩⲙ̄-ⲡⲧⲟⲡⲟⲥ ⲉⲧⲙ̄ⲙⲁⲩ ⲥⲉⲛⲏⲩ ⲇⲉ ⲉⲃⲟⲗ ϩⲁⲧⲉⲧⲛ̄ϩⲏ ⲛ̄ϭⲓ ⲕⲇ ⲙ̄ⲡⲣ ⲛ̄ⲧⲉ-ⲡⲁϩⲟⲣⲁⲧⲟⲥ ⲛ̄ⲛⲟⲩⲧⲉ ⲉⲩⲟⲩⲉϣ-ⲁⲙⲁϩⲧⲉ ⲙ̄ⲙⲱⲧⲛ ⲉⲧⲃⲉ-ⲙ̄ⲙⲩ̄ ⲉⲛⲧⲁⲧⲉⲧⲛ̄ϫⲓⲧⲟⲩ. ⲛⲁⲓ ⲛⲉ ⲛ̄ⲣⲁⲛ ⲛⲁϥⲑⲁⲣ ⲛ̄ⲧⲕⲇ ⲙ̄ⲡⲣⲟⲃⲟⲗⲏ ⲛⲁⲓ ⲉⲧⲛⲏⲩ ⲉⲃⲟⲗ ϩⲁⲧⲉⲧⲛ̄ϩⲏ ⲧϣⲟⲣⲡ ⲧⲉ ⲁⲩⲧⲟⲅⲉⲑⲱ. ⲧⲙⲉϩⲃ̄ ⲁⲩⲧⲟⲭⲱⲁ. ⲧⲙⲉϩⲅ̄ ⲁⲅⲉⲛⲏⲍⲱ. ⲧⲙⲉϩⲇ̄ ⲁⲏⲁⲁ. ⲧⲙⲉϩⲉ̄ ⲱⲥⲱ. ⲧⲙⲉϩⲋ̄ ⲓⲉⲱ. ⲧⲙⲉϩⲍ̄ ⲱⲓ(ⲁ). ⲧⲙⲉϩⲏ̄ ⲥⲁⲱⲉⲃⲱ. ⲧⲙⲉϩⲑ̄ ⲱⲁⲑⲱ. ⲧⲙⲉϩⲓ̄ ⲥⲁⲥⲱⲑⲱⲉⲥ. ⲧⲙⲉϩⲓⲁ̄ ⲁⲗⲑⲱⲍⲱ. ⲧⲙⲉϩⲓⲃ̄ ⲓⲱⲁⲃⲱⲏ. ⲧⲙⲉϩⲓⲅ̄ ⲑⲁⲓⲥⲁⲃⲱ. ⲧⲙⲉϩⲓⲇ̄ ⲛⲁⲱⲓ. ⲧⲙⲉϩⲓⲉ̄ ⲓⲁⲱⲥⲁⲉ. ⲧⲙⲉϩⲓⲋ̄ ⲁⲓⲥⲱⲣⲁ. ⲧⲙⲉϩⲓⲍ̄ ⲓⲁⲁⲉⲱⲥ. ⲧⲙⲉϩⲙⲛ̄ⲧⲏ ....ⲁⲱ. ⲧⲙⲉϩⲙⲛ̄ⲯⲓⲧⲉ ⲉϩⲁⲃ. ⲧⲙⲉϩϫⲟⲩⲱⲧⲉ ⲃⲁϩⲁⲱ. ⲧⲙⲉϩⲕⲁ̄ ⲁⲗⲁⲉⲃⲁ. ⲧⲙⲉϩⲕⲃ̄ ⲭⲁ... ⲧⲙⲉϩⲕ(ⲅ̄) ⲁⲣⲓⲣⲁ... ⲧⲙⲉϩⲕⲇ̄ ⲁⲗ..ⲃ...

p. 84. ⲛⲁⲓ ⲛⲉ ⲛ̄ⲣⲁⲛ ⲧϫⲟⲩⲧⲁϥⲧⲉ ⲙ̄ⲡⲣⲟⲃⲟⲗⲏ ⲛ̄ⲧⲉ-ⲡⲁϩⲟⲣ ⲛ̄ⲛⲟⲩⲧⲉ ⲉⲧⲉ-ⲛⲉⲛⲧⲁⲓⲟⲩⲱ ⲛⲉ ⲉⲓϫⲱ ⲙ̄ⲙⲟⲟⲩ ⲥⲉⲛⲏⲩ ⲉⲃⲟⲗ ϩⲁⲧⲉⲧⲛ̄ϩⲏ ⲉⲩⲟⲩⲱϣ ⲉⲁⲙⲁϩⲧⲉ ⲙ̄ⲙⲱⲧⲛ ⲉⲩⲕⲱϩ ⲉⲣⲱⲧⲛ ⲉⲧⲃⲉ-ⲡⲉⲓⲙ̄ⲩ̄ ⲉⲛⲧⲁⲧⲉⲧⲛ̄ϫⲓⲧⲟⲩ. ⲁϫⲓ-ⲡⲉⲓⲁⲡⲟⲗⲟⲅⲓⲁ ϫⲉ-ⲁⲛⲁⲭⲱⲣⲉⲓ ⲛⲏⲧⲛ ⲧⲕⲇ ⲙ̄ⲡⲣⲟⲃⲟⲗⲏ ⲛ̄ⲧⲉ-ⲡⲁϩⲟⲣⲁⲧⲟⲥ ⲛ̄ⲛⲟⲩⲧⲉ. ⲛ̄ⲧⲉⲧⲛ̄ⲧⲁⲩⲉ-ⲡⲉⲩⲣⲁⲛ ⲛ̄ⲧⲕⲇ. ⲥⲫⲣⲁⲅⲓⲍⲉ ⲙ̄ⲙⲱⲧⲛ ⲛ̄ⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ.

---

1 MS ⲙⲡⲙⲛⲓⲃ; read ⲙⲛⲙⲛⲧⲓⲃ.
5 W. Schw. ⲡ..ⲉ..ⲧϫⲟⲩⲧⲁϥⲧⲉ; MS probably ⲙⲛ-ⲧϫⲟⲩⲧⲁϥⲧⲉ.
7 W. ⲕⲇ ⲙⲧⲣ "sic videtur vel ⲡⲣ"; read ⲧⲕⲇ ⲙⲡⲣ.
16 ⲧⲙⲉϩⲙⲛⲯⲓⲧⲉ; read ⲧⲙⲉϩⲙⲛⲧⲯⲓⲧⲉ.
19 ⲧϫⲟⲩⲧⲁϥⲧⲉ; read ⲛⲧϫⲟⲩⲧⲁϥⲧⲉ.
24 ⲛⲧⲕⲇ ; read ⲛⲧⲕⲇ ⲙⲡⲣⲟⲃⲟⲗⲏ.

Library of Ruslan Khazarzar

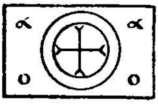
When you reach the thirteenth *aeon*[1], the great *invisible* God is there with the great *virgin spirit* and the 24 *emanations*[2] of the *invisible* God which are in that *place*. *But* the 24 *emanations* of the *invisible* God will come before you, wishing to take hold of you, on account of the *mysteries* which you have received. These are the *imperishable* names of the 24 *emanations* which come before you : The first is ...; the second is ...; the third is ...; the fourth is ...; the fifth is ...; the sixth is ...; the seventh is ...; the eighth is ...; the ninth is ...; the tenth is ...; the eleventh is ...; the twelfth is ...; the thirteenth is ...; the fourteenth is ...; the fifteenth is ...; the sixteenth is ...; the seventeenth is ...; the eighteenth is ...; the nineteenth is ...; the twentieth is ...; the twenty first is ...; the twenty second is ...; the twenty third is ...; the twenty fourth is .... These are the names of the 24 *emanations* of the *invisible* God which I have just said. They will come before you, wishing to take hold of you, as they envy you because of these *mysteries* which you have received. Say these *defences*: '*Withdraw* yourselves, you 24 *emanations* of the *invisible* God.' Say the names of the 24 (emanations). *Seal* yourselves with this *seal*: |

---

[1] (3) 13th aeon; see Bousset (Bibl. 13) pp. 17ff.; 346ff.; PS 19 etc.

[2] (5) 24 emanations; see Bousset pp. 17ff.; 341; 346; Reitzenstein (Bibl. 31) p. 16, n. 4; 259ff.; cf. Hippol. V 26.5; VI 46.1; Iren. I 14.5ff.; PS 2; 43; 102; (also U 230.12).

Library of Ruslan Khazarzar



ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲣⲁⲛ ⲍⲁⲍⲁⲫⲁⲣⲁⲥ. ⲁϫⲓϥ ⲛⲟⲩⲥⲟⲡ ⲙ̄ⲙⲁⲧⲉ ⲁⲩⲱ ⲕⲱ ⲛ̄ⲧⲉⲓⲯⲏⲫⲟⲥ ϩⲛ̄-ⲛⲉⲧⲛ̄ϭⲓϫ ⲛ̄ⲱⲛⲉ ϣⲙⲟⲩⲛ ⲛ̄ϣⲟ ⲁⲩⲱ ϣⲙⲟⲩⲛ ⲛ̄ϣⲉ ⲙⲛ̄-ⲧⲁⲓⲟⲩ-ⲧⲏ. ⲉⲧⲉⲧⲛ̄ϣⲁⲛⲟⲩⲱ ⲉⲧⲉⲧⲛ̄ⲥⲫⲣⲁⲅⲓⲍⲉ ⲙ̄ⲙⲱⲧⲛ ⲛ̄ⲧⲉⲓⲥⲫⲣ̄ ⲉⲁⲧⲉⲧⲛ̄ⲧⲁⲩⲉ-ⲡⲉⲥⲣⲁⲛ ⲛⲟⲩⲥⲟⲡ ⲙ̄ⲙⲁⲧⲉ. ⲁϫⲓ-ⲛⲉⲓⲁⲡⲟⲗⲟⲅⲓⲁ ϩⲱⲱϥ ϫⲉ-ⲧⲛⲉⲡⲓⲕⲁⲗⲉⲓ ⲥⲁⲍⲁⲍⲁ. ⲁⲓⲱⲱⲍⲁⲏⲍⲏ. ⲍⲱⲍⲱⲙⲁⲍⲁ. ⲑⲣⲱⲍⲱⲉⲍ. ⲁⲭⲱⲍⲏⲱ. ⲍⲱⲏ. ⲍⲁⲏ. ⲱⲱⲱ ⲱⲱⲱ ⲱⲱⲱ ⲱⲱⲱ ⲏⲏⲏ ⲏⲏⲏ ⲏⲏⲏ ⲏⲏⲏ ⲉⲉⲉ ⲍⲁⲏⲍⲱⲁⲍ. ⲍⲏⲱⲍⲱⲉ. ⲍⲏⲍⲏ. ⲍⲏⲱⲍ. ⲍⲱⲓⲍⲏ. ⲭⲱⲍⲱⲉⲍⲱ. ⲍⲏⲉⲍⲱ. ⲉⲧⲉⲧⲛ̄ϣⲁⲛⲟⲩⲱ ⲇⲉ ⲉⲧⲉⲧⲛ̄ⲉⲡⲓⲕⲁⲗⲓ ⲛ̄ⲛⲉⲓⲣⲁⲛ ⲛ̄ⲧⲉ-ⲡⲉ[o] ⲛ(⊙). ⲁϫⲓⲥ ϩⲱⲱϥ ϫⲉ-ⲁⲛⲁⲭⲱⲣⲓ ⲛⲏⲧⲛ ⲧⲕⲁ ⲙ̄ⲡⲣⲟⲃⲟⲗⲏ ⲛ̄ⲧⲉ-ⲡⲁϩⲟⲣⲁⲧⲟⲥ ⲛ̄ⲛⲟⲩⲧⲉ. ⲛⲁⲓ ⲉⲛⲧⲁⲛⲟⲩⲱ ⲉⲛⲧⲁⲩ[ⲟ] ⲙ̄ⲡⲉⲩⲣⲁⲛ ϫⲓⲛ̄ϣⲟⲣⲡ.

ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲇⲉ ⲉⲧⲟⲩⲛⲁⲟⲩⲱ ⲉⲛⲣ̄ ⲙ̄ⲡⲉ[o] ⲙⲛ̄(⊙) ⲙⲛ̄-ⲧⲉϥⲁⲡⲟⲗⲟⲅⲓⲁ. ⲥⲉⲛⲁⲥⲟⲛⲟⲩ ⲛⲁⲩ ⲛ̄ⲧⲉⲧⲛ̄ⲙⲟⲟϣⲉ ⲉⲧⲡⲉ.

ⲉⲧⲉⲧⲛ̄ϣⲁⲛⲡⲱϩ ⲇⲉ ⲉⲡⲙⲉϩⲓⲁ ⲛ̄ⲛⲁⲓⲱⲛ ⲉϥⲙ̄ⲙⲁⲩ ⲛ̄ϭⲓ ⲡⲙⲉϩⲃ̄ ⲛ̄ⲛⲟϭ ⲛ̄ⲁϩⲟⲣⲁⲧⲟⲥ ⲛ̄ⲛⲟⲩⲧⲉ. ⲁⲩⲱ ⲉϥⲙ̄ⲙⲁⲩ ⲛ̄ϭⲓ ⲡⲛⲟϭ ⲛ̄ⲛⲟⲩⲧⲉ. ⲡⲁⲓ ⲉⲧⲟⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϩⲙ̄-ⲡⲙⲉϩⲓⲁ ⲛ̄ⲁⲓⲱⲛ ϫⲉ-ⲡⲛⲟϭ ⲛ̄ⲭⲣ̄... | p. 85. ⲛⲛⲟⲩⲧⲉ. ⲉⲩⲇⲩⲛⲁⲙⲓⲥ ϩⲱⲱϥ ⲡⲉ ⲛ̄ⲧⲉ-ⲡⲉⲓⲅ ⲛ̄ⲁⲣⲭⲱⲛ ⲛ̄ⲧⲉ-ⲡ(⊙). ⲛⲁⲓ ⲉⲧⲙ̄ϥⲟⲩⲛ ⲛ̄ⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ. ⲉⲧⲉ-ⲛ̄ⲧⲟⲟⲩ ⲛⲉ ⲡⲅ ⲛ̄ⲛⲟⲩⲧⲉ ⲉⲧⲙ̄ⲡⲃⲟⲗ ⲛ̄ⲛⲉ[o] ⲙⲛ̄(⊙). ⲟⲩⲛ-ⲟⲩⲙⲏⲛϣⲉ ⲅⲁⲣ ⲛ̄ⲇⲩⲛⲁⲙⲓⲥ ϩⲙ̄-ⲡⲁⲓⲱⲛ ⲉⲧⲙ̄ⲙⲁⲩ. ⲁⲗⲗⲁ ⲛ̄ⲥⲉⲟϣ ⲁⲛ ⲛ̄ⲑⲉ ⲛ̄ⲛⲉⲧϣⲟⲟⲡ ϩⲛ̄-ⲛⲁⲓⲱⲛ ⲉⲧⲙ̄ⲡⲉⲩⲥⲁⲛⲃⲟⲗ. ⲥⲉⲛⲏⲩ ⲇⲉ ⲉⲃⲟⲗ ϩⲁⲧⲉⲧⲛ̄ϩⲏ ⲛ̄ϭⲓ ⲛ̄ⲇⲩⲛⲁⲙⲓⲥ ⲉⲧⲙ̄ⲙⲁⲩ

1-3 the diagram is present on page 84.
7 MS ⲥⲁⲍⲁⲍⲁ; read ⲛⲥⲁⲍⲁⲍⲁ.
14 MS ⲉⲧⲟⲩⲛⲁⲟⲩⲱ ⲉⲛⲣ̄; better ⲉⲧⲟⲩⲛⲁⲟⲩⲱ ⲉⲩⲧⲁⲩⲉ-ⲛⲣⲁⲛ.
19 MS ⲛ̄ⲭⲣ̄; read ⲛ̄ⲭⲣⲓⲥⲧⲟⲥ or ⲛ̄ⲭⲣⲏⲥⲧⲟⲥ.
page 85: the leaf as a whole is preserved, but with many defects and measures 28 × 16½ cms.
24 ⲉⲧⲙ̄ⲡⲉⲩⲥⲁⲛⲃⲟⲗ; MS ⲉⲩ is inserted above ⲉⲧⲙ̄ⲡⲥⲁⲛⲃⲟⲗ.

Library of Ruslan Khazarzar

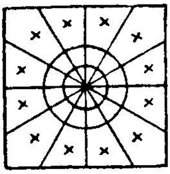
This is its name: ...
Say it once only and place this *cipher* 8855 in your hands. When you have finished *sealing* yourselves with this *seal*, and you have said its name once only, say these *defences* also: 'We *call upon*...' When you have finished *calling upon* these names of the *Treasury* of the Light, say also: '*Withdraw* yourselves, you 24 *emanations* of the *invisible* God, whose names we have just said from the beginning.' Immediately, *however*, that the names of the *Treasury* of the Light and its *defence* have been said, they will be withdrawn, and you will proceed upwards.

But when you reach the fourteenth *aeon*, the second great *invisible* God is there. And the great God is there who is called in the fourteenth *aeon*: the great *beneficent* God. He is furthermore a *power* of these three *archons* of the light, which are within all the *aeons*, namely the three gods which are outside the *Treasury* of the Light. *For* there is a multitude of *powers* in that *aeon*. *But* they are not so numerous as those which are in the *aeons* outside of them. *But* those *powers* come before you, |

Library of Ruslan Khazarzar

ⲙⲙⲟⲥ ⲛⲏⲧⲛ ϫⲉ-ⲉⲓϣⲁⲛ- | p. 86. ⲉⲓ ⲛϭⲱⲗ ⲛⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ϯⲛⲁϯ ⲙⲡⲙⲩⲥⲧ ⲙⲡⲕⲁ-ⲛⲟⲃⲉ ⲉⲃⲟⲗ ⲙⲡⲉⲓⲅ̄ ⲛⲁⲣⲭⲱⲛ ⲛⲧⲉ-ⲡⲟⲩⲟⲉⲓⲛ ⲛⲁⲓ ⲉⲧϣⲟⲟⲡ ⲙⲫⲁⲉ ⲛⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ. ⲉⲃⲟⲗ ϫⲉ-ⲁⲩⲡⲓⲥⲧⲉⲩⲉ ⲉⲡⲙⲩⲥⲧ ⲛⲧⲙⲛⲧⲉⲣⲟ ⲙⲡⲟⲩⲟⲉⲓⲛ.

ⲉⲧⲉⲧⲛϣⲁⲛⲡⲱϩ ⲇⲉ ⲉⲛⲧⲟⲡⲟⲥ ⲉⲧⲙⲙⲁⲩ ⲥⲉⲛⲁⲛⲁⲩ ⲉⲣⲱⲧⲛ ⲉⲁⲧⲉⲧⲛϫⲓ ⲛⲛⲉⲓⲙⲩⲥⲧ ⲧⲏⲣⲟⲩ ϣⲁⲧⲛ-ⲡⲙⲩⲥⲧ ⲙⲡⲕⲁ-ⲛⲟⲃⲉ ⲉⲃⲟⲗ. ⲥⲉⲛⲁⲁⲙⲁϩⲧⲉ ⲙⲙⲱⲧⲛ ϩⲙ-ⲡⲧⲟⲡⲟⲥ ⲉⲧⲙⲙⲁⲩ. ⲉⲃⲟⲗ ϫⲉ-ⲙⲡⲁⲧⲟⲩϫⲓ ⲙⲡⲙⲩⲥⲧ ⲙⲡⲕⲁ-ⲛⲟⲃⲉ ⲉⲃⲟⲗ. ϫⲉ-ⲕⲁⲁⲥ ⲉⲧⲉⲧⲛⲉⲉⲓⲣⲉ ⲛⲙⲙⲁ[ⲩ] ⲛⲛⲉⲓⲙⲩⲥⲧ ⲉⲛⲧⲁⲧⲉⲧⲛϫⲓⲧⲟⲩ. ⲉⲧⲃⲉ-ⲡⲁⲓ ϭⲉ ϯϫⲱ ⲙⲙⲟⲥ ⲛⲏⲧⲛ ϫⲉ-ⲙⲛ-ϣϭⲟⲙ ⲉⲧⲣⲉⲧⲉ-ⲧⲛⲃⲱⲕ ⲉⲡⲉⲩϩⲟⲩⲛ. ϣⲁⲛⲧⲉⲧⲛϫⲓ ⲙⲡⲙⲩⲥⲧ ⲙⲡⲕⲁ-ⲛⲟⲃⲉ ⲉⲃⲟⲗ ⲛϣⲟⲣⲡ. ⲙⲡⲣⲣϩⲟⲧⲉ ϭⲉ ϫⲉ-ⲁⲓϫⲟⲟⲥ ⲛⲏⲧⲛ ϫⲉ-ⲙⲛ-ϣϭⲟⲙ ⲉⲧⲣⲉⲧⲉⲧⲛⲃⲱⲕ ⲉⲡⲉ[ⲟ] ⲙⲡⲟⲩⲟⲉⲓⲛ ϣⲁⲛⲧⲉⲧⲛϫⲓ ⲙⲡⲙⲩⲥⲧ ⲙⲡⲕⲁ-ⲛⲟⲃⲉ ⲉⲃⲟⲗ. ⲁⲗⲗⲁ ⲥⲉⲛⲁⲕⲁⲧⲉⲭⲉ ⲙⲙⲱⲧⲛ ϩⲙ-ⲡⲧⲟⲡⲟⲥ ⲙⲡϣⲟⲙⲛⲧ ⲛⲁⲣⲭⲱⲛ ⲛⲧⲉ-ⲡⲟⲩⲟⲉⲓⲛ ⲉⲧⲃⲉ-ⲡⲁⲓ ϭⲉ ϯϫⲱ ⲙⲙⲟⲥ ⲛⲏⲧⲛ ϫⲉ-ⲙⲛ-ⲕⲟⲗⲁⲥⲧⲏⲣⲓⲟⲛ ϩⲛ-ⲛⲧⲟ-ⲡⲟⲥ ⲉⲧⲙⲙⲁⲩ ⲉⲃⲟⲗ ϫⲉ-ⲁϫⲓ-ⲙⲩⲥⲧ ⲛϭⲓ ⲛⲁⲡⲧⲟⲡⲟⲥ ⲉⲧⲙ-ⲙⲁⲩ ⲟⲩⲇⲉ ⲙⲛ-ϣϭⲟⲙ ⲉⲧⲣⲉⲩⲕⲟⲗⲁⲍⲉ ⲙⲙⲱⲧⲛ ϩⲛ-ⲛⲧⲟⲡⲟⲥ ⲉⲧⲙⲙⲁⲩ. ⲁⲗⲗⲁ ⲉⲩⲛⲁⲁⲙⲁϩⲧⲉ ⲙⲙⲱⲧⲛ ϩⲛ-ⲛⲧⲟⲡⲟⲥ ⲉⲧⲙⲙⲁⲩ ϣⲁⲛⲧⲉⲧⲛϫⲓ ⲙⲡⲙⲩⲥⲧ ⲙⲡⲕⲁ-ⲛⲟⲃⲉ ⲉⲃⲟⲗ. ⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲱⲧⲛ ⲛⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ



ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲣⲁⲛ ⲍⲱⲱⲉⲍⲱⲏⲍⲁⲓⲱ ⲁϫⲓϥ ⲛⲟⲩⲥⲟⲡ ⲙⲙⲁⲧⲉ. ⲁⲩⲱ ⲁⲙⲁϩⲧⲉ ⲛⲧⲉⲓ-ⲯⲏⲫⲟⲥ ϩⲛ-ⲛⲉⲧⲛϭⲓϫ ⲉⲫⲡⲉ. ⲉⲧⲉⲧⲛϣⲁⲛ-ⲟⲩⲱ ⲇⲉ ⲉⲧⲉⲧⲛⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲱⲧⲛ ⲛ-ⲥⲫⲣⲁⲅⲓⲥ ⲉⲁⲧⲉⲧⲛⲧⲁⲩⲉ-ⲡⲉⲥⲣⲁⲛ ⲛⲟⲩⲥⲟⲡ ⲙⲙⲁⲧⲉ ⲁϫⲓ-ⲛⲉⲓⲁⲡⲟⲗⲟⲅⲓⲁ ϩⲱⲱϥ ϫⲉ-ⲧⲛⲉⲡⲓⲕⲁⲗⲉⲓ ⲙ-

---

9 MS ⲛⲙⲙⲁ..; read ⲛⲙⲙⲁ[ⲩ].
17 W. Schw. ⲁϫⲓ; read ⲁⲩϫⲓ.
24 MS ⲉⲫⲡⲉ; read ⲉ̣ⲫⲡⲉ.
25, 26 MS ⲛⲥⲫⲣⲁⲅⲓⲥ; read ⲛⲧⲉⲓⲥⲫⲣⲁⲅⲓⲥ.

Library of Ruslan Khazarzar

up all the *aeons**[1], I will give the *mystery* of the forgiveness of sins to these three *archons* of the light which are the last of all the *aeons*, because they have *believed* in the *mystery* of the Kingdom of the Light.

But when you reach that *place* they will see you, that you have received all these *mysteries* as far as the *mystery* of the forgiveness of sins. They will lay hold of you in that *place*, because they have not yet received the *mystery* of the forgiveness of sins, in order that you should perform with them these *mysteries* which you have received. Now because of this I say to you that it is not possible for you to go to their interior, until you have first received the *mystery* of the forgiveness of sins. Do not fear now that I have said to you that it is not possible for you to go to the *Treasury* of the Light until you have received the *mystery* of the forgiveness of sins. *But* they will *restrain* you in the *place* of the three *archons* of the light. Concerning this now I say to you that there is no place of *correction* in those *places*, because those of that *place* have received the *mysteries*, *nor* is it possible for them to *punish* you in those *places*. *But* they will lay hold of you in those *places* until you receive the *mystery* of the forgiveness of sins. *Seal* yourselves with this *seal*:

This is its name: ...

Say it once only. And hold this *cipher*: 5555[2] in your hands. When you have finished *sealing* yourselves with this *seal* and you have said its name once only, say these *defences* also: 'We *call upon* | you ....'

---

* cf. Is. 34.4

---

[1] (1) roll up all the aeons; see Keph XLI p. 105.

[2] (24) 5555; Schmidt: 4554.

Library of Ruslan Khazarzar

ⲙⲙⲱⲧⲛ ⲍⲱⲉⲍⲏⲁⲍⲉⲭ ⲱⲉⲍⲱⲏ. ⲱⲉⲍⲏⲁⲍ. ⲉⲓⲱⲍⲏⲁⲱ. ⲍⲁⲍⲏⲱ. ⲍⲁⲍⲏⲱⲍⲱ. ⲉⲧⲉⲧⲛϣⲁⲛⲟⲩⲱ ⲉⲧⲉⲧⲛⲉⲡⲓⲕⲁⲗⲉⲓ ⲛⲛⲉⲓⲣ ϣⲁⲩⲥⲟⲩⲛ-ⲧⲏⲩⲧⲛ ⲛϭⲓ ⲙⲡⲁⲣⲁⲗⲏⲙⲡⲧⲱⲣ ⲛⲛⲧⲟⲡⲟⲥ ⲉⲧⲙⲙⲁⲩ. ⲛⲥⲉϣⲉⲡ-ⲧⲏⲩⲧⲛ ⲉⲣⲟⲟⲩ ⲉⲃⲟⲗ ϫⲉ- ⲁⲧⲉ(ⲛ) . . .

. . . .

. . . .

. . . .

. . . .

---

4 probably ⲁⲧⲉ[ⲧⲛϫⲓ ⲙⲡⲗⲣ ⲙⲡⲕⲁ-ⲛⲟⲃⲉ ⲉⲃⲟⲗ].

Library of Ruslan Khazarzar

When you have finished *calling upon* these names, the *paralemptores* of those *places* will know you, and they will receive you to themselves because ⟨you have received the mystery of the forgiveness of sins⟩ ...

(End missing)

Library of Ruslan Khazarzar

ⲁϯ ϫ p. 87

ⲥⲱⲧⲙ ⲁⲣⲟⲓ ⲉⲓϩⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲡⲙⲩⲥⲧⲏⲣ=
ⲓⲟⲛ ⲉⲧϣⲟⲡ ϩⲁⲑⲏ ⲛⲁⲭⲱⲣⲏⲧⲟⲛ ⲛⲓⲙ ⲙⲛ-
ⲁⲡⲉⲣⲁⲛⲧⲟⲛ ⲛⲓⲙ. ⲥⲱⲧⲙ ⲁⲣⲟⲉⲓ ⲉⲓϩⲩⲙⲛⲉ=
ⲩⲉ ⲉⲣⲟⲕ ⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ. ⲡⲉⲛⲧⲁϥⲃⲟⲩ=
ⲃⲟⲩ ϩⲛ-ⲡⲉϥⲙⲩⲥⲧⲏⲣⲓⲟⲛ ϫⲉ-ⲉϥⲁϫⲱⲕ ⲉⲃⲟⲗ
ⲛϭⲓ ⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲧϣⲟⲡ ϫⲓⲛ ⲛϣⲟⲣⲡ ⲁⲩ=
ⲱ ϩⲛ-ⲡⲧⲉⲣⲉϥⲃⲟⲩⲃⲟⲩ ⲁϥϣⲱⲡⲉ ⲛⲟ[ⲩ]ⲙⲟ=
ⲟⲩ ⲛⲡⲱⲕⲉⲁⲛⲟⲥ ⲉⲧⲉ- ⲡⲉϥⲣⲓⲛ ⲛⲁⲫⲑⲁⲣ=
ⲧⲟⲛ. ⲡⲉ ⲡⲉⲓ ⲁⲏⲍⲱⲁ. ⲥⲱⲧⲙ ⲁⲣⲟⲓ ⲉⲓϩⲩⲙ=
ⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲧϣⲟⲡ ϩⲁⲑⲏ
ⲛⲁⲭⲱⲣⲏⲧⲟⲛ ⲛⲓⲙ ⲙⲛ-ⲁⲡⲉⲣⲁⲛⲧⲟⲛ ⲛⲓⲙ
ⲙⲡⲉⲓ ⲉⲛⲧⲁϥⲃⲟⲩⲃⲟⲩ ϩⲛ-ⲡⲉϥⲙⲩⲥⲧⲏⲣⲓ=
ⲟⲛ. ⲁϥⲥⲱⲧϥ ⲉⲃⲟⲗ ⲛϭⲓ ⲡⲕⲁϩ ϩⲛ-ⲧⲙⲏⲧⲉ
ⲛⲡⲱⲕⲉⲁⲛⲟⲥ ⲉⲧⲉ-ⲡⲉϥⲣⲓⲛ ⲛⲁⲫⲑⲁⲣⲧⲟⲛ
ⲡⲉ ⲡⲉⲓ ⲁⲍⲱⲁⲉ. ⲥⲱⲧⲙ ⲁⲣⲟⲓ ⲉⲓϩⲩⲙⲛⲉⲩⲉ
ⲉⲣⲟⲕ ⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲧϣⲟⲡ ϩⲁⲑ[ⲏ ⲛⲁⲭⲱ=]
ⲣⲏⲧⲟⲛ ⲛⲓⲙ ⲙⲛ-ⲁⲡⲉⲣⲁⲛⲧⲟⲛ [ⲛⲓⲙ ⲙⲡⲉⲓ? ⲉⲛ=]

---

1 page 87: the right side of the leaf is missing; the remainder measures 28 × 9½ cms. and shows many defects.
ⲁϯϫ; perhaps read ⲁⲯϫ
2 MS ⲁⲣⲟⲓ; Sah. ⲉⲣⲟⲓ.
3 MS ⲉⲧϣⲟⲛ; Sah. ⲉⲧϣⲟⲟⲡ.
6 MS ϩⲛ; Sah. ϩⲙ. MS ⲉϥⲁϫⲱⲕ; Sah. ⲉϥⲉϫⲱⲕ.
8 MS ⲡⲧⲉⲣⲉϥⲃⲟⲩⲃⲟⲩ; Sah. ⲡⲧⲣⲉϥⲃⲟⲩⲃⲟⲩ.
9 MS ⲡⲉϥⲣⲓⲛ; Sah. ⲡⲉϥⲣⲁⲛ.
10 MS ⲡⲉⲓ; Sah. ⲡⲁⲓ.
13 MS ⲙⲡⲉⲓ ⲉⲛⲧⲁϥⲃⲟⲩⲃⲟⲩ; Sah. ⲡⲁⲓ ⲉⲛⲧⲁϥⲃⲟⲩⲃⲟⲩ.

Library of Ruslan Khazarzar

(Fragment of a Gnostic Hymn)[1]

Hear me as I *sing praises* to thee, O *Mystery* who existest before every *incomprehensible one* and every *endless one*.

Hear me as I *sing praise* to thee, O *Mystery*, who hast shone in thy *mystery*, so that the *mystery* which exists from the beginning should be completed. And when (thou didst) shine, (thou didst) become water of the *ocean* whose *imperishable* name is this : ...

Hear me as I *sing praises* to thee, O *Mystery* who existest before every *incomprehensible one* and every *endless one*, who hast shone in thy *mystery*. The earth in the middle of the *ocean* was purified, of which the *imperishable* name is this : ...

Hear me as I *sing praises* to thee, O *Mystery* who existest before every *incomprehensible one* and every *endless one*, | who

---

[1] (1-140.14) Till: Fragment B, part of a second gnostic prayer; (cf. 79.7-82.26; 93.1-98.24).

Library of Ruslan Khazarzar

ⲧⲁϥⲃⲟⲩⲃⲟⲩ ϩⲛ-ⲡⲉϥⲙⲩⲥⲧⲏⲣⲓⲟⲛ. [ⲁⲥⲥⲱ⸗] ⲧϥ ⲉⲃⲟⲗ ⲛϭⲓ ⲑⲩⲗⲏ ⲧⲏⲣⲥ ⲉⲧⲛⲁϣⲧ ⲛⲧⲉ-ⲡ⸗ ⲱⲕⲉⲁⲛⲟⲥ ⲉⲧⲉ-ⲛⲧⲟⲥ ⲧⲉ ⲑⲁⲗⲁⲥⲥⲁ ⲙⲛ-ⲉⲓ[ⲇ]⸗ ⲟⲥ ⲛⲓⲙ ⲉⲧⲛϩⲏⲧⲥ ⲉⲧⲉ-ⲡⲉⲕⲣⲓⲛ ⲛⲁϥⲑⲁⲣ⸗ ⲧⲟⲛ ⲡⲉ ⲡⲉⲓ ⲁⲱⲍⲱⲉ. ⲥⲱⲧⲙ ⲁⲣⲟⲓ ⲉⲓϩ⸗ ⲩⲙⲛⲉⲩⲉ ⲉⲣⲟⲕ ⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲧϣⲟⲡ ϩⲁ⸗ ⲑⲏ ⲛⲁⲭⲱⲣⲏⲧⲟⲛ ⲛⲓⲙ ⲙⲛ- ⲁⲡⲉⲣⲁⲛⲧⲟⲛ ⲧⲟ ⲛⲓ[ⲙ ⲙ]ⲡⲉⲓ ⲉⲛⲧⲁϥⲃⲟⲩⲃⲟⲩ ϩⲛ- ⲡⲉⲓⲙⲩⲥ⸗ [ⲧⲏⲣⲓⲟⲛ] ⲁⲩⲱ ϩⲛ- ⲡⲧⲣⲉϥ[ⲃⲟⲩⲃ]ⲟⲩ ⲁϥⲥ'ⲫⲣ[ⲁ⸗] [ⲅⲓⲍⲉ] ⲛⲑⲁⲗⲁⲥⲥⲁ ⲙⲛ-ⲡⲉⲧⲛϩⲏⲧⲥ ⲧⲏⲣⲟⲩ [ϫⲉ-ⲁⲥ]ⲁⲧⲁⲕⲧⲓ ⲛϭⲓ ⲧϭⲟⲙ ⲉⲧⲛϩⲏⲧⲟⲩ [ⲉⲧⲉ-] [ⲡⲉ]ⲕⲣⲓⲛ ⲛⲁϥⲑⲁⲣⲧⲟⲛ [ⲡⲉ ⲡⲉⲓ . . . . ⲥⲱⲧⲙ ⲁⲣⲟⲓ ⲉⲓϩⲩⲙⲛⲉ[ⲩⲉ ⲉⲣⲟⲕ ⲡⲙⲩⲥⲧⲏ⸗] ⲣⲓⲟⲛ ⲉⲧϣⲟⲡ ϩⲁⲑⲏ ⲛ[ⲁⲭⲱⲣⲏⲧⲟⲛ ⲛⲓⲙ] . . . . .

p. 88.

ⲛⲛⲉⲯⲩⲭⲟⲟⲩⲉ ⲥⲧⲉⲣⲉⲥⲓⲙⲟⲛ ⲁⲩⲱ ⲉⲩϣⲁⲛⲁ⸗ ϫⲓ ⲛⲧⲁⲯⲩⲭⲏ ⲉⲛⲧⲟⲡⲟⲥ ⲉⲧⲙⲙⲁⲩ ⲉⲥⲁϯ ⲛⲏⲩ ⲛ⸗ ⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛⲧⲉ-ⲧⲉⲩϩⲟⲧⲉ ⲉⲧⲉ-ⲡⲁⲓ ⲡⲉ ⲭⲁ⸗ ⲣⲓⲏⲣ ⲁⲩⲱ ⲉⲩϣⲁⲛϫⲓⲧⲥ ⲉⲛⲧⲟⲡⲟⲥ ⲛⲛⲧⲁⲝⲉⲓⲥ ⲧⲏⲣⲟⲩ ⲛⲧⲉⲡⲁⲣⲁⲡⲗⲏⲝ ϯⲛⲟϭ (sic) ⲛⲁⲣⲭⲱⲛ ⲉⲧⲛ⸗ ⲟϣⲧ ϯ ⲉⲧⲥⲏⲣ ⲉⲃⲟⲗ ϩⲓ-ⲧⲉϩⲓⲏ ⲛⲧⲙⲏⲧⲉ ⲉⲥϥⲓ ⲛ⸗ [ⲛⲉⲯⲩ]ⲭⲟⲟⲩⲉ ⲛⲥⲧⲉⲣⲉⲥⲓⲙⲟⲥ ⲁⲩⲱ ⲉⲩϣⲁⲛⲁϫⲓ [ⲛⲧⲁ]ⲯⲩⲭⲏ ⲉⲛⲧⲟⲡⲟⲥ ⲉⲧⲙⲙⲁⲩ ⲉⲥⲉϯ ⲛⲏⲩ ⲛ⸗ [ⲡⲙ]ⲩⲥⲧⲏⲣⲓⲟⲛ ⲛⲧⲉ-ⲧⲉⲩϩⲟⲧⲉ ⲉⲧⲉ-ⲡⲁⲓ ⲡⲉ ⲁⲭⲣⲱ

7,8 MS ⲁⲡⲉⲣⲁⲛⲧⲟⲛ ⲧⲟ ⲛⲓ[ⲙ]; read ⲁⲡⲉⲣⲁⲛⲧⲟⲛ ⲛⲓⲙ.
8 W. Schw. ⲛⲉⲓⲙⲩⲥ; read ⲡⲉϥⲙⲩⲥ.
15 MS ⲉⲩϣⲁⲛⲁϫⲓ; Sah. ⲉⲩϣⲁⲛϫⲓ.
16 MS ⲉⲥⲁϯ: Sah. ⲥⲛⲁϯ or ⲉⲥⲉϯ. MS ⲛⲏⲩ; Sah. ⲛⲁⲩ.
17, 18 MS ⲭⲁⲣⲓⲏⲣ; perhaps ⲭⲁⲃⲣⲓⲏⲣ.
19, 20 MS ⲉⲧⲛⲟϣⲧ; Sah. ⲉⲧⲛⲁϣⲧ.
20 MS ϯ; Sah. ⲧⲁⲓ.

Library of Ruslan Khazarzar

hast shone in thy *mystery*. All the powerful *matter* of the *ocean* which is the *sea*, with every *kind* within it, was purified, of which the *imperishable* name is this : ...

Hear me as I *sing praises* to thee, O *Mystery* who existest before every *incomprehensible one* and every *endless one*, who hast shone in thy *mystery*. And as (thou didst) shine, (thou didst) *seal* the *sea* and all things in it, because the power within them *rebelled*, of which the *imperishable* name (is this) ...

Hear me as I *sing praises* to thee, O *Mystery* who existest before every *incomprehensible one* ...

(Fragment on the passage of the soul through the archons of the way of the Midst)[1]

⟨bring forth⟩ the *souls* by *theft*, and when they take my *soul* to that *place* it will give to them the *mystery* of their fear, which is .... And when they take it to the *places* of all the *ranks* of Paraplex[2], the great, powerful *archon*, who is spread out upon the way of the Midst, who carries off the *souls* by *theft*, when they take my *soul* to that *place* it will give to them the *mystery* of their fear, which is ... |

---

[1] (15-141.21) Till: Fragment C, on the passage of the soul through the archons of the way of the Midst.

[2] (19) Paraplex; see PS 359 etc.

Library of Ruslan Khazarzar

. . . . . ⲁⲩⲱ ⲟⲛ ⲉⲩϣⲁⲛⲁϫⲓ ⲛⲧⲁⲯⲩⲭⲏ ⲉⲛⲧⲟⲡⲟⲥ ⲛ[ⲧ]ⲟⲩⲫⲱⲛ ⲡⲛⲟϭ ⲛⲁⲣⲭⲱⲛ ⲉⲧⲛⲁϣⲧ ⲛϩ⸗ . . . ⲉⲓⲱⲕⲁⲙⲏⲛⲡⲓⲟⲛ ⲉⲧⲥⲏⲣ ⲉⲃⲟⲗ ϩⲓ-ⲧⲉϩⲓⲏ ⲛ⸗ ⲧⲙⲏⲛⲡ?ⲏ? ⲩϥⲓⲙⲟⲥ ⲛⲛⲉⲯⲩⲭⲟⲟⲩⲉ ⲛⲥⲧⲉⲣⲉⲥⲓ⸗ [ⲙⲟⲥ ⲉⲩϣ]ⲁⲛⲁϫⲓ ⲟⲛ ·ⲛⲧⲁⲯⲩⲭⲏ ⲉⲛⲧⲟⲡⲟⲥ ⲉ⸗ [ⲧⲙⲙⲁⲩ ⲉ]ⲥⲁϯ ⲛⲏⲩ ⲛⲧⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛⲧⲉ-ⲧ⸗ [ⲉⲩ]ϩⲟⲧⲉ [ⲉⲧⲉ]-ⲡⲉⲓ ⲡⲉ <u>ⲡⲣⲁⲱⲣ</u> ⲁⲩⲱ ⲟⲛ ⲉⲩϣ⸗ [ⲁⲛⲁ]ϣⲁϫ[ⲓ] ⲛⲧⲁⲯⲩⲭⲏ ⲉⲛⲧⲟⲡⲟⲥ ⲛⲛⲧⲁⲝⲉⲓⲥ ⲧⲏ⸗ [ⲣⲟ]ⲩ ⲛⲧⲉ-ⲓⲁⲭⲑⲁⲛⲁⲃⲁⲥ ⲡⲛⲟϭ ⲛⲁⲣⲭⲱⲛ ⲉⲧ⸗ [ⲛⲁ]ϣ[ⲧ] ⲡⲏ ⲉⲧⲙⲉϩ ⲛϭⲱⲛⲧ ⲡⲁⲓⲁⲧⲟⲭⲟⲥ ⲛⲛⲁ⸗ [ⲣⲭ]ⲱⲛ ⲛⲡⲕⲁⲕⲉ ⲉⲧϩⲓⲃⲟⲗ ⲡⲙⲁ ⲉϣⲁϥϣⲃⲓⲱ [ⲙⲙ]ⲟⲣⲫⲏ ⲛⲓⲙ ⲉⲧⲛⲁϣⲧ ⲡⲉⲓ ⲉⲧⲥⲏⲣ ⲉⲃⲟⲗ ϩⲓ- [ⲧⲉ]ϩⲓⲏ. ⲧⲙⲏⲧⲉ ⲉⲥϥⲓ ⲛⲛⲉⲯⲩⲭⲟⲟⲩⲉ ⲛⲥⲧⲉⲣⲉ⸗ [ⲥⲓ]ⲙⲟⲥ ⲉⲩϣⲁⲛϫⲓ ⲟⲛ ⲛⲧⲁⲯⲩⲭⲏ ⲉⲛⲧⲟⲡⲟⲥ [ⲉⲧ]ⲙⲙⲁⲩ ⲉⲥⲁϯ ⲛⲏⲩ ⲛⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛⲧⲉ- [ⲧⲉⲩ]ϩⲟⲧⲉ ⲉⲧ[ⲉ]-ⲡⲉⲓ ⲡⲉ <u>ⲁⲩⲏⲣⲛⲉⲃⲣⲱⲁⲑ(ⲣⲁ)</u> [ⲁ]ⲩⲱ ⲛⲛⲁⲓ ⲁⲩⲱ ⲛⲛⲁⲓ ⲡⲉⲓϣⲟⲙⲛⲧ . . . . ⲉϯϫⲏⲕ ⲉⲃⲟⲗ ϩⲛ-ⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ . . . . ⲛⲥ . . . . ⲛⲁ ⲁⲩⲱ ⲛⲛⲁ[ⲓ] ⲉⲩⲁϫⲓ. . . . . ⲁⲡ]ⲉⲣⲁⲛⲧⲟⲥ ⲡⲉⲓ ⲉϣⲁϥϫ? . . . . ϫⲟⲟⲩ ⲁⲩⲱ ⲉⲩϣⲁⲛⲁϫⲓⲧⲥ . . . .

3, 4 MS ⲛⲧⲙⲏⲛⲡ?ⲏ?; read ⲛⲧⲙⲏⲧⲉ.

4 W. Schw. ⲩϥⲓ ⲙⲟⲥ; perhaps read ⲉⲥϥⲓ.

6 W. Schw. ⲛⲧⲙⲩⲥⲧⲏⲣⲓⲟⲛ ; read ⲛⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ.

7 ⲡⲉⲓ ⲡⲉ; read ⲡⲁⲓ ⲡⲉ

8, 9 ⲉⲩϣ[ⲁⲛⲁ]ϣⲁϫ[ⲓ]; read ⲉⲩϣ[ⲁⲛⲁ]ϫ[ⲓ] for ⲉⲩϣⲁⲛϫⲓ.

11 MS ⲉϣⲁϥϣⲃⲓⲱ; Sah. ⲉϣⲁϥϣⲃⲃⲓⲟ.

13 MS ⲧⲙⲏⲧⲉ; read ⲛⲧⲙⲏⲧⲉ. MS ⲉⲥϥⲓ; read ⲉϥϥⲓ.

16 MS ⲉⲧ[ⲉ]-ⲡⲉⲓ ⲡⲉ; Sah. ⲉⲧⲉ-ⲡⲁⲓ ⲡⲉ.

Library of Ruslan Khazarzar

And again when they take my *soul* to the *place* of Typhon[1], the great, powerful *archon* (with the) ass's ⟨face⟩[2] who is spread out upon the way of the Midst, who carries off the *souls* by *theft*, when they take my *soul* to that *place* it will give to them the *mystery* of their fear which is .... And again when they take my *soul* to the *place* of all the *ranks* of Jachthanabas[3], the great, powerful *archon* who is full of anger, the *successor* of the *archon* of the outer darkness, the place in which all *forms* change, who is powerful, who is spread out upon the way of the Midst, who carries off the *souls* by *theft*, when they take my *soul* to that *place* it will give to them the *mystery* of their fear, which is ...[4] |

---

[1] (2) Typhon; see Bouché-Leclerc (Bibl. 12) p. 278; Preisendanz (Bibl. 29) IV 180; Plutarch *de Is. et Os.* 50 ff.; PS 364.

[2] (3) ass's ⟨face⟩; see Bouché-Leclerc (Bibl. 12) p. 318; Epiph. 26.10.6; Origen *c. Cels.* VI 30; ApJn 41.

[3] (9) Jachthanabas; see PS 263; 365.

[4] (16) five fragmentary lines follow.

Library of Ruslan Khazarzar

Library of Ruslan Khazarzar

THE UNTITLED TEXT

Library of Ruslan Khazarzar

p. 1 . . . . . ⲁϥⲧⲁϩⲟϥ ⲉⲣⲁⲧϥ ⲉⲧⲣⲉⲩⲁⲅⲱⲛⲓⲍⲉ ⲉϩⲟⲩⲛ ⲉⲧⲡⲟⲗⲓⲥ ⲧⲁⲓ ⲉⲧⲉⲣⲉ-ⲧⲉⲩϩⲓⲕⲱⲛ ⲛϩⲏⲧⲥ. ⲁⲩⲱ ⲛⲧⲟⲥ ⲡⲉⲧⲟⲩⲕⲓⲙ ⲛϩⲏⲧⲥ ⲁⲩⲱ ⲉⲩⲟⲛϩ ⲛϩⲏⲧⲥ. ⲁⲩⲱ ⲛⲧⲟⲥ ⲡⲉ ⲡⲏⲓ ⲙⲡⲉⲓⲱⲧ. ⲁⲩⲱ ⲡⲉⲛⲇⲩⲙⲁ ⲙⲡϣⲏⲣⲉ. ⲁⲩⲱ ⲧϭⲟⲙ ⲛⲧⲙⲁⲁⲩ. ⲁⲩⲱ ⲑⲓⲕⲱⲛ ⲙⲡⲉⲡⲗⲏⲣⲱⲙⲁ.

ⲡⲁⲓ ⲡⲉ ⲡϣⲟⲣⲡ ⲛⲉⲓⲱⲧ ⲛⲛⲓⲡⲧⲏⲣϥ. ⲡⲁⲓ ⲡⲉ ⲡϣⲟⲣⲡ ⲛⲁⲉⲓ. ⲡⲁⲓ ⲡⲉ ⲡⲣⲣⲟ ⲛⲛⲓⲁⲧϭⲙϭⲱⲙⲟⲩ. ⲡⲁⲓ ⲡⲉ ⲉⲧⲟⲩⲥⲟⲣⲙ ⲛϩⲏⲧϥ ⲛϭⲓ ⲛⲓⲡⲧⲏⲣϥ. ⲡⲁⲓ ⲡⲉ ⲛⲧⲁϥϯ-ⲙⲟⲣⲫⲏ ⲉⲣⲟⲟⲩ ⲛϩⲏⲧϥ. ⲡⲁⲓ ⲡⲉ ⲡⲧⲟⲡⲟⲥ ⲛⲁⲩⲧⲟⲫⲩⲏⲥ. ⲁⲩⲱ ⲛⲁⲩⲧⲟⲅⲉⲛⲛⲏⲧⲟⲥ. ⲡⲁⲓ ⲡⲉ ⲡⲃⲁⲑⲟⲥ ⲛⲛⲓⲡⲧⲏⲣϥ. ⲡⲁⲓ ⲡⲉ ⲡⲛⲟϭ ⲛϩⲁⲡⲛⲟⲩⲛ ⲛⲁⲙⲉ. ⲡⲁⲓ ⲡⲉ ⲛⲧⲁ-ⲡⲧⲏⲣϥ ⲡⲱϩ ⲉⲣⲟϥ. ⲁⲩⲕⲁⲣⲱⲟⲩ ⲉⲣⲟϥ. ⲙⲡⲟⲩϣⲁϫⲉ ⲉⲣⲟϥ. ϫⲉ-ⲟⲩⲁⲧϣⲁϫⲉ ⲡⲉ ⲉⲣⲟϥ. ⲟⲩⲁⲧⲛⲟⲓ ⲙⲙⲟϥ ⲡⲉ. ⲡⲁⲓ ⲡⲉ ⲡϣⲟⲣⲡ ⲙⲡⲏⲅⲏ. ⲡⲁⲓ ⲡⲉ ⲛⲧⲁ-ⲡⲉϥϩⲣⲟⲟⲩ ϫⲱⲧⲉ ϩⲙ-ⲙⲁ ⲛⲓⲙ. ⲡⲁⲓ ⲡⲉ ⲡϣⲟⲣⲡ ⲛⲥⲏⲥⲛ ϣⲁⲛⲧⲉ-ⲡⲧⲏⲣϥ ⲁⲓⲥⲑⲁⲛⲉ ⲛⲥⲉⲣⲛⲟⲓ. ⲡⲁⲓ ⲡⲉ ⲉⲧⲉⲣⲉ-ⲛⲉϥⲙⲉⲗⲟⲥ ⲉⲓⲣⲉ ⲛⲟⲩⲧⲃⲁ ⲛⲧⲃⲁ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲉⲧⲟⲩⲓ ⲧⲟⲩⲓ ⲉⲃⲟⲗ ⲛϩⲏⲧⲟⲩ.

ⲁⲡⲙⲉϩⲥⲛⲁⲩ ⲛⲧⲟⲡⲟⲥ ϣⲱⲡⲉ. ⲡⲁⲓ ⲉⲧⲟⲩⲛⲁⲙⲟⲩⲧⲉ

---

1 page 1 : the leaf is preserved as a whole, but with several defects and mildew spots; it measures 28 × 17 cms. Schmidt gives two forms of the letter zeta; cf. J52.11 ff.

10 ϩⲁⲡⲛⲟⲩⲛ : perhaps translation of *ὑποβύθιος*.

---

8 (12, 13) ineffable one; Schmidt: indescribable (one); see TriTrac 56 etc.; Eug 71; ApJn 24; PS 9.

9 (14) the first source; see note on 263.24, 25.

10 (15) understood; verb in 3rd person pl.; perhaps read the All (pl) as subject.

11 (16) a myriad myriad; Till: ten thousand times ten thousand.

12 (17) to each one of them; Schmidt: each one coming from them.

Library of Ruslan Khazarzar

(Beginning missing)

1. He set him up so that they should *strive* against the *city*[1] in which was their *image*. And it is in it that they move, and in it that they live. And it is the house of the Father, and the *garment* of the Son[2], and the power of the Mother, and the *image* of the *pleroma*.

This is the First Father of the All (pl)*[3]. This is the first *eternity*[4]. This is the ruler (king) of the unassailables. This is he in whom the All (pl) is unconscious[5]. This is he who gave *form*[5] to it (them) within himself. This is the *self-originated* and *self-begotten*[6] *place*. This is the *deep*[6] of the All (pl), this is the great abyss, in truth. This is he to whom the All reached. There was silence[7] concerning him. He was not spoken of[7], for he is an ineffable one[8], he cannot be *understood*. This is the first *source*[9]. This is he whose voice has penetrated everywhere. This is the first sound until the All *perceived* and *understood*[10]. This is he whose *members* make a myriad myriad[11] *powers* to each one of them.[12]

2. The second *place* came into existence which will be called |

---

* cf. Jn. 1.3 (Sahidic)

---

[1] (2) city; see notes on 236.23; 266.21.

[2] (4) garment of the son; see note on 256.25.

[3] (6) the All (pl); Till: the whole; Baynes: the universes (τὰ ὅλα); see GTr 17; TriTrac 55 etc.; ApJn 51 etc.; PS 1.
on Father of the All, cf. GTr 20; TriTrac 51 etc.; HypArch 88; Eug 73; ApJn 22; SJC 86.

[4] (7) eternity; see PS 211.

[5] (8) is unconscious; Schmidt: wanders about; Baynes: moves to and fro; see Crum 356a; cf. TriTrac 72.
gave form; see Iren. I 4.1.5; GEgypt III 67; IV 79; TriTrac 72; 105; cf. PS 116.

[6] (10) self-begotten; see On8th9th 57 (also 275.16).
deep; see *Exc. e Theod.* 29; Hippol. VI 30.6; GTr 37; TriTrac 54 etc.; ThCont 138.

[7] (12) silence; see note on 227.19.
he was not spoken of; Schmidt: (one) did not describe him; see TriTrac 72.

Library of Ruslan Khazarzar

ⲉⲣⲟϥ ϫⲉ-ⲇⲏⲙⲓⲟⲩⲣⲅⲟⲥ. ⲁⲩⲱ ⲛⲉⲓⲱⲧ. ⲁⲩⲱ ⲛⲗⲟⲅⲟⲥ. ⲁⲩⲱ ⲙⲡⲏⲅⲏ. ⲁⲩⲱ ⲛⲛⲟⲩⲥ. ⲁⲩⲱ ⲛⲣⲱⲙⲉ. ⲁⲩⲱ ⲛⲁⲓⲇⲓⲟⲥ. ⲁⲩⲱ ⲛⲁⲡⲉⲣⲁⲛ⸗ | p. 2 . ⲧⲟⲥ. ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲧⲩⲗⲟⲥ. ⲡⲁⲓ ⲡⲉ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ. ⲁⲩⲱ ⲡⲁⲓ ⲡⲉ ⲡⲓⲱⲧ (ⲙ)ⲡⲧⲏⲣϥ. ⲁⲩⲱ ⲡⲁⲓ ⲡⲉ ⲡⲉⲧⲉⲣⲉ-ⲛⲁⲓⲱⲛ ⲟ ⲛⲟⲩⲕⲗⲟⲙ ⲉϫⲱϥ ⲉⲩⲛⲉϫ-ⲁⲕⲧⲓⲛ ⲉⲃⲟⲗ. ⲡⲕⲱⲧⲉ ⲙⲡⲉϥϩⲟ ⲧⲉ ⲧⲙⲛⲧⲁⲧⲥⲟⲩⲱⲛⲥ ϩⲛ-ⲛⲕⲟⲥ⸗ ⲙⲟⲥ ⲉⲧϩⲓⲃⲟⲗ. ⲛⲁⲓ ⲉⲧϣⲓⲛⲉ ⲛⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ⲛⲥⲁ-ⲡⲉϥϩⲟ ⲉⲩⲟⲩⲱϣ ⲉⲥⲟⲩⲱⲛϥ. ϫⲉ-ⲡⲉϥϣⲁϫⲉ ⲡⲏϩ ϣⲁⲣⲟⲟⲩ ⲁⲩⲱ ⲥⲉⲟⲩⲱϣ ⲉⲛⲁⲩ ⲉⲣⲟϥ. ⲁⲩⲱ ⲡⲟⲩⲟⲉⲓⲛ ⲛⲛⲉϥⲃⲁⲗ ϫⲱⲧⲉ ϣⲁ-ⲛⲧⲟⲡⲟⲥ ⲙⲡⲉⲡⲗⲏⲣⲱⲙⲁ ⲙⲡⲥⲁⲛⲃⲟⲗ. ⲁⲩⲱ ⲡⲗⲟⲅⲟⲥ ⲡⲉⲧⲛⲏⲩ ⲉⲃⲟⲗ ϩⲛ-ⲣⲱϥ. ϥϫⲱⲧⲉ ⲛⲛⲁⲧⲡⲉ ⲙⲛ-ⲛⲁⲡⲉⲥⲏⲧ. ⲁⲩⲱ ⲡϥⲱ ⲛⲧⲉϥⲁⲡⲉ ⲡⲉ ⲧⲏⲡⲉ ⲛⲛⲕⲟⲥⲙⲟⲥ ⲉⲑⲏⲡ. ⲁⲩⲱ ⲡⲱⲣⲃ ⲉϩⲟⲩⲛ ⲙⲡⲉϥϩⲟ ⲡⲉ ⲡⲕⲁⲑⲓⲕⲱⲛ ⲛⲛⲁⲓⲱⲛ. ⲡϥⲱ ⲙⲡⲉϥϩⲟ ⲡⲉ ⲧⲏⲡⲉ ⲛⲛⲕⲟⲥⲙⲟⲥ ⲉⲧϩⲓⲡⲥⲁⲛⲃⲟⲗ. ⲁⲩⲱ ⲡⲡⲱⲣϣ ⲉⲃⲟⲗ ⲛⲛⲉϥϭⲓϫ ⲡⲉ ⲡⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲙⲡⲉ⳨ⲟⲥ. ⲡⲡⲱⲣϣ ⲉⲃⲟⲗ ⲙⲡⲉ⳨ⲟⲥ ⲡⲉ ⲑⲉⲛⲛⲁⲥ ⲉⲧⲥⲁⲟⲩⲛⲁⲙ ⲙⲛ-ⲛⲉⲧϩⲓϩⲃⲟⲩⲣ. ⲡϯⲟⲩⲱ ⲉϩⲣⲁⲓ ⲙⲡⲉ⳨ⲟⲥ ⲡⲉ ⲡⲣⲱⲙⲉ ⲛⲁⲧⲁⲙⲁϩⲧⲉ ⲙⲙⲟϥ. ⲡⲁⲓ ⲡⲉ ⲡⲓⲱⲧ. ⲡⲁⲓ ⲡⲉ ⲡⲡⲏⲅⲏ ⲉⲧⲃⲉⲉⲃⲉ ⲙⲡⲕⲁⲣⲱϥ. ⲡⲁⲓ ⲡⲉ ⲉⲧⲟⲩϣⲓⲛⲉ ⲛⲥⲱϥ ϩⲙ-ⲙⲁ ⲛⲓⲙ ⲁⲩⲱ ⲡⲁⲓ ⲡⲉ ⲡⲓⲱⲧ ⲛⲧⲁ-ⲧⲙⲟⲛⲁⲥ ⲉⲓ ⲉⲃⲟⲗ ⲙⲙⲟϥ ⲛⲑⲉ ⲛⲟⲩϯⲕ ⲛⲟⲩⲟⲉⲓⲛ ⲧⲁⲓ ⲉⲧⲉⲣⲉ-ⲛⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲟⲩ ⲟ ⲛⲑⲉ ⲛⲟⲩⲗⲁⲁⲩ | p. 3 . . . ϩⲓⲁⲥ ⲉⲛⲧⲟⲥ ⲧⲉ ⲛⲧⲁⲥ⸗ ⲕⲓⲙ ⲉⲛⲕⲁ ⲛⲓⲙ ϩⲙ-ⲡⲉⲥⲃⲟⲩⲃⲟⲩ. ⲁⲩⲱ ⲁⲩϫⲓ ⲛⲧⲉ⸗ ⲅⲛⲱⲥⲓⲥ. ⲁⲩⲱ ⲡⲱⲛϩ ⲁⲩⲱ ⲑⲉⲗⲡⲓⲥ. ⲁⲩⲱ ⲧⲁⲛⲁ⸗ ⲡⲁⲩⲥⲓⲥ ⲁⲩⲱ ⲧⲁⲅⲁⲡⲏ ⲁⲩⲱ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲁⲩⲱ ⲧⲡⲓⲥⲧⲓⲥ ⲁⲩⲱ ⲡⲉϫⲡⲟ ⲛⲕⲉⲥⲟⲡ ⲁⲩⲱ ⲧⲉⲥⲫⲣⲁⲅⲓⲥ. ⲧⲁⲓ ⲧⲉ ⲑⲉⲛ⸗

---

4 MS ⲉⲡⲓⲥⲕⲟⲡⲟⲥ; read ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ.
17 MS ⲛ?ⲉⲧϩⲓϩⲃⲟⲩⲣ; read ⲉⲧϩⲓϩⲃⲟⲩⲣ.
18 MS ⲡⲡⲏⲅⲏ; read ⲧⲡⲏⲅⲏ.
23 page 3: the leaf shows defects on the left side and below and a number of mildew spots; it measures 28 × 16½ cms.

Library of Ruslan Khazarzar

demiurge[1] and father and *logos* and *source* and *understanding* (*mind*)[2] and man and *eternal* and *infinite*. This is the *column*[3], this is the *overseer*, and this is the Father of the All. This is he upon whose head the *aeons* are a crown[4], casting forth *rays*. The circuit of his face is the unknown in the outer *worlds*, these who seek after his face[5] at all times, wishing to know it, for his word has reached them, and they want to see him[6]. And the light of his eyes penetrates to the *places* of the outer *pleroma*. And the *word* which comes from his mouth penetrates what is above and below. And the hair of his head is the number of the hidden *worlds*, and the boundary of his face is the *image* of the *aeons*. The hairs of his face are the number of the outer *worlds*. And the stretching out of his hands is the manifestation of the *cross*[7]. The stretching out of the *cross* is the *ennead* on the right side and on the left. The sprouting of the *cross* is the incomprehensible man[8]. This is the Father. This is the *source*[9] which wells up from the silence[10]. This is he who is sought in every place. And this is the Father from whom, like a light-spark[11], the *monad*[12] came forth, beside which all the *worlds* are as

[1] (1) demiurge; see *Exc. e Theod.* 47ff.; Hippol. VI 32.7ff.; Iren. I 5ff.; TriTrac 105.

[2] (2) understanding (νοῦς); see Keph VII p. 35.

[3] (4) column; see Keph VII p. 35.

[4] (5) the aeons are a crown; cf. Kropp (Bibl. 22) II p. 22.

[5] (7) who seek after his face; see GTr 24; TriTrac 61; (also 232.5; 235.1, 2; 259.23, 24).

[6] (9) they want to see him; see *Exc. e Theod.* 12; TriTrac 71; (cf. also 229.25; 260.3, 4).

[7] (16) cross (σταυρός); see *Exc. e Theod.* 42; Hippol. VI 31.5; Iren. I 3.5; GPh 67, log. 67.

[8] (17) incomprehensible man; see Bousset (Bibl. 13) p. 190ff.; Epiph. 31.5.5; Iren. I 2.5; TriTrac 66; Eug 72; (also 256.16, 17).

[9] (18, 19) the source which wells up from the silence; perhaps, the welling source of the silence; on the source, see note on 263.24.

[10] (19) the silence; see *Exc. e Theod.* 29; Hippol. VI 18.2; TriTrac 55 etc.; GEgypt III 40; IV 50 etc.; 1ApJas 28; ParaSem 7 etc.; 3StSeth 127; TriProt 37; 46; ApJn 26; (also 226.12; 228.14; J 105.13 etc.).

[11] (20) the monad; see Hippol. VI 29.2; VIII 12, 13; Iren. I 11.3; 15.1; Eug 78; 2Log Seth 51.

[12] (21) light-spark; see Origen *c. Cels.* VI 3ff.; ParaSem 31 etc.; ApJn 30 (cf. also 234.17, 18; 238.26; 248.19; 260.5).

Library of Ruslan Khazarzar

ⲛⲁⲥ ⲉⲛⲧⲁⲥ ⲉⲛⲧⲁⲥⲉⲓ ⲉⲃⲟⲗ ϩⲙ-ⲡⲓⲱⲧ ⲛⲛⲁⲛⲁⲣⲭⲟⲥ. ⲡⲁⲓ ⲉⲧⲟ ⲛⲉⲓⲱⲧ ⲉⲣⲟϥ ⲙⲁⲩⲁⲁϥ ϩⲓ-ⲙⲁⲁⲩ. ⲡⲁⲓ ⲉⲧⲉⲣⲉ-ⲡⲉϥⲡⲗⲏⲣⲱⲙⲁ ⲕⲱⲧⲉ ⲉⲡⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲃⲁⲑⲟⲥ.

ⲁ. ⲡϣⲟⲣⲡ ⲛⲃⲁⲑⲟⲥ ⲡⲉ ⲡⲡⲁⲛⲡⲏⲅⲏ ⲉⲛⲧⲁ-ⲙⲡⲏⲅⲏ ⲧⲏⲣⲟⲩ ⲉⲓ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ.

ⲃ. ⲡⲙⲉϩⲥⲛⲁⲩ ⲛⲃⲁⲑⲟⲥ ⲡⲉ ⲡⲡⲁⲛⲥⲟⲫⲟⲥ. ⲉⲛⲧⲁ-ⲛⲥⲟⲫⲟⲥ ⲧⲏⲣⲟⲩ ⲉⲓ ⲉⲃⲟⲗ ⲙⲙⲟϥ.

ⲅ. ⲡⲙⲉϩϣⲟⲙⲛⲧ ⲛⲃⲁⲑⲟⲥ ⲡⲉ ⲡⲡⲁⲛⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲛ⸗ⲧⲁ-ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛⲓⲙ ⲉⲓ ⲉⲃⲟⲗ ⲙⲙⲟϥ ⲏ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ.

ⲇ. ⲡⲙⲉϩϥⲧⲟⲟⲩ ⲇⲉ ⲛⲃⲁⲑⲟⲥ ⲡⲉ ⲡⲡⲁⲛⲅⲛⲱⲥⲓⲥ. ⲉⲛ⸗ⲧⲁ-ⲅⲛⲱⲥⲓⲥ ⲛⲓⲙ ⲉⲓ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ.

ⲉ. ⲡⲙⲉϩϯⲟⲩ ⲛⲃⲁⲑⲟⲥ ⲡⲉ ⲡⲡⲁⲛϩⲁⲅⲛⲟⲛ. ⲉⲛⲧⲁ-ϩⲁⲅⲛⲟⲛ ⲛⲓⲙ ⲉⲓ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ.

(ⲋ). ⲡⲙⲉϩⲥⲟⲟⲩ ⲛⲃⲁⲑⲟⲥ ⲡⲉ ⲧⲥⲓⲅⲏ. ⲡⲁⲓ ⲡⲉ ⲉⲧⲉⲣⲉ-ⲕⲁⲣⲱϥ ⲛⲓⲙ ⲛⲓⲙ ⲛϩⲏⲧϥ.

(ⲍ). ⲡⲙⲉϩⲥⲁϣϥ ⲛⲃⲁⲑⲟⲥ ⲡⲉ ⲡⲣⲟ ⲛⲁⲛⲟⲩⲥⲓⲟⲥ (sic!) ⲉⲛⲧⲁ-ⲟⲩⲥⲓⲁ ⲛⲓⲙ ⲉⲓ ⲉⲃⲟⲗ ⲙⲙⲟϥ.

[ⲏ]. ⲡⲙⲉϩϣⲙⲟⲩⲛ ⲇⲉ ⲛⲃⲁⲑⲟⲥ ⲡⲉ ⲡⲉⲡⲣⲟⲡⲁⲧⲱⲣ ⲉⲛ⸗ⲧⲁ-ⲡⲣⲟⲡⲁⲧⲱⲣ ⲛⲓⲙ ϣⲱⲡⲉ ⲉⲃⲟⲗ ⲙⲙⲟϥ ⲏ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ.

[ⲑ]. ⲡⲙⲉϩⲯⲓⲥ ⲇⲉ ⲛⲃⲁⲑⲟⲥ ⲟⲩⲡⲁⲛⲧⲟⲡⲁⲧⲱⲣ ⲡⲉ ⲛⲁⲩⲧⲟⲡⲁⲧⲱⲣ ⲉ⸗ | p. 4 . ⲧⲉ-ⲡⲁⲓ ⲡⲉ ⲉⲣⲉ-ⲙⲛⲧⲉⲓⲱⲧ ⲛⲓⲙ [ⲛϩⲏ]ⲧϥ. ⲉϥⲟ ⲛⲉⲓⲱⲧ ⲉⲣⲟⲟⲩ ⲙⲁⲩⲁⲁⲩ.

ⲓ. ⲡⲙⲉϩⲙⲏⲧ ⲛⲃⲁⲑⲟⲥ ⲡⲉ ⲡⲡⲁⲛⲧⲟⲇⲩⲛⲁⲙⲓⲥ ⲉⲛⲧⲁ-ϭⲟⲙ ⲛⲓⲙ ⲉⲓ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ.

ⲓⲁ. ⲡⲙⲉϩⲙⲛⲧⲟⲩⲉ ⲇⲉ ⲛⲃⲁⲑⲟⲥ ⲡⲉⲧⲉⲣⲉ-ⲡϣⲟⲣⲡ ⲛⲁ⸗ϩⲟⲣⲁⲧⲟⲥ ⲛϩⲏⲧϥ. ⲡⲁⲓ ⲉⲛⲧⲁ-ⲁϩⲟⲣⲁⲧⲟⲥ ⲛⲓⲙ ⲉⲓ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ.

---

1 MS ⲉⲛⲧⲁⲥ expunged.
15 MS the first ⲛⲓⲙ is expunged.

Library of Ruslan Khazarzar

nothing .... It is this (the monad) which moved all things with its shining. And they received *gnosis* and life and *hope* and *rest* and *love* and *resurrection* and *faith* and rebirth and the *seal*. This is the *ennead* | which came from the Father of those *without beginning*, who alone[1] is father and mother to himself, whose *pleroma* surrounds the twelve *deeps*.

1. The first *deep* is the *all-source* from which all *sources* have come.
2. The second *deep* is the *all-wise* from which all the *wise* have come.
3. The third *deep* is the *all-mystery* from which, *or* out of which, all *mysteries* have come.
4. The fourth *deep moreover* is the *all-gnosis* out of which all *gnoses* have come.
5. The fifth *deep* is the all-*chaste* from which everything *chaste* has come.
6. The sixth *deep* is the *silence*. In this is every silence.
7. The seventh *deep* is the *insubstantial* door[2] from which all *substance* has come forth.
8. The eight *deep* is the *forefather*[3] from whom, *or* out of whom, have come into existence all *forefathers*.
9. The ninth *deep moreover* is an *all-father* and a *self-father*[4], that is, every fatherhood is in him and he alone is father to them.
10. The tenth *deep* is the *all-powerful* from which has come every power.
11. The eleventh *deep moreover* is that in which is the first *invisible one*, from which all *invisible ones* have come. |

---

[1] (2) alone; Till: himself.
[2] (16) insubstantial door; Schmidt: the all-substantial (?πανούσιος); Baynes: door of non-substance.
[3] (18) forefather; see Iren. I 1.1; 12.3; Eug 74; SJC 90; PS 19.
[4] (21) self-father; Epiph. 26.10.4; Eug 75ff.; SJC 95.

Library of Ruslan Khazarzar

ⲓⲃ. ⲡⲙⲉϩⲙⲛⲧⲥⲛⲟⲟⲩⲥ ϫⲉ ⲛⲃⲁⲑⲟⲥ ⲡⲉ ⲧⲁⲗⲏⲑⲓⲁ. ⲉⲛⲧⲁ-ⲙⲉ ⲛⲓⲙ ⲉⲓ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ. ⲧⲁⲓ ⲧⲉ ⲧⲁⲗⲏⲑⲓⲁ ⲉⲧϩⲱⲃⲥ ⲙⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ. ⲧⲁⲓ ⲧⲉ ⲑⲓⲕⲱⲛ ⲙⲡⲉⲓⲱⲧ. ⲧⲁⲓ ⲧⲉ ϯⲁⲗ ⲙⲡⲧⲏⲣϥ. ⲧⲁⲓ ⲧⲉ ⲧⲙⲁⲁⲩ ⲛⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ. ⲧⲁⲓ ⲧⲉ ⲉⲧⲕⲱⲧⲉ ⲉⲛⲃⲁⲑⲟⲥ ⲧⲏⲣⲟⲩ. ⲧⲁⲓ ⲧⲉ ⲧⲙⲟⲛⲁⲥ ⲉⲧⲟ ⲛⲁⲕⲁⲧⲁⲅⲛⲱⲥⲧⲟⲥ ⲏ ⲉⲧⲟⲩⲟ ⲛⲁⲧⲥⲟⲟⲩⲛ ⲙⲙⲟⲥ. ⲧⲉⲓⲁⲧⲭⲁⲣⲁⲕⲧⲏⲣ ⲧⲁⲓ ⲉⲧⲉⲣⲉ-ⲡⲉⲭⲁⲣⲁⲕⲧⲏⲣ ⲧⲏⲣⲟⲩ ⲛϩⲏⲧⲥ. ⲧⲁⲓ ⲉⲧⲥⲙⲁⲙⲁⲁⲧ ϣⲁ-ⲛⲓⲉⲛⲉϩ. ⲡⲁⲓ ⲡⲉ ⲡⲓⲱⲧ ⲡϣⲁⲉⲛⲉϩ. ⲡⲁⲓ ⲡⲉ ⲡⲓⲱⲧ ⲛⲁⲧϣⲁϫⲉ ⲉⲣⲟϥ. ⲛⲁⲧⲛⲟⲓ ⲙⲙⲟϥ. ⲛⲁⲧⲙⲟⲕⲙⲉⲕ ⲉⲣⲟϥ. ⲛⲁⲧϫⲓⲟⲟⲣ ⲙⲙⲟϥ. ⲡⲁⲓ ⲡⲉ ⲛⲧⲁ-ⲡⲧⲏⲣϥ ⲣ-ⲉⲩⲛⲟⲩⲥⲓⲟⲥ ⲛϩⲏⲧϥ. ⲁⲩⲱ ⲁⲩⲣⲁϣⲉ ⲁⲩⲧⲉⲗⲏⲗ ⲁⲩϫⲡⲟ ⲛϩⲉⲛⲧⲃⲁ ⲛⲧⲃⲁ ⲛⲛⲁⲓⲱⲛ ϩⲙ-ⲡⲉⲩⲣⲁϣⲉ ⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲟⲩ ϫⲉ-ⲡⲉϫⲡⲟ ⲙⲡⲣⲁϣⲉ ϫⲉ-ⲁⲩⲣⲁϣⲉ ⲙⲛ-ⲡⲓⲱⲧ.

ⲡⲁⲓ ⲡⲉ ⲛⲕⲟⲥⲙⲟⲥ ⲉⲛⲧⲁ-ⲡⲉ⳩ⲟⲥ ϯⲟⲩⲱ ⲉⲃⲟⲗ ⲛϩⲏⲧⲟⲩ. ⲁⲩⲱ ⲉⲛⲧⲁ-ⲡⲣⲱⲙⲉ ϣⲱⲡⲉ ⲉⲃⲟⲗ ϩⲛ-ⲛⲉⲓⲙⲉⲗⲟⲥ ⲛⲁⲥⲱⲙⲁⲧⲟⲥ. | p. 5 . ⲡⲁⲓ ⲡⲉ ⲡⲓⲱⲧ ⲁⲩⲱ ⲧⲡⲏⲅⲏ ⲛⲟⲩⲟⲛ ⲛⲓⲙ. ⲡⲁⲓ ⲉⲣⲉ-ⲙⲉⲗⲟⲥ ⲛⲓⲙ ⲛⲧⲁϥ ϫⲏⲕ ⲉⲃⲟⲗ. ⲁⲩⲱ ⲉⲛⲧⲁ-ⲣⲁⲛ ⲛⲓⲙ ϣⲱⲡⲉ ⲉⲃⲟⲗ ϩⲙ-ⲡⲓⲱⲧ. ⲉⲓⲧⲉ ⲁϩⲣⲏⲧⲟⲛ. ⲉⲓⲧⲉ ⲁⲫⲑⲁⲣⲧⲟⲛ. ⲉⲓⲧⲉ ⲁⲕⲁⲧⲁⲅⲛⲱⲥⲧⲟⲥ. ⲉⲓⲧⲉ ⲁϩⲟⲣⲁⲧⲟⲥ. ⲉⲓⲧⲉ ϩⲁⲡⲗⲟⲩⲛ. ⲉⲓⲧⲉ ⲉⲣⲏⲙⲟⲥ(!). ⲉⲓⲧⲉ ϫⲩⲛⲁⲙⲓⲥ. ⲉⲓⲧⲉ ⲡⲁⲛϫⲩⲛⲁⲙⲓⲥ. ⲉⲓⲧⲉ ⲣⲁⲛ ⲛⲓⲙ ⲉⲧϩⲙ-ⲡⲕⲁⲣⲱϥ. ⲉⲛⲧⲁⲩϣⲱⲡⲉ ⲧⲏⲣⲟⲩ ϩⲙ-ⲡⲉⲓⲱⲧ. ⲡⲁⲓ ⲉⲧⲉⲣⲉ-ⲛⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲟⲩ ⲉⲧϩⲓⲃⲟⲗ ⲛⲁⲩ ⲉⲣⲟϥ ⲛⲑⲉ ⲛⲛⲥⲓⲟⲩ ⲙⲡⲉⲥⲧⲉⲣⲉⲱⲙⲁ ϩⲛ-ⲧⲉⲩϣⲏ. ⲛⲑⲉ ⲉⲧⲉⲣⲉ-ⲛⲣⲱⲙⲉ ⲉⲡⲓⲑⲩⲙⲉⲓ ⲉⲛⲁⲩ ⲉⲡⲣⲏ. ⲛⲧⲉⲓϩⲉ ϩⲱⲱϥ ⲥⲉⲉⲡⲓⲑⲩⲙⲉⲓ ⲉⲛⲁⲩ ⲉⲣⲟϥ ⲛϭⲓ ⲛⲕⲟⲥⲙⲟⲥ ⲉⲧϩⲓⲃⲟⲗ. ⲉⲧⲃⲉ-ⲧⲉϥⲙⲛⲧⲁⲧⲛⲁⲩ ⲉⲣⲟⲥ ⲉⲧⲙⲡⲉϥⲕⲱⲧⲉ.

---

4 MS ϯⲁⲗ; Schmidt: abbreviation for ϯⲁⲗⲏⲑⲓⲁ.

6 MS ⲉⲧⲟⲩⲟ; read ⲉⲧⲟ.

16 page 5: the leaf shows defects centrally and below and several mildew spots; it measures 28 × 16 cms.

24 MS ⲧⲉⲩⲁϣⲏ; ⲁ is expunged.

Library of Ruslan Khazarzar

12. The twelfth *deep moreover* is the *truth* from which has come all truth. This is the *truth* which covers them all. This is the *image* of the Father. This is the mirror [1] of the All. This is the mother of all the *aeons* [1]. It is this which surrounds all the *deeps*. This is the *monad* which is *unknowable* [2] *or* is unknown. This *characterless* [3] *one* in which are all *characters*, which is blessed for ever. This is the eternal Father. This is the ineffable Father; not *understood*, unthinkable, inaccessible. This is he in whom the All was made *insubstantial* [4]. And they rejoiced, they were glad, they begot myriads upon myriads of *aeons* [5] in their joy. They were called the births of joy because they rejoiced with the Father. These are the *worlds* within which the *cross* grew and Man came into existence out of these *incorporeal members* [6].

This is the Father and the *source* of all [7], whose *members* are all complete. And every name came into existence from the Father, *whether unutterable, or imperishable, or unknowable, or invisible, or simple, or still* [8], *or power, or all-power, or* every name which is in the silence, all of which came into existence from the Father. It is he whom the outside *worlds* all, like the stars of the *firmament* at night, see. As men *desire* to see the sun, in this way also the outside *worlds desire* to see him, on account of his invisibility which surrounds him. | It is he who at all times gives life to

---

[1] (4) mirror; see Eug 75; ApJn 27; SJC 91; Schmidt: truth.
mother of all the aeons; see Hippol. VI 30.1; Iren. I 2.5; 2LogSeth 49; ApJn 21.

[2] (6) unknowable; the Greek ending -τος does not distinguish clearly between unknowable and unknown.

[3] (6, 7) characterless; see Hippol. V 8.13ff.; (also note on J 50.20, 21).

[4] (11) insubstantial (ἀνούσιος); cf. 245.17; 265.10, 19; 266.2; Baynes: substantial (ἐνούσιος); MS: εὐνούσιος.

[5] (11, 12) they begot myriads upon myriads of aeons; cf. Eug 88; 89.

[6] (15) incorporeal members; cf. TriTrac 74; Keph XXI p. 64.

[7] (16, 17) source of all; or, source of everyone.

[8] (20) still; cf. 232.21; 233.5 etc.

Library of Ruslan Khazarzar

ⲛⲧⲟϥ ⲛⲟⲩⲟⲓϣ ⲛⲓⲙ ⲡⲉⲧϯ ⲙⲡⲱⲛϩ ⲛⲛⲁⲓⲱⲛ ⲁⲩⲱ ϩⲓⲧⲙ-ⲡⲉϥϣⲁϫⲉ ⲉⲛⲧⲁ- ⲡⲁⲧⲡⲱϣ ⲥⲟⲩⲛ-ⲧⲙⲟⲛⲁⲥ ⲉϩⲉⲓⲙⲉ ⲉⲣⲟⲥ ⲁⲩⲱ ϩⲓⲧⲙ-ⲡⲉϥϣⲁϫⲉ ⲉⲛⲧⲁϥϣⲱⲡⲉ ⲛϭⲓ ⲫⲓⲉⲣⲟⲛ ⲙⲡⲗⲏⲣⲱⲙⲁ.

ⲡⲁⲓ ⲡⲉ ⲡⲓⲱⲧ ⲡⲙⲉϩⲥⲛⲁⲩ ⲛⲇⲏⲙⲓⲟⲩⲣⲅⲟⲥ ⲡⲁⲓ ϩⲓⲧⲙ-ⲡⲛⲓϥⲉ ⲛⲣⲱϥ ⲁⲧⲉⲡⲣⲟⲛⲟⲓⲁ ⲣϩⲱⲃ ⲉⲛⲉⲧⲉ-ⲛⲥⲉϣⲟⲟⲡ ⲁⲛ. ⲁⲩϣⲱⲡⲉ ϩⲓⲧⲛ-ⲡⲉⲑⲉⲗⲏⲙⲁ ⲙⲡⲁⲓ ϫⲉ-ⲛⲧⲟϥ ⲡⲉⲧⲟⲩⲉϩⲥⲁϩⲛⲉ ⲙⲡⲧⲏⲣϥ ⲉⲧⲣⲉϥϣⲱⲡⲉ. ⲁϥⲧⲁⲙⲓⲟ ⲙⲫⲓⲉⲣⲟⲛ ⲙⲡⲗⲏⲣⲱⲙⲁ. ⲛⲧⲉⲓϩⲉ ⲛϥⲧⲟ ⲙⲡⲩⲗⲏ ⲉⲣⲉ-ϥⲧⲟ ⲙⲙⲟ⸗ | p. 6 . ⲛⲁⲥ ⲛϩⲏⲧϥ. ⲟⲩⲉⲓ ⲙⲙⲟⲛⲁⲥ ⲉⲧⲡⲩⲗⲏ ⲧⲡⲩⲗⲏ ⲁⲩⲱ ⲥⲟⲟⲩ ⲙⲡⲁⲣⲁⲥⲧⲁⲧⲏⲥ ⲉⲧⲡⲩⲗⲏ ⲧⲡⲩⲗⲏ ϩⲁ-ϫⲟⲩⲧⲁϥⲧⲉ ⲙⲡⲁⲣⲁⲥⲧⲁⲧⲏⲥ ⲁⲩⲱ ϫⲟⲩⲧⲁϥⲧⲉ ⲛⲧⲃⲁ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲉⲧⲡⲩⲗⲏ ⲧⲡⲩⲗⲏ. ⲁⲩⲱ ⲯⲓⲧⲉ ⲛϩⲉⲛⲛⲁⲥ ⲉⲧⲡⲩⲗⲏ ⲧⲡⲩⲗⲏ ⲁⲩⲱ ⲙⲏⲧⲉ ⲛⲇⲉⲕⲁⲥ ⲉⲧⲡⲩⲗⲏ ⲡⲩⲗⲏ ⲁⲩⲱ ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲇⲱⲇⲉⲕⲁⲥ ⲉⲧⲡⲩⲗⲏ ⲧⲡⲩⲗⲏ. ⲁⲩⲱ ϯⲉ ⲙⲡⲉⲛⲧⲁⲥ ⲛϭⲟⲙ ⲉⲧⲡⲩⲗⲏ ⲧⲡⲩⲗⲏ ⲁⲩⲱ ⲟⲩⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲟⲩⲛϣⲟⲙⲛⲧ ⲛϩⲟ ⲙⲙⲟϥ. ⲟⲩϩⲟ ⲛⲁⲅⲉⲛⲛⲏⲧⲟⲥ ⲙⲛ-ⲟⲩϩⲟ ⲛⲁⲗⲏⲑⲉⲓⲁ. ⲙⲛ-ⲟⲩϩⲟ ⲛⲁϩⲣⲏⲧⲟⲥ ⲉⲧⲡⲩⲗⲏ ⲧⲡⲩⲗⲏ. ⲉⲣⲉ-ⲟⲩⲁ ⲛⲛⲉϥϩⲟ ϭⲱϣⲧ ⲉⲃⲟⲗ ⲛⲧⲡⲩⲗⲏ ⲉⲛⲁⲓⲱⲛ ⲉⲧϩⲓⲃⲟⲗ. ⲁⲩⲱ ⲉⲣⲉ-ⲡⲕⲉⲟⲩⲁ ϭⲱϣⲧ ⲉⲃⲟⲗ ⲉϩⲟⲩⲛ ⲉⲡⲥⲏⲑⲉⲩⲥ. ⲉⲣⲉ-ⲡⲕⲉⲟⲩⲁ ϭⲱϣⲧ ⲉⲡϫⲓⲥⲉ ⲁⲩⲱ ⲧⲙⲛⲧϣⲏⲣⲉ ϩⲛ-ⲧⲙⲟⲛⲁⲥ ⲧⲙⲟⲛⲁⲥ. ⲉⲣⲉ-ⲁⲫⲣⲏⲇⲱⲛ ⲙⲙⲁⲩ. ⲙⲛ-ⲡⲉϥⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲭ︦ⲥ︦. ⲉϥⲙⲙⲁⲩ ⲛϭⲓ ⲡⲉⲡⲣⲟⲡⲁⲧⲱⲣ ⲉⲣⲉ-ⲁⲇⲁⲙ ⲡⲁⲡⲟⲩⲟⲉⲓⲛ ⲙⲡⲙⲁ ⲉⲧⲙⲙⲁⲩ. ⲁⲩⲱ ⲡⲉϥϣⲟⲙⲧ ⲛϣⲉ ⲛⲛⲁⲓⲱⲛ. ⲙⲛ-ⲥⲉ ⲙⲛ-ϯⲟⲩ ⲛⲛⲁⲓⲱⲛ. ⲁⲩⲱ ⲉⲣⲉ-ⲡⲧⲉⲗⲓⲟⲥ

---

7 MS ϩⲓⲧⲛ; better ϩⲓⲧⲙ-ⲡⲉⲑⲉⲗⲏⲙⲁ.

16 MS ⲡⲩⲗⲏ; read ⲧⲡⲩⲗⲏ.

Library of Ruslan Khazarzar

the *aeons*, and through his word the indivisible one learned to know the *monad*[1]. And through his word the *holy pleroma* came into existence.

3. This is the Father, the second *demiurge*. Through the breath of his mouth, the *forethought*[2] inspired those without existence. They came into being through the *will* of this (one), because it is he who commands the All, so that it comes into existence. He created the *holy pleroma* in this way: four *gates*[3] with four *monads* within it (the pleroma), one *monad* to each *gate* and six *helpers* (*parastatai*)[4] to each *gate*, making 24 *helpers* (*parastatai*)[4]; and 24 myriad *powers* to each *gate*, and nine *enneads* to each *gate*, and ten *decads* to each *gate*, and twelve *dodecads* to each *gate*, and five *pentads* of powers to each *gate*, and an *overseer* who has three aspects[5] — an *unbegotten* aspect, a *true* aspect and an *unutterable* aspect — to each *gate*[6]. One of his aspects looks forth from the *gate* to the outer *aeons*, the other looks inwards to the Setheus[7], and the other looks to the height, and the sonship is in each *monad*. And Aphrêdon[8] is there with his twelve *beneficent ones*. The *forefather* is there; Adam is there, who is of the light[9], and his 365 *aeons*[10]; and the *perfect* |

---

[1] (2) learned to know the monad; lit. knew the monad to learn it (reading uncertain).

[2] (6) forethought; see TriTrac 66; ApJn 27ff.

[3] (9) gates; cf. Hippol. V 8.19ff.; Origen *c. Cels.* VI 31ff.; (also J 51.15).

[4] (12) 6, 24 helpers (παραστάται); see Iren. I 29.1; PS 2 etc.; (also notes on J 107.16; 121.17).

[5] (17ff.) aspects; lit. faces; see Bouché-Leclerc (Bibl. 12) pp. 165; 221ff.; Festugière (Bibl. 19) p. 116; (also 231.12; 232.2; 233.3 etc.).

[6] (18) three aspects ... to each gate; see Bouché-Leclerc pp. 199ff.; (also J 51.18).

[7] (20) Setheus; see Burkitt (Bibl. 15); Kropp (Bibl. 22) II p. 238; III p. 64; Epiph. 40.7; *Exc. e Theod.* 54; Theodoret I 14; Iren. I 7.5; GEgypt III 51; IV (59) etc.; ApAd 64ff.; 2LogSeth 70; 3StSeth 118 etc.; ApJn 63.

[8] (22) Aphrêdon; see Böhlig (Bibl. 11); Kropp (Bibl. 22) I R 18; 3StSeth 126; (also 246.4; 269.18).

[9] (23) Adam of the light; see note on 252.9.

[10] (25) 365 aeons; cf. ApJn 39; 50; see note on 245.18-27.

Library of Ruslan Khazarzar

ⲛⲛⲟⲩⲧⲉ ⲙⲙⲁⲩ ⲉⲩⲕⲱⲧⲉ ⲉⲩⲕⲁⲛⲟⲩⲛ ⲉϥϩⲛ-ⲧⲁⲑⲁⲛⲁⲥⲓⲁ ⲉⲣⲉ-ⲫⲟ ⲛⲁϩⲣⲏⲧⲟⲛ ⲙⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ϭⲱϣⲧ ⲉϩⲟⲩⲛ ⲉⲡⲉⲧⲟⲩⲁⲁⲃ ⲛⲧⲉ- ⲛⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲉ-ⲡⲁⲡⲉⲣ- | p. 7 . ⲁⲛⲧⲟⲥ ⲡⲉ ⲉϥⲟ ⲛⲕⲉⲫⲁⲗⲏ ⲙⲫⲓⲉⲣⲟⲛ. ⲉⲣⲉ-ϩⲟ ⲥⲛⲁⲩ ⲙⲙⲟϥ ⲉⲣⲉ-ⲟⲩⲁ ⲟⲩⲏⲛ ⲉⲡⲧⲟⲡⲟⲥ ⲙⲡⲃⲁⲑⲟⲥ. ⲁⲩⲱ ⲉⲣⲉ-ⲡⲕⲉⲟⲩⲁ ⲟⲩⲏⲛ ⲉⲡⲧⲟⲡⲟⲥ ⲙⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉϣⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ-ⲡⲁⲗⲟⲩ. ⲁⲩⲱ ⲉⲣⲉ-ⲟⲩⲃⲁⲑⲟⲥ ⲙⲙⲁⲩ ⲉϣⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ-ⲡⲟⲩⲟⲉⲓⲛ ⲏ ⲡⲉⲧⲣ-ⲟⲩⲟⲉⲓⲛ ⲉⲣⲉ-ⲟⲩⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛϩⲏⲧϥ ⲉϥϩⲏⲡ ⲛⲧⲟϥ ⲡⲉⲧⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛϣⲙⲛⲧ-ϭⲟⲙ. ⲡⲁⲓ ⲉⲧϭⲙϭⲟⲙ ϩⲛ-ϭⲟⲙ ⲛⲓⲙ. ⲡⲁⲓ ⲡⲉ ⲡⲁⲧⲡⲱϣ. ⲡⲁⲓ ⲡⲉ ⲉⲧⲉ-ⲙⲡϥⲡⲱϣ ⲉⲛⲉϩ. ⲡⲁⲓ ⲡⲉ ⲛⲧⲁ-ⲡⲧⲏⲣϥ ⲟⲩⲱⲛ ⲛⲁϥ ϫⲉ-ⲛⲟⲩϥ ⲡⲉ ⲛϭⲟⲙ. ⲟⲩⲛ-ϣⲟⲙⲛⲧ ⲛϩⲟ ⲙⲙⲟϥ. ⲟⲩϩⲟ ⲛⲁϩⲟⲣⲁⲧⲟⲛ. ⲁⲩⲱ ⲟⲩϩⲟ ⲙⲡⲁⲛⲧⲟⲇⲩⲛⲁⲙⲓⲥ. ⲁⲩⲱ ⲟⲩϩⲟ ⲛⲁⲫⲣⲏⲇⲱⲛ. ⲉϣⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ-ⲁⲫⲣⲏⲇⲱⲛ ⲡⲏⲍⲟⲥ ⲉⲩⲛ-ⲟⲩⲙⲟⲛⲟⲅⲉⲛⲏⲥ ϩⲏⲡ ϩⲣⲁⲓ ⲛϩⲏⲧϥ ⲉⲧⲉ-ⲛⲧⲟϥ ⲡⲉ ⲡⲉⲧⲣⲓⲇⲩⲛⲁⲙⲓⲥ.

ⲉⲣϣⲁⲛ-ⲡⲙⲉⲉⲩⲉ ⲉⲓ ⲉⲃⲟⲗ ϩⲛ-ⲡⲃⲁⲑⲟⲥ. ϣⲁⲣⲉ-ⲁⲫⲣⲏⲇⲱⲛ ϫⲓ ⲛⲧⲉⲡⲓⲛⲟⲓⲁ. ⲛϥⲛⲧⲥ ⲙⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ· ⲛⲧⲉ-ⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛⲧⲥ ⲙⲡⲁⲗⲟⲩ ⲛⲥⲉⲛⲧⲥ ⲉⲃⲟⲗ ⲉⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ϣⲁ-ⲡⲧⲟⲡⲟⲥ ⲙⲡⲉⲧⲣⲓⲇⲩⲛⲁⲙⲓⲥ ⲛⲥⲉϫⲟⲕⲟⲩ ⲛⲥⲉϫⲓⲧⲟⲩ ⲉϩⲟⲩⲛ ⲉⲡϯⲟⲩ ⲛⲁⲅⲉⲛⲛⲏⲧⲟⲥ.

ⲟⲩⲛ-ⲕⲉⲧⲟⲡⲟⲥ ⲟⲛ ⲉⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ-ⲃⲁⲑⲟⲥ ⲟⲩⲛ-ϣⲟⲙⲛⲧ ⲙⲙⲛⲧⲉⲓⲱⲧ ⲛϩⲏⲧϥ. ⲡϣⲟⲣⲡ ⲉⲣⲉ- ⲡⲕⲁⲗⲩⲡⲧⲟⲥ | p. 8 . ⲙⲙⲁⲩ. ⲉⲧⲉ-ⲛⲧⲟϥ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲑⲏⲡ. ⲁⲩⲱ ⲡⲙⲉϩⲥⲛⲁⲩ ⲛⲉⲓⲱⲧ ⲉⲣⲉ-ⲡϯⲟⲩ ⲛϣⲏⲛ ⲁϩⲉⲣⲁⲧⲟⲩ ⲛϩⲏⲧϥ ⲁⲩⲱ ⲟⲩⲛ-ⲟⲩⲧⲣⲁⲡⲉⲍⲁ ϩⲛ-ⲧⲉⲩⲙⲏⲧⲉ ⲉⲩⲛ-ⲟⲩⲗⲟⲅⲟⲥ

---

3 W. Schw. ⲛⲉⲩⲟⲩⲁⲁⲃ: read ⲛⲉⲧⲟⲩⲁⲁⲃ.
page 7: the leaf is preserved as a whole, but with several central defects and numerous mildew spots; it measures $28^1/_2 \times 16^1/_2$ cms.
5 MS ⲟⲩⲁ is inserted above.
17 MS ϩⲛ-ⲡⲃⲁⲑⲟⲥ; better ϩⲙ-ⲡⲃⲁⲑⲟⲥ.

Library of Ruslan Khazarzar

mind[1] is there. And they surround a *rule* (*kanôn*)[2] which is in *immortality*. The *unutterable* aspect of the *overseer* looks towards to the holy of holies, that is, the *infinite* one who is the *head* of the *sanctuary*. He has two aspects: one is opened to the *place* of the *deep*, and the other is opened to the *place* of the *overseer* which is called: the Child[3]. And there is a *deep* there which is called: the light *or* the light-giver. And an *only-begotten one* is concealed within it, who manifests three powers, who is mighty in every power.

This is the indivisible one, this is he who has never divided. This is he to whom the All has opened, for to him the powers belong. He has three aspects: an *invisible* aspect, and an *all-powerful* aspect, and an Aphrêdon-aspect which is called Aphrêdon-Pêxos[4]. And there is an *only-begotten one* concealed within him, namely the *triple-powered one*. When the thought comes forth[5] from the *deep*, Aphrêdon takes the *thought* and brings it to the *only-begotten one*. The *only-begotten one* brings it to the Child, and they bring it forth to all the *aeons* as far as the *place* of the *triple-powered one*, and they are completed and taken to the five *unbegotten ones*.

4. There is again another *place* which is called: *deep*. There are three fatherhoods within it. The first (father) there is the *covered one*[6], who is the hidden God. In the second father there stand the five trees[7], and there is a *table*[8] in their midst. And an *only-begotten word* (*logos*)[8] | stands above the *table*, he having

---

[1] (230.25-231.1) perfect mind; see Hippol. V 19.20; Eug 77; ApJn 34.

[2] (1) rule (κανῶν); Baynes: rule; Schmidt/Till: basket (κανοῦν); on the *kanonion* or *organon* of Hermes Trismegistos, see Festugière (Bibl. 12) p. 125.

[3] (7) child; Baynes: servant; see 3StelSeth 123; ApJn 34 etc.; Keph VII p. 35; XIX p. 61.

[4] (14) Pexos; unknown name.

[5] (17) when the thought comes forth; Schmidt: when the idea comes forth.

[6] (18) covered one; see 255.16, 17.

[7] (25) 5 trees; see GTh 36; PS 3 etc.; Keph VI p. 30 etc.; (also J 96.14, 15; 100.2; 119.23).

[8] (26) table; see Kropp (Bibl. 22) II p. 40, 48.
only-begotten word; see *Exc. e Theod.* 6.

Library of Ruslan Khazarzar

ⲙⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲁϩⲉⲣⲁⲧϥ ϩⲓϫⲛ-ⲧⲉⲧⲣⲁⲡⲉⲍⲁ. ⲉϥⲟ ⲙⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛϩⲟ ⲙⲡⲛⲟⲩⲥ ⲙⲡⲧⲏⲣϥ ⲁⲩⲱ ⲡⲥⲟⲡⲥⲡ ⲛⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲩϫⲓ ⲙⲙⲟϥ ⲉⲣⲁⲧϥ.

ⲡⲁⲓ ⲡⲉ ⲛⲧⲁ-ⲡⲧⲏⲣϥ ⲣⲁϣⲉ ⲉⲧⲃⲏⲧϥ ϫⲉ-ⲁϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ. ⲁⲩⲱ ⲡⲁⲓ ⲡⲉ ⲛⲧⲁ-ⲡⲁⲧⲡⲱϣ ⲁⲅⲱⲛⲓⲍⲉ ⲉⲥⲟⲩⲱⲛϥ. ⲁⲩⲱ ⲡⲁⲓ ⲡⲉ ⲛⲧⲁ-ⲡⲣⲱⲙⲉ ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲉⲧⲃⲏⲏⲧϥ.

ⲡⲙⲉϩϣⲟⲙⲛⲧ ⲉⲣⲉ-ⲧⲥⲓⲅⲏ ⲛϩⲏⲧϥ ⲙⲛ-ⲧⲡⲏⲅⲏ ⲉⲣⲉ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲭⲥ ϭⲱϣⲧ ⲉⲣⲟⲥ. ⲉⲩⲛⲁⲩ ⲉⲣⲟⲟⲩ ⲛϩⲏⲧⲥ ⲁⲩⲱ ⲉⲣⲉ-ⲧⲁⲅⲁⲡⲏ ⲛϩⲏⲧϥ. ⲁⲩⲱ ⲡⲛⲟⲩⲥ ⲙⲡⲧⲏⲣϥ. ⲁⲩⲱ ϯⲉ ⲛⲥⲫⲣⲁⲅⲓⲥ. ⲁⲩⲱ ⲙⲛⲛⲥⲱⲥ ⲡⲡⲁⲙⲙⲏⲧⲱⲣ ⲉⲛⲧⲁ-ⲑⲉⲛⲛⲁⲥ ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ. ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲛⲉⲥⲣⲁⲛ ⲧⲉⲡⲣⲱⲧⲓⲁ. ⲧⲡⲁⲛⲇⲓⲁ. ⲧⲡⲁⲛⲅⲉⲛⲓⲁ. ⲇⲟⲝⲟⲫⲁⲛⲓⲁ. ⲇⲟⲝⲟⲅⲉⲛⲓⲁ. ⲇⲟⲝⲟⲕⲣⲁⲧⲓⲁ. ⲁⲣⲥⲉⲛⲟⲅⲉⲛⲓⲁ. ⲗⲱⲓⲁ. ⲓⲟⲩⲏⲗ.

ⲧⲁⲓ ⲧⲉ ⲧϣⲟⲣⲡ ⲛⲁⲕⲁⲧⲁⲅⲛⲱⲥⲧⲟⲥ. ⲧⲙⲁⲁⲩ ⲛⲑⲉⲛⲛⲁⲥ. ⲉϣⲁⲥϫⲱⲕ ⲉⲩⲇⲉⲕⲁⲥ ⲉⲃⲟⲗ ϩⲛ-ⲧⲙⲟⲛⲁⲥ ⲛⲧⲉ-ⲡⲓⲁⲅⲛⲱⲥⲧⲟⲥ.

ⲙⲛⲛⲥⲁ-ⲛⲁⲓ ⲟⲩⲛ-ⲕⲉⲧⲟⲡⲟⲥ ⲉϥⲟⲩⲟϣⲥ ⲉⲃⲟⲗ ⲉⲟⲩⲛⲧⲉϥ-ⲟⲩⲛⲟϭ ⲙⲙⲛⲧ[ⲣ]ⲙⲙⲁⲟ ⲉⲥϩⲏⲡ ϩⲣⲁⲓ ⲛϩⲏⲧϥ | p. 9. ⲉⲥⲭⲱⲣⲏⲅⲓ ⲙⲡⲧⲏⲣϥ. ⲉⲧⲉ-ⲡⲁⲓ ⲡⲉ ⲡⲃⲁⲑⲟⲥ ⲛⲁⲙⲉⲧⲣⲏⲧⲟⲥ. ⲉⲩⲛ-ⲟⲩⲧⲣⲁⲡⲉⲍⲁ ⲙⲙⲁⲩ. ⲉⲩⲥⲟⲟⲩϩ ⲉⲣⲟⲥ ⲛϭⲓ ϣⲟⲙⲛⲧ ⲙⲙⲛⲧⲛⲟϭ ⲟⲩⲏⲣⲉⲙⲓⲟⲥ ⲙⲛ-ⲟⲩⲁⲕⲁⲧⲁⲅⲛⲱⲥⲧⲟⲥ ⲙⲛ-ⲟⲩⲁⲡⲉⲣⲁⲛⲧⲟⲥ.

ⲉⲩⲛ-ⲟⲩⲙⲛⲧϣⲏⲏⲣⲉ ϩⲛ-ⲧⲉⲩⲙⲏⲧⲉ. ⲉⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲥ ϫⲉ-ⲡⲉⲭⲥ ⲡⲇⲟϭⲓⲙⲁⲥⲧⲏⲥ. ⲛⲧⲟϥ ⲡⲉⲧⲇⲟϭⲓⲙⲁⲍⲉ ⲙⲡⲟⲩⲁ ⲡⲟⲩⲁ. ⲁⲩⲱ ⲉϥⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲟϥ ϩⲛ-ⲧⲉⲥⲫⲣⲁⲅⲓⲍ ⲙⲡⲓⲱⲧ. ⲉϥϫⲟⲟⲩ ⲙⲙⲟⲟⲩ ⲉϩⲟⲩⲛ ⲙⲡϣⲟⲣⲡ ⲛⲉⲓⲱⲧ ⲉⲧϣⲟⲟⲡ ϩⲁⲣⲓϩⲁⲣⲟϥ.

---

4 MS ⲉⲧⲃⲏⲧϥ; read ⲉⲧⲃⲏⲏⲧϥ.

10 MS ⲡⲡⲁⲙⲙⲏⲧⲱⲣ; read ⲧⲡⲁⲙⲙⲏⲧⲱⲣ.

19 page 9: the leaf is preserved as a whole, but with small defects and some mildew spots; it measures 28 × 16½ cms.

23 MS ⲟⲩⲙⲛⲧϣⲏⲏⲣⲉ; read ⲟⲩⲙⲛⲧϣⲏⲣⲉ.

25 MS ⲧⲉⲥⲫⲣⲁⲅⲓⲍ; read ⲧⲉⲥⲫⲣⲁⲅⲓⲥ.

Library of Ruslan Khazarzar

the twelve aspects of the *mind* of the All[1]; and the prayer of each one is brought to him. This is he over whom the All rejoiced because he appeared. And this is he whom the indivisible one *strove* to know. And this is he on account of whom the Man was manifested. In the third (father) is the *silence* and the *source*; and twelve *beneficent ones* look upon it and see themselves in it. And in it is *love* and the *mind* of the All and five *seals*[2]. And afterwards the *all-mother*[3], in whom the *ennead* was manifested, whose names are these: *prôtia, pandia, pangenia*[4], *doxophania, doxogenia, doxokratia*[5], *arsenogenia, lôia*[5], *iouêl*[5]. This is the first *unknowable one* (*akatagnôstos*), the mother of the *ennead*, which completes a *decad*[3] from the *monad* of the *unknowable* (*agnôstos*) *one*.

5. After these things there is another *place* which is broad, having hidden within it a great wealth which *supplies* the All. This is the *immeasurable deep*. There is a *table* there, to which are gathered three greatnesses: a *still one*, an *unknowable one* and an *infinite* one. There is a sonship in their midst, which is called Christ[6] the *Verifier*. It is he who *verifies* each one, and he *seals* him with the *seal*[7] of the Father as he sends them in to the first Father, who exists in himself. |

---

1 (1) he having the twelve aspects of the mind of the All; Schmidt: the mind of the All has twelve aspects.
2 (10) 5 seals; see GEgypt III 55; IV 66; TriProt 48.
3 (10-15) all-mother ... which completes a decad from the monad; cf. Hippol. VIII 12.5ff.; Iren. I 15.2ff.; Eug 78; 82.
4 (12) pangenia; cf. Eug 82; SJC 103.
5 (13) doxokratia; cf. note on 254.1.
lôia; see TriProt 39.
iouêl; see Schmidt (Bibl. 32) p. 564; Theodoret I 26; GEgypt III 50; IV (56); on the names of the ennead, see 253.9-20.
6 (24) Christ; lit. the Christ.
7 (25) seal; see Bousset (Bibl. 13) p. 286ff.; Epiph. 27. 5.9; PS 197 etc.; Keph XC p. 225; (also J 83.6 etc.).

Library of Ruslan Khazarzar

ⲡⲁⲓ ⲉⲧⲃⲏⲏⲧϥ ⲉⲛⲧⲁ-ⲡⲧⲏⲣϥ ϣⲱⲡⲉ ⲁⲩⲱ ⲁϫⲛⲧϥ ⲙⲡⲉ-ⲗⲁⲁⲩ ϣⲱⲡⲉ. ⲁⲩⲱ ⲡⲉⲓⲭⲥ ϥⲫⲟⲣⲓ ⲙⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛϩⲟ. ⲟⲩϩⲟ ⲛⲁⲡⲉⲣⲁⲛⲧⲟⲥ ⲙⲛ-ⲟⲩϩⲟ ⲛⲁⲭⲱⲣⲏⲧⲟⲥ ⲙⲛ-ⲟⲩϩⲟ ⲛⲁϩⲣⲏⲧⲟⲥ ⲙⲛ-ⲟⲩϩⲟ ⲛϩⲁⲡⲗⲟⲩⲛ ⲙⲛ-ⲟⲩϩⲟ ⲛⲁⲫⲑⲁⲣⲧⲟⲛ ⲙⲛ-ⲟⲩϩⲟ ⲛⲏⲣⲉⲙⲙⲟⲥ ⲙⲛ-ⲟⲩϩⲟ ⲛⲁⲕⲁⲧⲁⲅⲛⲱⲥⲧⲟⲥ ⲙⲛ-ⲟⲩϩⲟ ⲛⲁϩⲟⲣⲁⲧⲟⲥ ⲙⲛ-ⲟⲩϩⲟ ⲛⲧⲣⲓⲇⲩⲛⲁⲙⲓⲥ. ⲙⲛ-ⲟⲩϩⲟ ⲛⲁⲥⲁⲗⲉⲩⲧⲟⲥ. ⲙⲛ-ⲟⲩϩⲟ ⲛⲁⲅⲉⲛⲛⲏⲧⲟⲥ. ⲙⲛ-ⲟⲩϩⲟ ⲛϩⲓⲗⲓⲕⲣⲓⲛⲉⲥ ⲡⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲟⲩⲛ-ⲙⲛⲧⲓⲃ ⲙⲡⲏⲅⲏ ⲙⲙⲁⲩ. ⲉⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲟⲩ ϫⲉ-ⲙⲡⲏⲅⲏ ⲛⲗⲟⲅⲓⲕⲟⲛ ⲉⲩⲙⲉϩ ⲛⲱⲛϩ ϣⲁ-ⲛⲓⲉⲛⲉϩ ⲉⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲟⲩ ⲟⲛ ϫⲉ-ⲛⲃⲁⲑⲟⲥ. ⲁⲩⲱ ⲟⲛ ϣⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲟⲩ | p. 10 . ϫⲉ-ⲡⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲭⲱⲣⲏⲙⲁ ⲉⲃⲟⲗ ϫⲉ-ⲥⲉϣⲱⲡ ⲉⲣⲟⲟⲩ ⲛⲧⲟⲡⲟⲥ ⲛⲓⲙ ⲙⲙⲛⲧⲉⲓⲱⲧ. ⲁⲩⲱ ⲡⲕⲁⲣⲡⲟⲥ ⲙⲡⲧⲏⲣϥ. ⲡⲁⲓ ⲉⲧⲟⲩⲣϩⲱⲃ ⲉⲣⲟϥ. ⲡⲁⲓ ⲡⲉ ⲡⲉⲭⲥ ⲉⲧϣⲱⲡ ⲙⲡⲧⲏⲣϥ ⲉⲣⲟϥ.

ⲙⲛⲛⲥⲁ-ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲡⲃⲁⲑⲟⲥ ⲛⲥⲏⲑⲉⲩⲥ ⲡⲉ ⲡⲁⲓ ⲉⲧϩⲓϩⲟⲩⲛ ⲙⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ. ⲡⲉⲧⲉⲣⲉ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲙⲙⲛⲧⲉⲓⲱⲧ ⲕⲱⲧⲉ ⲉⲣⲟϥ. ⲛⲧⲟϥ ⲇⲉ ⲡⲉⲧϩⲛ-ⲧⲉⲩⲙⲏⲧⲉ. ⲉⲣⲉ-ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲟ ⲛϣⲟⲙⲛⲧ ⲛϩⲟ.

ⲡϣⲟⲣⲡ ⲛϩⲏⲧⲟⲩ ⲡⲉ ⲡⲁⲧⲡⲱϣ. ⲟⲩⲛ-ϣⲟⲙⲛⲧ ⲛϩⲟ ⲙⲙⲟϥ. ⲟⲩϩⲟ ⲛⲁⲡⲉⲣⲁⲛⲧⲟⲥ. ⲙⲛ-ⲟⲩϩⲟ ⲛⲁϩⲟⲣⲁⲧⲟⲥ ⲙⲛ-ⲟⲩϩⲟ ⲛⲁϩⲣⲏⲧⲟⲥ.

ⲁⲩⲱ ⲡⲙⲉϩⲥⲛⲁⲩ ⲛⲉⲓⲱⲧ. ⲟⲩϩⲟ ⲛⲁⲭⲱⲣⲏⲧⲟⲥ ⲡⲉ. ⲙⲛ-ⲟⲩϩⲟ ⲛⲁⲥⲁⲗⲉⲩⲧⲟⲥ. ⲙⲛ-ⲟⲩϩⲟ ⲛⲁⲙⲓⲁⲛⲧⲟⲥ.

ⲡⲙⲉϩϣⲟⲙⲛⲧ ⲛⲉⲓⲱⲧ ⲟⲩⲛ-ⲟⲩϩⲟ ⲙⲙⲟϥ ⲛⲁⲕⲁⲧⲁⲅⲛⲱⲥⲧⲟⲥ. ⲙⲛ-ⲟⲩϩⲟ ⲛⲁⲫⲑⲁⲣⲧⲟⲥ. ⲙⲛ-ⲟⲩϩⲟ ⲛⲁⲫⲣⲏⲇⲱⲛ.

---

12 MS ⲉⲃⲟⲗ ϫⲉ written in margin.

Library of Ruslan Khazarzar

This is he because of whom the All came into existence, and without whom nothing existed* [1]. And this Christ *bears* twelve aspects [2] : an *infinite* aspect, an *incomprehensible* aspect, an *unutterable* aspect, a *simple* aspect, an *imperishable* aspect, a *still* aspect, an *unknowable* aspect, an *invisible* aspect, a *triple-powered* aspect, an *unmoved* aspect, an *unbegotten* aspect and a *pure* aspect. That *place* has twelve *sources* which are called : *rational sources*, which are filled with eternal life. They are called : *deeps*, and they are called : the twelve *spaces*, because they contain all the *places* of fatherhood. And the *fruit* of the All [3], which they produce, this is the Christ who contains the All.

6. After all these things (is) the *deep* of Setheus which is within them all, and twelve fatherhoods surround him. It is he who is in their midst, and each one of them (the fatherhoods) has three aspects.

The first among them is the indivisible one. He has three aspects : an *infinite* aspect, an *invisible* aspect, and an *unutterable* aspect.

And the second father has an *incomprehensible* aspect, an *unmoved* aspect, and an *undefiled* aspect.

The third father has an *unknowable* aspect, an *imperishable* aspect, and an *aphrêdon* aspect. |

---

* cf. Joh. 1.3

---

[1] (1, 2) came into existence ... nothing existed; cf. 251.17ff.
[2] (2, 3) Christ bears twelve aspects; cf. Iren. I 3.2ff.; Eug 84; ApJn 34.
[3] (13, 14) the Fruit of the All; see Hippol. VI 32.4ff.; Iren. I 2.6; GTr 23; TriTrac 69.

Library of Ruslan Khazarzar

ⲡⲙⲉϥϥⲧⲟⲟⲩ ⲛⲉⲓⲱⲧ ⲟⲩⲛ-ⲟⲩϩⲟ ⲙⲙⲟϥ ⲛⲥⲓⲅⲏ ⲙⲛ-ⲟⲩϩⲟ ⲙⲡⲏⲅⲏ ⲙⲛ-ⲟⲩϩⲟ ⲛⲁⲧϭⲙϭⲱⲙϥ.

ⲡⲙⲉϩϯⲟⲩ ⲛⲉⲓⲱⲧ ⲟⲩⲛ-ⲟⲩϩⲟ ⲙⲙⲟϥ ⲛⲛⲏⲣⲉⲙⲓⲟⲥ. ⲙⲛ-ⲟⲩϩⲟ ⲙⲡⲁⲛⲧⲟⲇⲩⲛⲁⲙⲓⲥ. ⲙⲛ-ⲟⲩϩⲟ ⲛⲁⲅⲉⲛⲛⲏⲧⲟⲥ.

ⲡⲙⲉϩⲥⲟⲟⲩ ⲛⲉⲓⲱⲧ ⲟⲩⲛ-ⲟⲩϩⲟ ⲙⲙⲟϥ ⲙⲡⲁⲛⲧⲟⲡⲁⲧⲱⲣ ⲙⲛ-ⲟⲩϩⲟ | p. 11 . ⲛⲁⲩⲧⲟⲡⲁⲧⲱⲣ ⲙⲛ-ⲟⲩϩⲟ ⲙⲡⲣⲟⲅⲉⲛⲛⲏⲧⲱⲣ.

ⲡⲙⲉϩⲥⲁϣϥ ⲛⲉⲓⲱⲧ ⲟⲩⲛ-ⲟⲩϩⲟ ⲙⲙⲟϥ ⲙⲡⲁⲛⲙⲩⲥⲧⲏⲣⲓⲟⲛ. ⲙⲛ-ⲟⲩϩⲟ ⲙⲡⲁⲛⲥⲟⲫⲟⲥ ⲙⲛ-ⲟⲩϩⲟ ⲙⲡⲁⲛⲡⲏⲅⲏ.

ⲡⲙⲉϩⲏ ⲛⲉⲓⲱⲧ ⲟⲩⲛ-ⲟⲩϩⲟ ⲙⲙⲟϥ ⲛⲟⲩⲟⲉⲓⲛ ⲙⲛ-ⲟⲩϩⲟ ⲛⲁⲛⲁⲡⲁⲩⲥⲓⲥ. ⲙⲛ-ⲟⲩϩⲟ ⲛⲁⲛⲁⲥⲧⲁⲥⲓⲥ.

ⲡⲙⲉϩⲯⲓⲥ ⲛⲉⲓⲱⲧ ⲟⲩⲛ-ⲟⲩϩⲟ ⲙⲙⲟϥ ⲛⲛⲁⲗⲩⲡⲧⲟⲥ ⲙⲙⲛ-ⲟⲩϩⲟ ⲙⲡⲣⲟⲇⲟⲫⲁⲛⲏⲥ ⲙⲛ-ⲟⲩϩⲟ ⲛⲁⲩⲧⲟⲅⲉⲛⲏⲥ.

ⲡⲙⲉϩⲙⲏⲧ ⲇⲉ ⲛⲉⲓⲱⲧ ⲟⲩⲛ-ⲟⲩϩⲟ ⲙⲙⲟϥ ⲛⲧⲣⲓⲥⲁⲣⲥⲏⲥ. ⲙⲛ-ⲟⲩϩⲟ ⲛⲁⲇⲁⲙⲁⲥ. ⲙⲛ-ⲟⲩϩⲟ ⲛϩⲓⲗⲓⲕⲣⲓⲛⲉⲥ.

ⲡⲙⲉϩⲙⲛⲧⲟⲩⲉ ⲇⲉ ⲛⲉⲓⲱⲧ ⲟⲩⲛ-ⲟⲩϩⲟ ⲙⲙⲟϥ ⲛⲧⲣⲓⲇⲩⲛⲁⲙⲓⲥ. ⲙⲛ-ⲟⲩϩⲟ ⲛⲧⲉⲗⲓⲟⲥ. ⲙⲛ-ⲟⲩϩⲟ ⲛⲥⲫⲓⲛⲑⲏⲣ ⲏ ⲛϯⲏ.

ⲡⲙⲉϩⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲉⲓⲱⲧ ⲟⲩⲛ-ⲟⲩϩⲟ ⲙⲙⲟϥ ⲛⲁⲗⲏⲑⲓⲁ. ⲙⲛ-ⲟⲩϩⲟ ⲙⲡⲣⲟⲛⲟⲓⲁ. ⲙⲛ-ⲟⲩϩⲟ ⲛⲉⲡⲓⲛⲟⲓⲁ.

ⲛⲁⲓ ⲛⲉ ⲡⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲉⲓⲱⲧ. ⲉⲧⲕⲱⲧⲉ ⲉⲡⲥⲛⲑⲉⲩⲥ ⲉⲩⲉⲓⲣⲉ ⲙⲡⲙⲁⲁⲃⲧⲁⲥⲉ ϩⲛ-ⲧⲉⲩⲏⲡⲉ. ⲁⲩⲱ ⲉⲛⲧⲁ-ⲛⲉⲧⲙⲡⲉⲩⲃⲟⲗ ϫⲓ-ⲭⲁⲣⲁⲕⲧⲏⲣ ⲛϩⲏⲧⲟⲩ ⲁⲩⲱ ⲉⲧⲃⲉ-ⲡⲁⲓ ⲥⲉϯ-ⲉⲟⲟⲩ ⲛⲁⲩ ⲛⲟⲩⲟⲉⲓϣ ⲛⲓⲙ. ⲟⲩⲛ-ⲕⲉⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲟⲛ ⲕⲱⲧⲉ ⲉⲧⲉϥⲁⲡⲉ. ⲉⲩⲛ-ⲟⲩϭⲣⲏⲡⲉ ϩⲓϫⲱⲟⲩ. ⲉⲩⲛⲉϫ-ⲁⲕⲧⲓⲛ ⲉⲃⲟⲗ ⲉⲛⲕⲟⲥⲙⲟⲥ ⲉⲧⲕⲱⲧⲉ ⲉⲣⲟⲟⲩ ⲉⲃⲟⲗ ϩⲙ-ⲡⲟⲩⲟⲉⲓⲛ ⲙⲡⲙⲟ-

---

1 MS ⲡⲙⲉϥϥⲧⲟⲟⲩ; read ⲡⲙⲉϩϥⲧⲟⲟⲩ.

6 page 11 : the leaf is preserved as a whole, but with some defects and mildew spots; it measures 28½ × 16 cms.

13 MS ⲙⲙⲛ ; read ⲙⲛ.

17 MS ⲛⲥⲫⲓⲛⲑⲏⲣ ; read ⲛⲥⲡⲓⲛⲑⲏⲣ.

Library of Ruslan Khazarzar

The fourth father has a *silence* aspect, a *source* aspect, and an unassailable aspect.

The fifth father has a *still* aspect, an *all-powerful* aspect, and an *unbegotten* aspect.

The sixth father has an *all-father* aspect, a *self-father* aspect, and a *progenitor* aspect[1].

The seventh father has an *all-mystery* aspect, an *all-wise* aspect, and an *all-source* aspect.

The eighth father has a light aspect, a *rest* aspect, and a *resurrection* aspect.

The ninth father has a *covered* aspect, a *first-visible* aspect, and a *self-begotten* aspect.

The tenth father has a *thrice-male*[2] (*trisarses*) aspect, an Adamas aspect, and a *pure* aspect.

The eleventh father has a *triple-powered* aspect, a *perfect* aspect, and a *light-spark*[3] (*spinther*) *or* spark aspect.

The twelfth father has a *truth* aspect, a *forethought* aspect and a *thought* aspect.

These are the twelve fathers which surround the Setheus, making thirty-six in their number. And those that are outside them have received *character*[4] from them, and because of this they give them glory at all times. Again another twelve surround his head and they have a diadem upon their heads. And they cast *rays* to the *worlds* which surround them from the light of the *only-begotten one* | hidden within him, this one whom they seek after.

---

[1] (7) progenitor; Schmidt: first-born.

[2] (14, 15) thrice-male; see GEgypt III 42; IV 51 etc.; 3StSeth 120, 121; TriProt 37; ApJn 27.

[3] (17, 18) light-spark; see note on 227.21.

[4] (23) character; see note on J 50.20, 21; (also 229.6, 7; 241.8, 9 etc.).

Library of Ruslan Khazarzar

ⲛⲟⲅⲉⲛⲏⲥ ⲉⲧ= | p. 12. ϩⲏⲡ ⲛϩⲏⲧϥ. ⲡⲁⲓ ⲉⲧⲟⲩⲛⲱⲧⲉ ⲛⲥⲱϥ.

ⲡϣⲁϫⲉ ⲙⲉⲛ ⲉⲧⲣⲉⲛⲭⲱⲣⲓ ⲙⲙⲟϥ ⲉⲃⲟⲗ ϩⲓⲧⲛ-ⲛⲉⲧ= ⲟⲩⲟⲧⲃ ⲉϣⲁϫⲉ ⲉⲣⲟⲟⲩ. ⲉⲧⲃⲏⲏⲧⲛ ⲛⲁⲏ ⲙⲛ-ϣϭⲟⲙ ⲙ= ⲙⲟⲟⲩ ⲛⲕⲉϩⲉ ⲉⲛⲟⲓ ⲙⲙⲟⲟⲩ ⲉⲧⲉ-ⲁⲛⲟⲛ ⲡⲉ. ⲉϣⲁϫⲉ ⲙⲉⲛ ⲉⲣⲟϥ ⲉⲃⲟⲗ ϩⲓⲧⲛ-ⲟⲩⲗⲁⲥ ⲛⲥⲁⲣⲝ ⲛⲑⲉ ⲉⲧϥϣⲟⲟⲡ ⲙⲙⲟⲥ. ⲟⲩⲁⲧϭⲟⲙ ⲡⲉ ⲡⲁⲓ. ϩⲉⲛⲛⲟϭ ⲅⲁⲣ ⲛⲉ ⲉⲩⲟⲩⲟⲧⲃ ⲉⲛⲁⲩ= ⲛⲁⲙⲓⲥ ⲉⲧⲣⲉⲩⲥⲟⲧⲙⲟⲩ ⲉⲃⲟⲗ ϩⲓⲧⲛ-ⲟⲩⲉⲛⲛⲟⲓⲁ ⲁⲩⲱ ⲉⲩⲁϩⲟⲩ ⲛⲥⲱϥ. ⲉⲓⲙⲏⲧⲓ ⲛⲥⲉϩⲉ ⲉⲩⲥⲩⲅⲅⲉⲛⲏⲥ ⲛⲧⲉ-ⲡⲉⲧⲙⲙⲁⲩ ϩⲣⲁⲓ ϩⲛ-ⲟⲩⲁ ⲉⲩⲛ-ϣϭⲟⲙ ⲙⲙⲟϥ ⲉⲥⲱⲧⲙ ⲉⲧⲃⲉ-ⲙⲙⲁ ⲉⲛⲧⲁϥⲉⲓ ⲉⲃⲟⲗ ⲛϩⲏⲧⲟⲩ. ⲫⲱⲃ ⲅⲁⲣ ⲫⲱⲃ ⲉϣⲁⲣⲉϥⲟⲩⲱϩ ⲛⲥⲁ-ⲧⲉϥⲛⲟⲩⲛⲉ ϩⲟⲧⲓ ⲙⲉⲛ ϫⲉ-ⲟⲩⲥⲩⲅⲅⲉ= ⲛⲏⲥ ⲛⲧⲉ-ⲙⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲡⲉ ⲡⲣⲱⲙⲉ. ⲉⲧⲃⲉ-ⲡⲁⲓ ⲁϥⲥⲱⲧⲙ ⲉⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ. ⲁⲩⲟⲩⲱϣⲧ ⲛϭⲓ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲛⲛⲟϭ ⲛⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ⲛⲧⲇⲩⲛⲁⲙⲓⲥ ⲉⲧϩⲛ-ⲙⲁⲣⲥⲁⲛⲏⲥ. ⲡⲉ= ϫⲁⲩ ϫⲉ-ⲛⲓⲙ ⲡⲉ ⲡⲁⲓ ⲉⲛⲧⲁϥⲛⲁⲩ ⲉⲛⲁⲓ ⲙⲡⲉⲙⲧⲟ ⲉⲃⲟⲗ ⲙⲡⲉϥϩⲟ ϫⲉ-ⲉⲧⲃⲏⲏⲧϥ ⲁϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛⲧⲉⲓϩⲉ. ⲁⲛⲓ= ⲕⲟⲑⲉⲟⲥ ϣⲁϫⲉ ⲉⲧⲃⲏⲏⲧϥ. ⲁϥⲛⲁⲩ ⲉⲣⲟϥ. ϫⲉ-ⲛⲧⲟϥ ⲡⲉ ⲡⲉⲧⲙⲙⲁⲩ. ⲡⲉϫⲁϥ ϫⲉ-ϥϣⲟⲟⲡ ⲛϭⲓ ⲡⲓⲱⲧ ⲉϥⲟⲩⲟⲧⲃ ⲉⲧⲉⲗⲓⲟⲥ ⲛⲓⲙ. ⲁϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲙⲡⲁϩⲟⲣⲁⲧⲟⲥ ⲛ= | p. 13 ⲧⲣⲓⲇⲩⲛⲁⲙⲓⲥ ⲛⲧⲉⲗⲓⲟⲥ. ⲁⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛⲛⲣⲱⲙⲉ ⲛⲧⲉⲗⲓⲟⲥ ⲛⲁⲩ ⲉⲣⲟϥ ⲁⲩϣⲁϫⲉ ⲉⲣⲟϥ ⲉⲩϯ-ⲉⲟⲟⲩ ⲛⲁϥ ⲕⲁⲧⲁ-ⲣⲟⲟⲩ.

ⲡⲁⲓ ⲡⲉ ⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲉⲧϩⲏⲡ ϩⲙ-ⲡⲥⲏⲑⲉⲩⲥ. ⲡⲁⲓ ⲡⲉ ⲛⲧⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ-ⲡⲛⲁⲕⲉ ⲛⲟⲩⲟⲉⲓⲛ. ⲉⲧⲃⲉ-ⲡⲉϩⲟⲩⲟ ⲙⲡⲉϥⲟⲩⲟⲉⲓⲛ ⲁⲩⲣⲕⲁⲕⲉ ⲛⲧⲟⲟⲩ ⲉⲣⲟⲟⲩ ⲙⲁⲩⲁⲁⲩ. ⲡⲁⲓ ⲡⲉ ⲉⲧⲉⲣⲉ-ⲡⲥⲏⲑⲉⲩⲥ ⲟ ⲛⲣⲣⲟ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧϥ. ⲡⲁⲓ ⲡⲉ ⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ. ⲟⲩⲛ-ⲙⲛⲧⲓⲃ ⲙⲙⲛⲧⲉⲓⲱⲧ ϩⲛ-ⲧⲉϥϭⲓϫ

---

9 MS ⲉⲩⲁϩⲟⲩ; read ⲉⲩⲟⲩⲁϩⲟⲩ.

14 MS ⲡⲛⲟϭ ⲛⲇⲩⲛⲁⲙⲓⲥ; ⲡⲛⲟϭ expunged.

21 page 13: the leaf is preserved as a whole, but with some defects and mildew spots; it measures 28 × 16 1/2 cms.

Library of Ruslan Khazarzar

7. In order *indeed* that we should *comprehend* the subject through those that excel in speaking of these things — as far as we *now* are concerned — it is not possible that they should be *understood* in any other way, that is, by us. *Indeed*, to speak of him with a tongue of *flesh*, of the manner in which he exists, is an impossibility. *For* they are great ones who surpass the *powers* so that they hear through a *concept* and they follow him *except* they find a *kinsman* of theirs in one who can hear of the places from whence he came. *For* everything follows from its root, *because indeed* man is a *kinsman* of the *mysteries*, because of this he has heard of the *mystery*. The *powers* of all the great *aeons* have given homage to the *power* which is in Marsanes [1]. They said: 'Who is this who has seen these things before his face, that he has thus revealed concerning him?' Nikotheus [2] spoke concerning him; he saw that he was that one. He said: 'The Father exists, surpassing every *perfection*. He has revealed the *invisible, triple-powered, perfect one*.' Each of the *perfect men* saw him, they spoke of him, giving glory to him, *each one in* his own way.

This is the *only-begotten one* hidden in the Setheus [3]; this is he whom they called the light-darkness. Because of the excess of his light they of themselves alone became dark [4]. This is he through whom the Setheus is ruler (king). This is the *only-begotten one*. There are twelve fatherhoods in his right hand | in the *type* of

---

[1] (15) Marsanes: perhaps the prophet Marsianos; see Schmidt (Bibl. 32) pp. 593, 602; Epiph. 40.7.6; Eusebius VI 12; title of N.H. Codex X, 1.

[2] (17, 18) Nicotheus; see Bousset (Bibl. 13) p. 189ff.; Reitzenstein (Bibl. 31) p. 104; Schmidt (Bibl. 32). p. 613ff.; Porphyry *Vita Plot.* 16; (see also 267ff.).

[3] (24) the only-begotten one hidden in the Setheus; cf. GEgypt III 64; IV 75.

[4] (26) of themselves alone became dark; or, to themselves alone became dark; Till: (also) became darker than they themselves (were).

Library of Ruslan Khazarzar

ⲛⲟⲩⲛⲁⲙ ⲙⲡⲧⲩⲡⲟⲥ ⲙⲡⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ. ⲁⲩⲱ ϩⲛ-ⲧⲉϥϩⲃⲟⲩⲣ. ⲉⲟⲩⲛ-ⲙⲁⲁⲃⲉ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲛϩⲏⲧⲥ. ⲉⲣⲉ-ⲧⲟⲩⲓ ⲧⲟⲩⲓ ⲉⲓⲣⲉ ⲙⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲉⲩⲛ-ϩⲟ ⲥⲛⲁⲩ ⲛⲧⲟⲩⲓ ⲧⲟⲩⲓ ⲙⲡⲧⲩⲡⲟⲥ ⲙⲡⲥⲏⲑⲉⲩⲥ. ⲡⲟⲩⲁ ⲛϩⲟ ⲉϥϭⲱϣⲧ ⲉⲡⲃⲁⲑⲟⲥ ⲉⲧϩⲓⲡⲥⲁⲛϩⲟⲩⲛ. ⲡⲕⲉⲟⲩⲁ ⲇⲉ ϭⲱϣⲧ ⲉⲃⲟⲗ ⲉϫⲙ-ⲡⲉⲧⲣⲓⲇⲩⲛⲁⲙⲓⲥ ⲁⲩⲱ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛⲛⲙⲙⲛⲧⲉⲓⲱⲧ ϩⲛ-ⲧⲉϥϭⲓϫ ⲛⲟⲩⲛⲁⲙ ⲥⲉⲉⲓⲣⲉ ⲛϣⲙⲧϣⲉ ⲥⲉⲧⲏ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲕⲁⲧⲁ-ⲡϣⲁϫⲉ ⲉⲛⲧⲁ-ⲇⲁⲩⲉⲓⲇ ϫⲟⲟϥ ⲉϥϫⲱ ⲙⲙⲟⲥ. ϫⲉ-ϯⲛⲁⲥⲙⲟⲩ ⲉⲡⲉⲕⲗⲟⲙ ⲛⲧⲉⲣⲟⲙⲡⲉ ϩⲛ-ⲧⲉⲕⲙⲛⲧⲭⲥ.

ⲛⲉⲓⲇⲩⲛⲁⲙⲓⲥ ϭⲉ ⲧⲏⲣⲟⲩ ⲥⲉⲕⲱⲧⲉ ⲉⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛⲑⲉ ⲛⲟⲩⲕⲗⲟⲙ. ⲉⲩϯ-ⲟⲩⲟⲉⲓⲛ ⲛⲛⲁⲓⲱⲛ ϩⲙ-ⲡⲟⲩⲟⲉⲓⲛ ⲙⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛⲑⲉ ⲉⲧⲥⲏϩ | p. 14 ϫⲉ-ϩⲙ-ⲡⲉⲕⲟⲩⲟⲉⲓⲛ ⲧⲛⲛⲁⲛⲁⲩ ⲉⲩⲟⲩⲟⲉⲓⲛ. ⲁⲩⲱ ⲉⲣⲉ-ⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲧⲁⲗⲏⲩ ⲉϩⲣⲁⲓ ⲉϫⲱⲟⲩ ⲛⲑⲉ ⲟⲛ ⲉⲧⲥⲏϩ ϫⲉ-ⲫⲁⲣⲙⲁ ⲙⲡⲛⲟⲩⲧⲉ ⲟⲩⲧⲃⲁ ⲛⲕⲱⲃ ⲡⲉ. ⲁⲩⲱ ⲟⲛ ϫⲉ-ϩⲉⲛϣⲟ ⲉⲩⲣⲟⲟⲩⲧ ⲛⲉ. ⲉⲣⲉ-ⲡϫⲟⲉⲓⲥ ⲛϩⲏⲧⲟⲩ.

ⲡⲁⲓ ⲡⲉ ⲡⲉⲧⲟⲩⲏϩ ϩⲛ-ⲧⲙⲟⲛⲁⲥ ⲉⲧϩⲙ-ⲡⲥⲏⲑⲉⲩⲥ. ⲧⲁⲓ ⲉⲛⲧⲁⲥⲉⲓ ⲉⲃⲟⲗ ϩⲙ-ⲡⲙⲁ ⲉⲛⲧⲉ-ⲥⲉⲛⲁϣϫⲟⲟⲥ ⲁⲛ ϫⲉ-ⲧⲱⲛ ⲡⲉ. ⲉⲛⲧⲁⲥⲉⲓ ⲉⲃⲟⲗ ϩⲙ-ⲡⲁⲓ ⲉⲧϩⲁⲑⲏ ⲛⲛⲡⲧⲏⲣϥ. ⲡⲁⲓ ⲡⲉ ⲡⲓⲟⲩⲁ ⲙⲁⲩⲁⲁϥ. ⲡⲁⲓ ⲡⲉ ⲉⲛⲧⲁ-ϯⲙⲟⲛⲁⲥ ⲉⲓ ⲉⲃⲟⲗ ⲙⲙⲟϥ. ⲛⲑⲉ ⲛⲟⲩϫⲟⲓ ⲉϥⲟⲧⲡ ⲛⲕⲁ ⲛⲓⲙ ⲛⲁⲅⲁⲑⲟⲛ ⲁⲩⲱ ⲛⲑⲉ ⲛⲟⲩⲥⲱϣⲉ ⲉⲥⲙⲉϩ ⲏ ⲉⲥⲣⲏⲧ ⲛⲅⲉⲛⲟⲥ ⲛⲓⲙ ⲛϣⲏⲛ ⲁⲩⲱ ⲛⲑⲉ ⲛⲟⲩⲡⲟⲗⲓⲥ ⲉⲥⲙⲉϩ ⲛⲅⲉⲛⲟⲥ ⲛⲓⲙ ⲛⲣⲱⲙⲉ. ⲁⲩⲱ ⲛϩⲓⲕⲱⲛ ⲛⲓⲙ ⲛⲣⲣⲟ.

ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛⲧⲙⲟⲛⲁⲥ ⲉⲩⲛϩⲏⲧⲥ ⲧⲏⲣⲟⲩ ⲟⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲙⲙⲟⲛⲁⲥ ⲟ ⲛⲕⲗⲟⲙ ϩⲓϫⲱⲥ. ⲉⲣⲉ-ⲧⲟⲩⲓ ⲧⲟⲩⲓ ⲉⲓⲣⲉ ⲙⲙⲛⲧⲥⲛⲟⲟⲩⲥ. ⲁⲩⲱ ⲟⲩⲛ-ⲙⲛⲧⲉ ⲛⲇⲉⲕⲁⲥ ⲙⲡⲕⲱⲧⲉ

---

6 ⲛⲛⲙⲙⲛⲧⲉⲓⲱⲧ ; read ⲛⲙⲙⲛⲧⲉⲓⲱⲧ ; better ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛⲛⲉⲓⲱⲧ.

Library of Ruslan Khazarzar

the twelve *apostles*[1]. And in his left there are thirty *powers*. Each one makes twelve, and each possesses two aspects (faces) in the *type* of the Setheus. One aspect looks to the *deep* within, the other looks at the *triple-powered one*. And each one of the fatherhoods in his right hand makes 365 *powers*[2], *according to* the word which David spoke, saying: "I will bless the crown of the year in thy *beneficence*[*]." Now all these *powers* surround the *only-begotten one* like a crown, giving light[3] to the *aeons* in the light of the *only-begotten one*, as it is written: "In thy light will we see light[□]." And the *only-begotten one* is raised above them, as it is written: "The *chariot* of God is ten thousandfold[°]," and again: "Thousands rejoice, the Lord being in them[^]."

This is he who dwells in the *monad* which is in the Setheus. It is this which came forth from the place of which it is not possible to say where it is, which came forth from that which is before the All (pl). This is the Only One. This is he from whom the *monad* came, like a ship laden with all *good things*, or like a field filled with *or* growing every *species* of tree, and like a *city* filled with every *race*[4] of man and every king's *image*.

This is the manner in which they are all within the *monad*: there are twelve *monads* making a crown upon its head; each one makes twelve. And there are ten *decads* surrounding | its shoulders.

---

[*] cf. Ps. 64.1
[□] cf. Ps. 35
[°] cf. Ps. 67.1
[^] cf. Ps. 67.1

---

[1] (235.28-236.1) 12 fatherhoods in the type of the 12 apostles; see *Exc. e Theod.* 25; Iren. I 3.2.
[2] (1-7) 12 fatherhoods ... 30 powers ... 365 powers; see Hippol. VI 53.3ff.; (also 243.27ff.); cf. Iren. I 24.3, 7; Eug. 84; ApJn 39; 50; (also 245.26, 7).
[3] (11) crown, giving light; see Keph VII p. 36; (also 238.13; 240.4-241.2 etc.).
[4] (23) city filled with every race; cf. TriTrac 96; (also 226.2; 266.21).

Library of Ruslan Khazarzar

ⲛⲛⲉⲥⲛⲁϩⲃ. ⲁⲩⲱ ⲟⲩⲛ-ⲯⲓⲧⲉ ⲛϩⲉⲛⲛⲁⲥ ⲙⲡⲛⲱⲧⲉ ⲛϩⲏⲧⲥ ⲁⲩⲱ ⲟⲩⲛ-ⲥⲁϣϥⲉ ⲛϩⲉⲃⲇⲟⲙⲁⲥ ϩⲁ-ⲛⲉⲥⲟⲩⲉⲣⲏⲧⲉ. ⲉⲣⲉ-ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲉⲓⲣⲉ ⲛⲟⲩϩⲉⲃⲇⲟⲙⲁⲥ ⲁⲩⲱ ⲡⲉⲥⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲉⲧⲕⲱⲧⲉ ⲉⲣⲟⲥ ⲛⲑⲉ ⲛⲟⲩⲡⲩⲣⲅⲟⲥ. ⲟⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲙⲡⲩⲗⲏ ⲙⲙⲟϥ. ⲟⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲧⲃⲁ | p. 15 . ⲛⲁⲩⲛⲁⲙⲓⲥ ϩⲓϫⲛ-ⲧⲡⲩⲗⲏ ⲧⲡⲩⲗⲏ ⲁⲩⲱ ⲥⲉⲙⲟⲩⲧⲉ ⲉⲣⲟⲟⲩ ϫⲉ-ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ. ⲁⲩⲱ ⲟⲛ ϫⲉ-ⲁⲅⲅⲉⲗⲟⲥ.

ⲧⲁⲓ ⲧⲉ ⲧⲙⲏⲧⲣⲟⲡⲟⲗⲓⲥ ⲙⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ. ⲡⲁⲓ ⲡⲉ ⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲉⲛⲧⲁ-ⲫⲱⲥⲓⲗⲁⲙⲡⲏⲥ ϣⲁϫⲉ ⲉⲣⲟϥ ϫⲉ-ϥϣⲟⲟⲡ ϩⲁⲑⲏ ⲙⲡⲧⲏⲣϥ. ⲡⲁⲓ ⲉⲛⲧⲁϥⲉⲓ ⲉⲃⲟⲗ ϩⲙ-ⲡⲁⲡⲉⲣⲁⲛⲧⲟⲛ. ⲁⲩⲱ ⲛⲁⲧⲭⲁⲣⲁⲕⲧⲏⲣ ⲁⲩⲱ ⲛⲁⲧⲥⲭⲏⲙⲁ ⲁⲩⲱ ⲛⲁⲩⲧⲟⲅⲉⲛⲏⲥ. ⲡⲁⲓ ⲉⲛⲧⲁϥϫⲡⲟϥ ⲙⲙⲓⲛ ⲙⲙⲟϥ. ⲡⲁⲓ ⲉⲛⲧⲁϥⲉⲓ ⲉⲃⲟⲗ ϩⲙ-ⲡⲓⲁⲧϣⲁϫⲉ ⲉⲣⲟϥ. ⲁⲩⲱ ⲡⲁⲙⲉⲧⲣⲏⲧⲟⲥ. ⲉⲧϣⲟⲟⲡ ⲟⲛⲧⲱⲥ ⲛⲁⲙⲉ. ⲡⲁⲓ ⲉⲧϥϣⲟⲟⲡ ⲛϩⲏⲧϥ ⲛϭⲓ ⲡⲉⲧϣⲟⲟⲡ ⲛⲁⲙⲉ. ⲉⲧⲉ-ⲡⲁⲓ ⲡⲉ ⲡⲓⲱⲧ ⲛⲁⲧⲧⲁϩⲟϥ ϥϣⲟⲟⲡ ϩⲙ-ⲡⲉϥϣⲏⲣⲉ ⲙⲙⲟⲛⲟⲅⲉⲛⲏⲥ. ⲉⲣⲉ-ⲡⲧⲏⲣϥ ϩⲟⲣⲕ ϩⲙ-ⲡⲓⲁⲧϣⲁϫⲉ ⲉⲣⲟϥ ⲁⲩⲱ ⲛⲁϩⲣⲏⲧⲟⲥ ⲛⲁⲧⲣⲣⲟ. ⲁⲩⲱ ⲉⲩⲁⲧⲉⲛⲱⲭⲗⲓ ⲛⲁϥ ⲡⲉ ⲉⲙⲛ-ⲗⲁⲁⲩ ⲛⲁϣϣⲁϫⲉ ⲉⲧⲉϥⲙⲛⲧⲛⲟⲩⲧⲉ. ⲧⲁⲓ ⲉⲧⲉ-ⲛⲟⲩⲙⲛⲧⲛⲟⲩⲧⲉ ⲣⲱ ⲁⲛ ⲧⲉ. ⲁⲩⲱ ⲛⲧⲉⲣⲉϥⲛⲟⲓ ⲙⲙⲟϥ ⲛϭⲓ ⲫⲱⲥⲓⲗⲁⲙⲡⲏⲥ. ⲡⲉϫⲁϥ ϫⲉ-ⲉⲧⲃⲏⲏⲧϥ ⲡⲉⲧϣⲟⲟⲡ ⲟⲛⲧⲟⲥ ⲛⲁⲙⲉ. ⲙⲛ-ⲡⲉⲧⲉ-ⲛⲥⲉϣⲟⲟⲡ ⲁⲛ ⲛⲁⲙⲉ. ⲡⲁⲓ ⲉⲧⲟⲩϣⲟⲟⲡ ⲉⲧⲃⲏⲏⲧϥ ⲛϭⲓ ⲡⲉⲧϣⲟⲟⲡ ⲛⲁⲙⲉ ⲉⲑⲏⲡ ⲙⲛ-ⲡⲉⲧⲉ-ⲛⲥⲉϣⲟⲟⲡ ⲁⲛ ⲛⲁⲙⲉ ⲉⲧⲟⲩⲟⲛϩ ⲉⲃⲟⲗ.

ⲡⲁⲓ | p. 16 . ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛⲁⲙⲉ. ⲡⲁⲓ ⲡⲉ ⲉⲛⲧⲁ-ⲡⲧⲏⲣϥ ⲥⲟⲩⲱⲛϥ ⲁⲩⲣⲛⲟⲩⲧⲉ. ⲁⲩⲱ ⲁⲩⲣⲡⲉⲧⲡⲉ ⲙⲡⲉⲓⲣⲁⲛ ϫⲉ-ⲛⲟⲩⲧⲉ. ⲡⲁⲓ ⲡⲉ ⲉⲛⲧⲁ-ⲓⲱϩⲁⲛⲛⲏⲥ ϫⲟⲟⲥ ⲉⲧⲃⲏⲏⲧϥ ϫⲉ-ϩⲛ-ⲧⲉϩⲟⲩⲉⲓⲧⲉ ⲛⲉϥϣⲟⲟⲡ ⲡⲉ ⲛϭⲓ ⲡⲗⲟⲅⲟⲥ ⲁⲩⲱ ⲡⲗⲟⲅⲟⲥ ⲛⲉϥϣⲟⲟⲡ ⲛⲛⲁϩⲣⲛ-ⲡⲛⲟⲩⲧⲉ. ⲁⲩⲱ

---

6 page 15: the leaf is preserved as a whole, and measures 25 × 16½ cms.; a number of mildew spots occur.

Library of Ruslan Khazarzar

And there are nine *enneads* surrounding its belly. And there are seven *hebdomads* at its feet, and each one makes a *hebdomad*. And to the *veil*[1] which surrounds it like a *tower*, there are twelve *gates*. There are twelve myriad *powers* at each *gate*[2], and they are called *archangels* and also *angels*.

This is the *mother-city* of the *only-begotten one*. This is the *only-begotten one* of whom Phosilampes[3] spoke: "He exists before the All." It is he who came forth from the *endless*, *characterless*, *patternless*[4] and *self-begotten one* who has begotten himself, who came forth from the ineffable and *immeasurable one*, who exists *verily* and truly[5]. It is he in whom exists the truly existent one; that is to say, the incomprehensible Father exists in his *only-begotten* Son. The All rests in the ineffable and *unutterable*, unruled and *untroubled one*, of whose godhood which is itself no godhood, no one is able to speak. And when Phosilampes *understood*, he said: "Those things which *verily* and truly exist and those which do not truly exist are for his sake. This is he for whose sake are those that truly exist which are secret, and those that do not truly exist which are manifest."

This truly is the *only-begotten* God. This is he whom the All knew. They became God, and they raised up this name: God. This is he of whom John spoke: "In the beginning was the *Word*, and the *Word* was with God and | the *Word* was God. This

---

1 (3, 4) veil; see PS I etc.; (cf. also J 83.10).
2 (6) at each gate; lit. over, or, upon each gate.
3 (9, 20) Phosilampes: unknown prophet.
4 (11) patternless; lit. without pattern (σχῆμα); on σχῆμα, see CH *Exc. Stob.* VIII 2-4; cf. PS 227 etc.
5 (14) verily and truly; Greek word followed by Coptic.

Library of Ruslan Khazarzar

ⲛⲉⲩⲛⲟⲩⲧⲉ ⲡⲉ ⲡⲗⲟⲅⲟⲥ. ⲡⲁⲓ ⲁϫⲛⲧϥ ⲙⲡⲉ-ⲗⲁⲁⲩ ϣⲱⲡⲉ. ⲁⲩⲱ ⲡⲉⲛⲧⲁϥϣⲱⲡⲉ ϩⲣⲁⲓ ⲛϩⲏⲧϥ ⲡⲉ ⲡⲱⲛϩ.

ⲡⲁⲓ ⲡⲉ ⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲉⲧϩⲛ-ⲧⲙⲟⲛⲁⲥ ⲉⲧⲟⲩⲏϩ ⲛϩⲏⲧⲥ ⲛⲑⲉ ⲛⲟⲩⲡⲟⲗⲓⲥ ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲧⲙⲟⲛⲁⲥ ⲉⲧϩⲛ-ⲥⲛⲑⲉⲩⲥ ⲛⲑⲉ ⲛⲟⲩⲉⲛⲛⲟⲓⲁ. ⲡⲁⲓ ⲡⲉ ⲥⲛⲑⲉⲩⲥ ⲉⲧⲟⲩⲏϩ ϩⲙ-ⲫⲓⲉⲣⲟⲛ ⲛⲑⲉ ⲛⲟⲩⲣⲣⲟ ⲁⲩⲱ ⲉϥⲟ ⲛⲛⲟⲩⲧⲉ. ⲡⲁⲓ ⲡⲉ ⲡⲗⲟⲅⲟⲥ ⲛⲇⲏⲙⲓⲟⲩⲣⲅⲟⲥ. ⲡⲁⲓ ⲡⲉ ⲉⲧⲟⲩⲉϩⲥⲁϩⲛⲉ ⲙⲡⲧⲏⲣϥ ⲉⲧⲣⲉⲩⲣϩⲱⲃ. ⲡⲁⲓ ⲡⲉ ⲡⲛⲟⲩⲥ ⲛⲇⲏⲙⲓⲟⲩⲣⲅⲟⲥ ⲕⲁⲧⲁ-ⲡⲟⲩⲉϩⲥⲁϩⲛⲉ ⲙⲡⲛⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ. ⲡⲁⲓ ⲉⲧⲉⲣⲉ-ⲡⲥⲱⲛⲧ ⲥⲟⲡⲥⲡ ⲙⲙⲟϥ ϩⲱⲥ ⲛⲟⲩⲧⲉ. ⲁⲩⲱ ϩⲱⲥ ϫⲟⲉⲓⲥ ⲁⲩⲱ ϩⲱⲥ ⲥⲱⲧⲏⲣ. ⲁⲩⲱ ϩⲱⲥ ⲉⲩϩⲩⲡⲟⲧⲁⲥⲥⲉ ⲛⲁϥ.

ⲡⲁⲓ ⲉⲣⲉ-ⲡⲧⲏⲣϥ ⲣϣⲡⲏⲣⲉ ⲙⲙⲟϥ ⲉⲧⲃⲉ-ⲡⲉϥⲥⲁ ⲙⲛ-ⲡⲉϥⲁⲛⲁⲓ. ⲡⲁⲓ ⲉⲧⲉⲣⲉ-ⲡⲧⲏⲣϥ ⲛⲁⲡϩⲟⲩⲛ ⲟ ⲛⲕⲗⲟⲙ ϩⲓϫⲱϥ. ⲁⲩⲱ ⲛⲁⲡⲃⲟⲗ ϩⲁ-ⲛⲉϥⲟⲩⲉⲣⲏⲧⲉ. ⲁⲩⲱ ⲛⲁⲧⲙⲏⲧⲉ ⲉⲩⲕⲱⲧⲉ ⲉⲣⲟϥ. ⲉⲩⲥⲙⲟⲩ ⲉⲣⲟϥ ⲉⲩϫⲱ ⲙⲙⲟⲥ | p. 17 . ϫⲉ-ϥⲟⲩⲁⲁⲃ ϥⲟⲩⲁⲁⲃ ϥⲟⲩⲁⲁⲃ ⲡⲉⲓⲁⲁⲁ. ⲏⲏⲏ. ⲉⲉⲉ. ⲟⲟⲟ. ⲩⲩⲩ. ⲱⲱⲱ. ⲉⲧⲉ-ⲡⲁⲓ ⲡⲉ ϫⲉ-ⲕⲟⲛϩ ϩⲛ-ⲛⲉⲧⲟⲛϩ. ⲁⲩⲱ ⲕⲟⲩⲁⲁⲃ ϩⲛ-ⲛⲉⲧⲟⲩⲁⲁⲃ. ⲁⲩⲱ ⲕϣⲟⲟⲡ ϩⲛ-ⲛⲉⲧϣⲟⲟⲡ. ⲁⲩⲱ ⲕⲟ ⲛⲉⲓⲱⲧ ϩⲛ-ⲛⲉⲓⲟⲧⲉ. ⲁⲩⲱ ⲕⲟ ⲛⲛⲟⲩⲧⲉ ϩⲛ-ⲛⲛⲟⲩⲧⲉ. ⲁⲩⲱ ⲕⲟ ⲛϫⲟⲉⲓⲥ ϩⲛ-ⲛϫⲟⲉⲓⲥ. ⲁⲩⲱ ⲕⲟ ⲛⲧⲟⲡⲟⲥ ϩⲛ-ⲛⲧⲟⲡⲟⲥ. ⲁⲩⲱ ⲥⲉⲥⲙⲟⲩ ⲉⲣⲟϥ ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ-ⲛⲧⲟⲕ ⲡⲉ ⲡⲏⲓ. ⲁⲩⲱ ⲛⲧⲟⲕ ⲡⲉ ⲉⲧⲟⲩⲏϩ ϩⲙ-ⲡⲏⲓ. ⲁⲩⲱ ⲟⲛ ⲉⲩⲥⲙⲟⲩ ⲉⲩϫⲱ ⲙⲙⲟⲥ. ⲉⲡϣⲏⲣⲉ ⲉⲧϩⲏⲡ ϩⲣⲁⲓ ⲛϩⲏⲧϥ ϫⲉ-ⲕϣⲟⲟⲡ ⲕϣⲟⲟⲡ ⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ. ⲡⲟⲩⲟⲉⲓⲛ ⲁⲩⲱ ⲡⲱⲛϩ ⲁⲩⲱ ⲧⲉⲭⲁⲣⲓⲥ.

ⲧⲟⲧⲉ ⲥⲛⲑⲉⲩⲥ ⲁϥⲧⲛⲛⲟⲟⲩ ⲙⲡⲉⲥⲡⲓⲛⲑⲏⲣ ⲉϩⲣⲁⲓ ⲉⲡⲁⲧⲡⲱϣ. ⲁⲩⲱ ⲁϥⲃⲟⲩⲃⲟⲩ. ⲁϥⲣ-ⲟⲩⲟⲉⲓⲛ ⲉⲡⲧⲟⲡⲟⲥ ⲧⲏⲣϥ

---

15 page 17: the leaf is preserved as a whole, but with small defects and some mildew spots; it measures 25 × 16½ cms.

16 the vowels ⲓⲓⲓ have been omitted in the MS.

Library of Ruslan Khazarzar

one without whom nothing exists, and that which has come into existence in him is life*."

This is the *only-begotten one* in the *monad*, dwelling in it like a *city*. And this is the *monad* which is in Setheus like a *concept*[1]. This is Setheus who dwells in the *sanctuary* like a king, and he is as God. This is the *creative Word*[2] which commands the All that they should work. This is the *creative Mind*[2], *according to* the command of God the Father. This is he to whom the creation prays *as* God, and *as* Lord, and *as Saviour*, and *as* one to whom they are *submitted*. This is he at whom the All marvels because of his beauty and comeliness. This is he whom the All — those within being a crown upon his head, and those outside at his feet, and those of the midst surrounding him — bless, saying: "Holy, holy, holy° is this ... That is to say: thou art living within those that live, thou art holy within the holy ones, thou dost exist within those that exist, and thou art father within the fathers, and thou art God within the gods, and thou art Lord within the lords, and thou art a *place* within the *places*." And they bless him, saying: "Thou art the house, and thou art he who dwells in the house." And they bless him again, saying to the Son who is hidden within him: "Thou art existent, thou art the *only-begotten one*, the light and the life and the *grace*."

8. *Then* Setheus sent the *light-spark*[3] to the indivisible one And it shone, it gave light to the whole *place* | of the *holy*

* cf. Joh. 1.1, 3, 4
° cf. Is. 6.3; Rev. 4.8

[1] (5) concept (ἔννοια); cf. Eug 78ff.; 83ff.; (see also 235.8; 242.12; 265.18).
[2] (6, 7) creative word ... creative mind; cf. Origen *in Joh.* II 14; CH I 6ff.
[3] (26) light-spark; see note on 227.21.

Library of Ruslan Khazarzar

ⲙⲫⲓⲉⲣⲟⲛ ⲙⲡⲗⲏⲣⲱⲙⲁ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲡⲟⲩⲟⲉⲓⲛ ⲙⲡⲉⲥⲡⲓⲛⲑⲏⲣ. ⲁⲩⲣⲁϣⲉ ⲁⲩⲱ ⲁⲩϯ ⲛϩⲉⲛⲧⲃⲁ ⲛⲧⲃⲁ ⲛⲉⲟⲟⲩ ⲉϩⲟⲩⲛ ⲉⲡⲥⲏⲑⲉⲩⲥ ⲁⲩⲱ ⲉϩⲟⲩⲛ ⲉⲡⲉⲥⲡⲓⲛⲑⲏⲣ ⲛⲟⲩⲟⲉⲓⲛ. ⲡⲁⲓ ⲉⲛⲧⲁϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ. ⲉⲁⲩⲛⲁⲩ ⲉⲣⲟϥ ϫⲉ-ⲡⲉⲩⲉⲓⲛⲉ ⲧⲏⲣⲟⲩ ⲛϩⲏⲧϥ ⲁⲩⲱ ⲁⲩⲍⲱⲅⲣⲁⲫⲓ ⲙⲡⲉⲥⲡⲓⲛⲑⲏⲣ ϩⲣⲁⲓ ⲛϩⲏⲧⲟⲩ ⲛⲟⲩⲣⲱⲙⲉ ⲛⲟⲩⲟⲉⲓⲛ. ⲁⲩⲱ ⲙⲙⲉ. ⲁⲩⲙⲟⲩ⸗ | p. 18 . ⲧⲉ ⲉⲣⲟϥ ϫⲉ-ⲡⲁⲛⲧⲟⲙⲟⲣⲫⲟⲥ ⲁⲩⲱ ϫⲉ-ⲫⲓⲗⲓⲕⲣⲓⲛⲉⲥ ⲁⲩⲱ ⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ-ⲁⲥⲁⲗⲉⲩⲧⲟⲥ ⲁⲩⲱ ⲁⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ-ⲡⲁⲛⲧⲟⲇⲩⲛⲁⲙⲟⲥ. ⲡⲁⲓ ⲡⲉ ⲡⲇⲓⲁⲕⲟⲛⲟⲥ ⲛⲛⲁⲓⲱⲛ ⲁⲩⲱ ϥⲇⲓⲁⲕⲟⲛⲓ ⲙⲡⲉⲡⲗⲏⲣⲱⲙⲁ. ⲁⲩⲱ ⲁⲡⲁⲧⲡⲱϣ ⲧⲛⲛⲟⲟⲩ ⲙⲡⲉⲥⲡⲓⲛⲑⲏⲣ ⲉⲃⲟⲗ ϩⲙ-ⲡⲉⲡⲗⲏⲣⲱⲙⲁ. ⲁⲩⲱ ϣⲁⲣⲉ ⲡⲉⲧⲣⲓⲇⲩⲛⲁⲙⲟⲥ ⲉⲓ ⲉⲡⲉⲥⲏⲧ ⲉⲛⲧⲟⲡⲟⲥ ⲙⲡⲁⲩⲧⲟⲅⲉⲛⲏⲥ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲧⲉⲭⲁⲣⲓⲥ ⲛⲛⲁⲓⲱⲛ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲉⲛⲧⲁⲩⲭⲁⲣⲓⲍⲉ ⲙⲙⲟⲥ ⲛⲁⲩ. ⲁⲩⲣⲁϣⲉ ϫⲉ-ⲁⲡⲉⲧϣⲟⲟⲡ ⲉⲓ ⲉⲃⲟⲗ ϩⲓⲣⲁⲧⲟⲩ.

ⲧⲟⲧⲉ ⲁⲩⲟⲩⲱⲛ ⲛⲛⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ. ⲁⲩⲱ ⲁⲡⲟⲩⲟⲉⲓⲛ ϫⲱⲧⲉ ϣⲁⲡⲉⲥⲏⲧ ⲉⲑⲩⲗⲏ ⲙⲡⲉⲥⲏⲧ. ⲁⲩⲱ ⲛⲉⲧⲉ-ⲙⲛⲧⲟⲩ-ⲥⲙⲟⲧ ⲉⲙⲛⲧⲟⲩ-ⲉⲓⲛⲉ. ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲛⲧⲁⲩⲕⲱ ⲡⲓⲛⲉ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲛⲁⲩ. ϩⲟⲉⲓⲛⲉ ⲙⲉⲛ ⲁⲩⲣⲁϣⲉ ϫⲉ-ⲁⲡⲟⲩⲟⲉⲓⲛ ⲉⲓ ⲛⲁⲩ ⲉⲁⲩⲣⲣⲙⲙⲁⲟ. ϩⲉⲛⲕⲟⲟⲩⲉ ⲁⲩⲣⲓⲙⲉ ϫⲉ-ⲁⲩⲣϩⲏⲕⲉ ⲁⲩⲱ ⲁⲩϥⲓ ⲙⲡⲉⲧⲛⲧⲟⲟⲧⲟⲩ ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲛⲧⲁⲥϣⲱⲡⲉ ⲛⲧⲉⲭⲁⲣⲓⲥ ⲉⲛⲧⲁⲥⲉⲓ ⲉⲃⲟⲗ.

ⲉⲧⲃⲉ-ⲡⲁⲓ ⲁⲩⲁⲓⲭⲙⲁⲗⲱⲧⲓⲍⲉ ⲛⲟⲩⲭⲙⲁⲗⲱⲥⲓⲁ. ⲁⲩϯ-ⲧⲁⲓⲟ ⲛⲛⲁⲓⲱⲛ ⲉⲛⲧⲁⲩϣⲉⲡ-ⲡⲉⲥⲡⲓⲛⲑⲏⲣ ⲉⲣⲟⲟⲩ ⲁⲩⲧⲛⲛⲟⲟⲩ ⲛⲁⲩ ⲛϩⲉⲛⲫⲩⲗⲁⲝ ⲉⲧⲉ-ⲅⲁⲙⲁⲗⲓⲏⲗ ⲡⲉ ⲙⲛ-ⲥⲧⲣⲉⲙⲯⲟⲩ⸗ⲭⲟⲥ | p. 19 . ⲙⲛ-ⲁⲅⲣⲁⲙⲁⲥ ⲙⲛ-ⲡⲉⲧⲛⲙⲙⲁϥ. ⲁⲩⲣⲃⲟⲏⲑⲟⲥ ⲛⲛⲉⲛⲧⲁⲩⲡⲓⲥⲧⲉⲩⲉ ⲉⲡⲉⲥⲡⲓⲛⲑⲏⲣ ⲙⲡⲟⲩⲟⲉⲓⲛ

---

18 MS ⲉⲛⲧⲁⲩⲕⲱ ⲡⲓⲛⲉ; read ⲉⲛⲧⲁⲩⲕⲱ ⲙⲡⲓⲛⲉ.

20 MS ⲁ is written above ⲡⲟⲩⲟⲉⲓⲛ

23 MS ⲛⲟⲩⲭⲙⲁⲗⲱⲥⲓⲁ; read ⲛⲟⲩⲁⲓⲭⲙⲁⲗⲱⲥⲓⲁ.

26 page 19: the leaf is preserved as a whole, but with small defects and some mildew spots; it measures 29 × 17 cms.

Library of Ruslan Khazarzar

pleroma. And they saw the light of the *light-spark*. They rejoiced and they gave myriads of myriads of glories to the Setheus and to the *light-spark* which had manifested, as they saw that all their likeness was in him. And they *depicted* the *light-spark* within them as a man of light [1] and truth. They called him *one assuming all forms* [2] and *pure one*, and they called him *unmoved one*, and all the *aeons* called him *all-powered one*. This is the *servant* [3] of the *aeons* and he *serves* the *pleroma*. And the indivisible one sent the *light-spark* out of the *pleroma*. And the *triple-powered one* came [4] down to the *places* of the *self-begotten one*. And they saw the *grace* of the *aeons* of the light which was *granted* to them. They rejoiced because he who exists came forth among them.

Then the *veils* opened, and the light penetrated down to the *matter* below and to those who had no form and no likeness. And in this way they acquired the likeness of the light. Some *indeed* rejoiced because the light came to them and they became rich. Others wept because they became poor, and those things which they had were taken away. And this is the way it happened to the *grace* which came forth. Therefore *captivity* was taken *captive* *. They gave honour to the *aeons* which had received the *light-spark*. *Watchers* [5] were sent to them, namely Gamaliel [5], Strempsuchos [5], Agramas [6] and those with him. They became *helpers* [7] to those who *believed* in the *light-spark*. |

---

* cf. Ps. 67.18; Eph. 4.8

---

[1] (6) man of light; see PS 292 etc.
[2] (7) assuming all forms; cf. Hippol. VI 12.3ff.; VIII 10.8; GTr 27; CH I 8.
[3] (10) servant; cf. Böhlig (Bibl. 10) p. 58ff.; *Exc. e Theod.* 19; Hippol. V 19.21; PS 8; 9 etc.
[4] (12) came; lit. is wont to come.
[5] (25) watchers; see note on J 51.15.
Gamaliel; see GEgypt III 52; IV 64; ApAd 75; TriProt 48.
Strempsuchos; see Festugière (Bibl. 19) p. 79; Reitzenstein (Bibl. 31) p. 20, 265; Hippol. V 14.8; GEgypt III 65; IV 77.
[6] (26) Agramas; see Kropp (Bibl. 22) III p. 123; Preisendanz (Bibl. 29) VII 315 etc.; Scholem (Bibl. 37).
[7] (27) helpers (βοηθός); see 2Jas 59; PS 59 etc.; Keph XXXVIII p. 93.

241

Library of Ruslan Khazarzar

ⲁⲩⲱ ϩⲣⲁⲓ ϩⲙ-ⲡⲧⲟⲡⲟⲥ ⲙⲡⲁⲧⲡⲱϣ ⲟⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲙⲡⲏⲅⲏ ⲛϩⲏⲧϥ ⲉⲣⲉ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲙⲙⲛⲧⲉⲓⲱⲧ ϩⲓϫⲱⲟⲩ ⲉⲩⲕⲱⲧⲉ ⲉⲡⲁⲧⲡⲱϣ ⲛⲑⲉ ⲛⲛⲉⲓⲃⲁⲑⲟⲥ ⲏ ⲛⲑⲉ ⲛⲛⲉⲓⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ. ⲁⲩⲱ ⲟⲩⲛ-ⲟⲩⲕⲗⲟⲙ ϩⲓϫⲙ-ⲡⲁⲧⲡⲱϣ ⲉⲟⲩⲛ-ⲅⲉⲛⲟⲥ ⲛⲓⲙ ⲛⲱⲛϩ ⲛϩⲏⲧϥ. ⲁⲩⲱ ⲅⲉ ⲛⲓⲙ ⲛⲧⲣⲓⲇⲩⲛⲁⲙⲟⲥ. ⲁⲩⲱ ⲅⲉⲛⲟⲥ ⲛⲓⲙ ⲛⲁⲭⲱⲣⲏⲧⲟⲥ. ⲁⲩⲱ ⲅⲉⲛⲟⲥ ⲛⲓⲙ ⲛⲁⲡⲉⲣⲁⲛⲧⲟⲥ. ⲁⲩⲱ ⲅⲉⲛⲟⲥ ⲛⲓⲙ ⲛⲁϩⲣⲏⲧⲟⲥ. ⲁⲩⲱ ⲅⲉⲛⲟⲥ ⲛⲓⲙ ⲛⲥⲓⲅⲏ. ⲁⲩⲱ ⲅⲉⲛⲟⲥ ⲛⲓⲙ ⲛⲁⲅⲛⲱⲥⲧⲟⲥ. ⲁⲩⲱ ⲅⲉⲛⲟⲥ ⲛⲓⲙ ⲛⲏⲣⲉⲙⲓⲟⲥ. ⲁⲩⲱ ⲅⲉⲛⲟⲥ ⲛⲓⲙ ⲛⲁⲥⲁⲗⲉⲩⲧⲟⲥ. ⲁⲩⲱ ⲅⲉⲛⲟⲥ ⲛⲓⲙ ⲙⲡⲣⲟⲇⲟⲫⲁⲛⲏⲥ. ⲁⲩⲱ ⲅⲉⲛⲟⲥ ⲛⲓⲙ ⲛⲁⲩⲧⲟⲅⲉⲛⲏⲥ. ⲁⲩⲱ ⲅⲉⲛⲟⲥ ⲛⲓⲙ ⲛⲁⲗⲏⲑⲓⲁ. ⲉⲩⲛ ϩⲣⲁⲓ ⲛϩⲏⲧϥ ⲧⲏⲣⲟⲩ. ⲁⲩⲱ ⲡⲁⲓ ⲡⲉ ⲉⲧⲉⲣⲉ-ⲅⲉⲛⲟⲥ ⲛⲓⲙ ⲛϩⲏⲧϥ. ⲁⲩⲱ ⲅⲛⲱⲥⲓⲥ ⲛⲓⲙ. ⲁⲩⲱ ⲉⲣⲉ-ϭⲟⲙ ⲛⲓⲙ ϫⲓ-ⲟⲩⲟⲉⲓⲛ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ. ⲁⲩⲱ ⲛⲧⲁ-ⲛⲟⲩⲥ ⲛⲓⲙ ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ.

ⲡⲁⲓ ⲡⲉ ⲡⲉⲕⲗⲟⲙ ⲉⲛⲧⲁ-ⲡⲓⲱⲧ ⲛⲛⲓⲡⲧⲏⲣϥ ⲧⲁⲁϥ ⲙⲡⲁⲧⲡⲱϣ. ⲡⲁⲓ ⲉⲣⲉ-ϣⲙⲧϣⲉ ⲥⲉⲧⲏ ⲛⲅⲉⲛⲟⲥ ⲛϩⲏⲧϥ ⲁⲩⲱ ⲉⲩⲃⲟⲩⲃⲟⲩ ⲉⲩⲙⲟⲩϩ ⲙⲡⲧⲏⲣϥ | p. 20 . ⲛⲟⲩⲟⲉⲓⲛ ⲛⲁⲧⲧⲁⲕⲟ ⲁⲩⲱ ⲛⲁⲧϩⲱϭⲃ.

ⲡⲁⲓ ⲡⲉⲕⲗⲟⲙ ⲉⲧϯ-ϭⲟⲙ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲛⲓⲙ. ⲁⲩⲱ ⲡⲁⲓ ⲡⲉ ⲡⲉⲕⲗⲟⲙ ⲉⲧⲟⲩϣⲗⲏⲗ ⲉⲧⲃⲏⲏⲧϥ ⲛϭⲓ ⲛⲁⲑⲁⲛⲁⲧⲟⲥ ⲧⲏⲣⲟⲩ. ⲁⲩⲱ ⲉⲃⲟⲗ ϩⲙ-ⲡⲁⲓ ⲉⲩⲛⲁϯ ⲙⲡⲁϩⲟⲣⲁⲧⲟⲥ ⲛϩⲏⲧϥ ⲙⲡⲉϩⲟⲟⲩ ⲙⲡⲣⲁϣⲉ ⲛϭⲓ ⲛⲉⲛⲧⲁⲩⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛϣⲟⲣⲡ ϩⲣⲁⲓ ϩⲙ-ⲡⲉⲑⲉⲗⲏⲙⲁ ⲙⲡⲓⲁⲧⲥⲟⲩⲱⲛϥ ⲉⲧⲉ-ⲧⲁⲓ ⲧⲉ ⲧⲉⲡⲣⲟⲧⲓⲁ. ⲧⲡⲁⲛⲇⲓⲁ. ⲧⲡⲁⲛⲅⲉⲛⲓⲁ. ⲛⲧⲟⲟⲩ ⲙⲛ-ⲛⲉⲧⲛⲙⲙⲁⲩ. ⲁⲩⲱ ⲙⲛⲛⲥⲁ-ⲡⲁϩⲟⲣⲁⲧⲟⲥ ⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ⲛⲁϫⲓ-ⲡⲉⲩⲕⲗⲟⲙ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ ⲛⲥⲉⲡⲱⲧ ⲉϩⲣⲁⲓ ⲙⲛ-ⲡⲁϩⲟⲣⲁⲧⲟⲥ. ⲉⲩϫⲓ-ⲕⲗⲟⲙ ⲧⲏⲣⲟⲩ ⲙⲙⲁⲩ ϩⲙ-ⲡⲉⲕⲗⲟⲙ ⲙⲡⲁⲧⲡⲱϣ. ⲁⲩⲱ ⲡⲧⲏⲣϥ ⲛⲁϫⲓ ⲙⲡⲉⲩϫⲱⲕ ⲉⲃⲟⲗ ϩⲙ-

---

5 MS ⲅⲉ ⲛⲓⲙ; read ⲅⲉⲛⲟⲥ ⲛⲓⲙ.

19 MS ⲡⲁⲓ ⲡⲉⲕⲗⲟⲙ; read ⲡⲁⲓ ⲡⲉ ⲡⲉⲕⲗⲟⲙ.

Library of Ruslan Khazarzar

9. And in the *place* of the indivisible one there are twelve *springs*, and upon them twelve fatherhoods, surrounding the indivisible one in the manner of these *deeps or* these *veils*. And there is a crown[1] upon the indivisible one in which is every *species* of life; and every *triple-powered species*; and every *incomprehensible species*; and every *endless species*; and every *unutterable species*; and every *silent species*; and every *unknown species*; and every *still species*; and every *unmoved species*; and every *first-visible species*; and every *self-begotten species*; and every *true species*; all being within it (the crown). And in this is every *species* and every *gnosis*. And every power receives light from it. And every *mind* is revealed[2] in it.

This is the crown which the Father of the All (pl) gave to the indivisible one, in which are 365 *species*[3], and they shine and fill the All with imperishable and inextinguishable light. This is the crown which gives power to every *power*. And this is the crown for which all the *immortal ones* pray. And from this will those who have first manifested in the *will* of the unknowable one, on the day of rejoicing give to the *invisible one*, namely the *foremost one*, the *all-divine one* (?), and the *all-begetting one*, they and their fellows. And after the *invisible one*, all the *aeons* will receive their crowns from it and hasten forth with the *invisible one*, all receiving crowns from the crown of the indivisible one. And the All will receive their completion through | the imperishable one. And for

---

[1] (4-241-2) crown; cf. note on 227.5; (also 236.11; 238.13 etc.).
[2] (14) is revealed; lit. was revealed.
[3] (16) 365 species; see note on 245.18-27.

Library of Ruslan Khazarzar

ⲡⲓⲁⲧⲧⲁⲕⲟ. ⲁⲩⲱ ⲉⲧⲃⲉ-ⲡⲁⲓ ⲥⲉϣⲗⲏⲗ ⲛϭⲓ ⲛⲉⲛⲧⲁⲩϫⲓ-ⲥⲱⲙⲁ. ⲉⲩⲟⲩⲱϣ ⲉⲕⲁ-ⲡⲥⲱⲙⲁ ⲛⲥⲱⲟⲩ ⲛⲥⲉϫⲓ ⲙⲡⲉⲕⲗⲟⲙ. ⲡⲁⲓ ⲉⲧⲕⲏ ⲛⲁⲩ ⲉϩⲣⲁⲓ ϩⲙ-ⲡⲁⲓⲱⲛ ⲛⲁⲧⲧⲁⲕⲟ.

ⲁⲩⲱ ⲡⲁⲓ ⲡⲉ ⲡⲁⲧⲡⲱϣ ⲉⲛⲧⲁϥⲣ-ⲡⲁⲅⲱⲛ ϩⲁ-ⲡⲧⲏⲣϥ. ⲁⲩⲱ ⲁⲩⲭⲁⲣⲓⲍⲉ ⲛⲁϥ ⲛⲛⲕⲁ ⲛⲓⲙ ϩⲓⲧⲙ-ⲡⲉⲧⲟⲧⲃ ⲉⲛⲕⲁ ⲛⲓⲙ. ⲁⲩⲱ ⲁⲩⲭⲁⲣⲓⲍⲉ ⲛⲁϥ ⲙⲡⲃⲁⲑⲟⲥ ⲛⲁⲙⲉⲧⲣⲏⲧⲟⲛ. ⲡⲁⲓ ⲉⲙⲡⲟⲩϫⲓ-ⲏⲡⲉ ⲛⲙⲙⲛⲧⲉⲓⲱⲧ ⲉⲧⲛϩⲏⲧϥ. ⲁⲩⲱ ⲡⲁⲓ ⲉⲧⲉⲣⲉ-ⲧⲉϥϩⲉⲛⲛⲁⲥ ⲟ ⲛⲁⲧⲭⲁⲣⲁⲕⲧⲏⲣ ⲁⲩⲱ ⲉⲣⲉ-ⲡⲉⲭⲁ=ⲣⲁⲕⲧⲏⲣ ⲙⲡⲥⲱⲛⲧ ⲧⲏⲣϥ ⲛϩⲏⲧⲥ ⲡⲁⲓ ⲉⲣⲉ-ⲧⲉϥϩⲉⲛⲛⲁⲥ ⲟ ⲙⲙⲙⲛⲧ= | p. 21. ⲥⲛⲟⲟⲩⲥ ⲛϩⲉⲛⲛⲁⲥ ⲉⲣⲉ-ⲟⲩⲧⲟⲡⲟⲥ ⲛⲧⲉϥⲙⲏⲧⲉ. ⲉⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ-ⲡⲕⲁϩ ⲛⲣⲉϥⲙⲉⲥ-ⲛⲟⲩⲧⲉ ⲏ ⲛⲣⲉϥϫⲡⲉ-ⲛⲟⲩⲧⲉ.

ⲡⲁⲓ ⲡⲉ ⲡⲕⲁϩ ⲉⲛⲧⲁⲩϫⲟⲟⲥ ⲉⲧⲃⲏⲏⲧϥ ϫⲉ-ⲡⲉⲧⲣϩⲱⲃ ⲉⲡⲉϥⲕⲁϩ ϥⲛⲁⲥⲓ ⲛⲟⲉⲓⲕ. ⲁⲩⲱ ϥⲛⲁϫⲓⲥⲉ ⲙⲡⲉϥϫⲛⲟⲟⲩ. ⲁⲩⲱ ⲟⲛ ϫⲉ-ⲡⲣⲣⲟ ⲛⲧⲥⲱϣⲉ ⲉⲛⲧⲁⲩⲣϩⲱⲃ ⲉⲣⲟⲥ ϥϩⲓϫⲛ-ⲟⲩⲟⲛ ⲛⲓⲙ. ⲁⲩⲱ ⲛⲉⲓϭⲟⲙ ⲧⲏⲣⲟⲩ ⲉⲧϩⲙ-ⲡⲉⲓⲕⲁϩ ⲛⲣⲉϥ=ϫⲡⲉ-ⲛⲟⲩⲧⲉ ⲥⲉϫⲓ-ⲕⲗⲟⲙ ϩⲓϫⲱⲟⲩ. ⲉⲧⲃⲉ-ⲡⲁⲓ ⲉϣⲁⲩⲥⲟⲩⲛ-ⲙⲡⲁⲣⲁⲗⲏⲙⲡⲧⲱⲣ ⲉⲧⲃⲉ-ⲡⲉⲕⲗⲟⲙ ⲉⲧϩⲓϫⲱⲟⲩ ϫⲉ-ϩⲉⲛ=ⲉⲃⲟⲗ ⲛⲉ ϩⲙ-ⲡⲁⲧⲡⲱϣ ϫⲛ-ⲙⲙⲟⲛ.

ⲁⲩⲱ ⲟⲛ ϩⲣⲁⲓ ⲛϩⲏⲧϥ ϥϣⲟⲟⲡ ⲛϭⲓ ⲧⲡⲁⲛⲙⲏⲧⲱⲣ. ⲉⲟⲩⲛ-ⲥⲁϣϥⲉ ⲛⲥⲟⲫⲓⲁ ⲛϩⲏⲧⲥ ⲙⲛ-ⲯⲓⲧⲉ ⲛϩⲉⲛⲛⲁⲥ. ⲁⲩⲱ ⲙⲏⲧⲉ ⲛⲇⲉⲕⲁⲥ. ⲁⲩⲱ ⲟⲩⲛ-ⲟⲩⲛⲟϭ ⲛⲕⲁⲛⲟⲩⲛ ϩⲛ-ⲧⲉⲩ=ⲙⲏⲧⲉ ⲁⲩⲱ ⲟⲩⲛ-ⲟⲩⲛⲟϭ ⲛⲁϩⲟⲣⲁⲧⲟⲥ ⲁϥⲉⲣⲁⲧϥ ϩⲓϫⲱϥ. ⲙⲛ-ⲟⲩⲛⲟϭ ⲛⲁⲅⲉⲛⲛⲏⲧⲟⲥ ⲁⲩⲱ ⲟⲩⲛⲟϭ ⲛⲁⲭⲱⲣⲏⲧⲟⲥ. ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲟⲩⲛ-ϣⲟⲙⲛⲧ ⲛϩⲟ ⲙⲙⲟϥ. ⲁⲩⲱ ⲡⲉ=ϣⲗⲏⲗ ⲙⲛ-ⲡⲉⲥⲙⲟⲩ ⲙⲛ-ⲡϩⲩⲙⲛⲟⲥ ⲛⲛⲥⲱⲛⲧ ⲥⲉⲧⲁⲗⲟ ⲙⲙⲟⲟⲩ ⲉϩⲣⲁⲓ ⲉϫⲙ-ⲡⲕⲁⲛⲟⲩⲛ ⲉⲧⲙⲙⲁⲩ. ⲡⲁⲓ ⲉⲧϩⲛ-ⲧⲙⲏⲧⲉ ⲛⲧⲡⲁⲙⲙⲏⲧⲱⲣ ⲁⲩⲱ ϩⲛ-ⲧⲙⲏⲧⲉ ⲛⲧⲥⲁϣϥⲉ ⲛⲥⲟⲫⲓⲁ. ⲁⲩⲱ ϩⲛ-ⲧⲙⲏⲧⲉ ⲛⲧⲉⲯⲓⲧⲉ ⲛϩⲉⲛⲛⲁⲥ ⲙⲛ-

---

5 MS ⲡⲉⲧⲟⲧⲃ; read ⲡⲉⲧⲟⲩⲟⲧⲃ.

10 page 21 : the leaf is preserved as a whole, but with small defects and some mildew spots; it measures 28½ × 16½ cms.

Library of Ruslan Khazarzar

this reason do those who have received *bodies* pray, wishing to leave their *bodies* behind, and to receive the crown which is laid up for them in the imperishable *aeon*.

And this is the indivisible one which has created the *contest*[1] for the All. And all things were *granted* to it through him who is superior to all things. And to it was *granted* the *immeasurable deep*, in which the fatherhoods cannot be numbered. And its *enneads* are without *character*[2]. And the *characters*[2] of the whole creation are in it, as its *ennead* makes twelve *enneads*, and a *place* is in its midst which is called the god-bearing *or* god-begetting land.

This is the land of which it has been said: "He who tills his land shall be satisfied with bread, and shall enlarge his threshing floor*"; and also: "The king of the field that has been tilled is over all°." And all these powers which are in this god-begetting land receive crowns upon their heads. By this means the *paralemptores*[3] are known, because of the crowns upon their heads, whether or not they are from the indivisible one.

And moreover there is in it the *all-mother*[4]. In it there are seven *wisdoms* and nine *enneads* and ten *decads*. And there is a great *rule* (*kanôn*) in their midst. And there is a great *invisible one* standing upon it, and a great *unbegotten one* and a great *incomprehensible one*. Each one has three aspects (faces). And the prayer and the blessing and the *song of praise* of the creation[5] mount above that *rule* which is in the midst of the *all-mother*, and in the midst of the seven *wisdoms*, and in the midst of the nine *enneads* and | the

---

* cf. Prov. 12.11
° cf. Eccl. 5.9

---

1 (4) contest; Baynes: assembling-place.
2 (8, 9) character(s); see 229.6, 7; 234.23 etc.
3 (18) paralemptores; see GEgypt III 64, 66; IV 76, 78; ApJn 66; PS 12 etc.; (also J 99.15).
4 (20) all-mother; on the triad father-mother-son, see Bousset (Bibl. 13) p. 331 ff.; TriProt 37; ApJn 21.
5 (26) creation; lit. creations.

Library of Ruslan Khazarzar

ⲧⲙⲏⲧⲉ ⲛⲇⲉⲕⲁⲥ ⲁⲩⲱ ⲉⲣⲉ-ⲛⲁⲓ ⲁϩⲉⲣⲁ⸗ | p. 22 . ⲧⲟⲩ ⲧⲏⲣⲟⲩ ϩⲓϫⲙ-ⲡⲕⲁⲛⲟⲩⲛ ⲉⲩϫⲱⲕ ⲉⲃⲟⲗ ϩⲙ-ⲡⲕⲁⲣⲡⲟⲥ ⲛⲛⲁⲓⲱⲛ. ⲡⲁⲓ ⲉⲧϥⲟⲩⲉϩⲥⲁϩⲛⲉ ⲙⲙⲟϥ ⲛⲁⲩ ⲛϭⲓ ⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲉⲑⲏⲡ ϩⲙ-ⲡⲁⲩⲡⲱϣ. ⲡⲁⲓ ⲉⲟⲩⲛ-ⲟⲩⲡⲏⲅⲏ ϩⲓϩⲏ ⲙⲙⲟϥ ⲉⲟⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲭⲣⲥ ⲕⲱⲧⲉ ⲉⲣⲟⲥ. ⲁⲩⲱ ⲉⲟⲩⲛ-ⲟⲩⲕⲗⲟⲙ ϩⲓϫⲛ-ⲧⲁⲡⲉ ⲙⲡⲟⲩⲁ ⲡⲟⲩⲁ. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲙⲙⲟϥ ⲉⲩⲕⲱⲧⲉ ⲉϩⲟⲩⲛ ⲉⲣⲟϥ. ⲁⲩⲱ ⲉⲩⲥⲙⲟⲩ ⲉⲡⲣⲣⲟ ⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ. ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ-ⲉⲧⲃⲏⲏⲧⲕ ⲁⲛⲫⲟⲣⲓ ⲙⲡⲓⲉⲟⲟⲩ. ⲁⲩⲱ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲕ ⲁⲛⲛⲁⲩ ⲉⲡⲓⲱⲧ ⲙⲡⲧⲏⲣϥ ⲁⲁⲁ ⲱⲱⲱ. ⲁⲩⲱ ⲧⲙⲁⲁⲩ ⲛⲛⲕⲁ ⲛⲓⲙ. ⲧⲁⲓ ⲉⲧϩⲏⲡ ϩⲙ-ⲙⲁ ⲛⲓⲙ ⲉⲧⲉ-ⲛⲧⲟⲥ ⲧⲉ ⲧⲉⲡⲓⲛⲟⲓⲁ ⲛⲛⲁⲓⲱⲛ ⲛⲓⲙ. ⲁⲩⲱ ⲛⲧⲟⲥ ⲧⲉ ⲧⲉⲛⲛⲟⲓⲁ ⲛⲛⲟⲩⲧⲉ ⲛⲓⲙ ⲙⲛ-ϫⲟⲉⲓⲥ ⲛⲓⲙ. ⲁⲩⲱ ⲛⲧⲟⲥ ⲧⲉ ⲧⲉⲅⲛⲱⲥⲓⲥ ⲛⲁϩⲟⲣⲁⲧⲟⲥ ⲛⲓⲙ. ⲁⲩⲱ ⲧⲉⲕϩⲓⲕⲱⲛ ⲧⲉ ⲧⲙⲁⲁⲩ ⲛⲁⲭⲱⲣⲏⲧⲟⲥ ⲛⲓⲙ. ⲁⲩⲱ ⲛⲧⲟⲥ ⲧⲉ ⲧϭⲟⲙ ⲛⲁⲡⲉⲣⲁⲛⲧⲟⲥ ⲛⲓⲙ. ⲁⲩⲱ ⲉⲩⲥⲙⲟⲩ ⲉⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ-ⲉⲧⲃⲉ-ⲧⲉⲕϩⲓⲕⲱⲛ ⲁⲛⲛⲁⲩ ⲉⲣⲟⲕ ⲁⲛⲡⲱⲧ ⲉⲣⲁⲧⲕ. ⲁⲛⲁϩⲉⲣⲁⲧⲛ ⲛϩⲏⲧⲕ. ⲁⲩⲱ ⲁⲛϫⲓ ⲙⲡⲉⲕⲗⲟⲙ ⲛⲁⲧϩⲱϭⲃ. ⲡⲁⲓ ⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛϥ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲕ ⲡⲉⲟⲟⲩ ⲛⲁⲕ ⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛϣⲁⲉⲛⲉϩ. ⲁⲩⲱ ⲁⲩϫⲱ ⲧⲏⲣⲟⲩ ⲙⲫⲁⲙⲏⲛ ϩⲓ-ⲟⲩⲥⲟⲡ.

p. 23 . ⲁⲩⲱ ⲁϥⲣ-ⲟⲩⲥⲱⲙⲁ ⲛⲟⲩⲟⲉⲓⲛ ⲁϥϫⲱⲧⲉ ϩⲛ-ⲛⲁⲓⲱⲛ ⲙⲡⲁⲩⲡⲱϣ ϣⲁⲛⲧϥⲡⲱϩ ⲉϩⲟⲩⲛ ⲉⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲉⲧϩⲛ-ⲧⲙⲟⲛⲁⲥ. ⲡⲁⲓ ⲉⲧϭⲉⲉⲧ ϩⲛ-ⲟⲩϩⲩⲥⲩⲭⲓⲁ. ⲏ ϩⲛ-ⲟⲩⲏⲣⲉⲙⲟⲥ. ⲁⲩⲱ ⲁⲩϫⲓ ⲛⲧⲉⲭⲁⲣⲓⲥ ⲙⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲉⲧⲉ-ⲡⲁⲓ ⲡⲉ ⲛⲧⲉϥⲙⲛⲧⲭⲣⲥ. ⲁⲩⲱ ⲁϥϫⲓ ⲙⲡⲉⲕⲗⲟⲙ ⲛϣⲁⲉⲛⲉϩ. ⲡⲁⲓ ⲡⲉ ⲡⲓⲱⲧ ⲛⲛⲉⲥⲡⲓⲛⲑⲏⲣ ⲧⲏⲣⲟⲩ. ⲁⲩⲱ

---

11 MS ⲛⲛⲁⲓⲱⲛ; read ⲛⲁⲓⲱⲛ.

21 page 23: the left edge of the leaf is missing; it measures $28^{1}/_{2} \times 14$ cms. and shows small defects and a few mildew spots.

24 MS ⲁⲩϫⲓ; read ⲁϥϫⲓ.

25 MS ⲛⲧⲉϥⲙⲛⲧⲭⲣⲥ; read ⲧⲉϥⲙⲛⲧⲭⲣⲥ.

Library of Ruslan Khazarzar

ten *decads*. And all these stand above the *rule*, fulfilled in the *fruit* of the *aeons*. This (is what) the *only-begotten one* hidden in the indivisible one, before whom there is a *source* which twelve *beneficent ones* surround, commands them. And each one has a crown upon his head, and he has twelve *powers* which surround him [1]. And they bless the *only-begotten* ruler (king), saying: "For thy sake we have *worn* the glory, and through thee we have seen the Father of the All, ..., and the mother of all things, who is hidden in every place, who is the *thought* of every *aeon*. And she is the *concept* of every god and every lord. And she is the *gnosis* of every *invisible one*. And thy *image* is the mother of every *incomprehensible one*. And it is the power of every *infinite one*." And they bless the *only-begotten one*, saying: "Through thy *image* we have seen thee, we have fled to thee, we have stood with thee [2], we have received the unfading crown, which has been known through thee. Glory to thee for ever, O *only-begotten one*." And they all said: "*Amen*" at once [3].

And he became a light-*body*. He passed through the *aeons* of the indivisible one, until he reached the *only-begotten one* who is in the *monad*, who continues in *quietness or* in *stillness*. And he received the *grace* of the *only-begotten one*, which is his *Christ*-hood, and he received the eternal crown. This is the Father of all the *light-sparks* [4]. And | this is the head of every *immortal body*.

---

[1] (7) surround; or, turn inwards to.
[2] (17) with thee; or, in thee.
[3] (20) at once; or, together.
[4] (26) light-sparks; see PS 23 etc.

Library of Ruslan Khazarzar

ⲡⲁⲓ ⲡⲉ ⲧⲁⲡⲉ ⲛⲥⲱⲙⲁ ⲛⲓⲙ ⲛⲁⲑⲁⲛⲁⲧⲟⲥ. ⲁⲩⲱ ⲡⲁⲓ ⲡⲉ ⲉⲛⲧⲁⲩϯ-ⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲛⲛⲥⲱⲙⲁ ⲉⲧⲃⲏⲏⲧϥ.

ϩⲓⲃⲟⲗ ⲇⲉ ⲙⲡⲁⲧⲡⲱϣ. ⲁⲩⲱ ϩⲓⲃⲟⲗ ⲛⲧⲉϥϩⲉⲛⲛⲁⲥ ⲛⲁⲧⲭⲁⲣⲁⲕⲧⲏⲣ. ⲧⲁⲓ ⲉⲧⲉⲣⲉ-ⲛⲉⲭⲁⲣⲁⲕⲧⲏⲣ ⲧⲏⲣⲟⲩ ⲛϩⲏⲧⲥ. ⲟⲩⲛ-ⲕⲉϣⲟⲙⲧⲉ ⲛϩⲉⲛⲛⲁⲥ ⲉⲣⲉ-ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲉⲓⲣⲉ ⲙⲯⲓⲧⲉ ⲛϩⲉⲛⲛⲁⲥ. ⲁⲩⲱ ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲟⲩⲛ-ⲟⲩⲕⲁⲛⲟⲩⲛ ⲛϩⲏⲧⲥ ⲉⲩⲥⲟⲟⲩϩ ⲉⲣⲟϥ ⲛϭⲓ ϣⲟⲙⲛⲧ ⲛⲉⲓⲱⲧ. ⲟⲩⲁⲡⲉⲣⲁⲛⲧⲟⲥ ⲙⲛ-ⲟⲩⲁϩⲣⲏⲧⲟⲥ. ⲙⲛ-ⲟⲩⲁⲭⲱⲣⲏⲧⲟⲥ ⲁⲩⲱ ϩⲣⲁⲓ ϩⲛ-ⲧⲙⲉϩⲥⲛⲧⲉ ⲟⲩⲛ-ⲟⲩⲕⲁⲛⲟⲩⲛ ϩⲛ-ⲧⲉⲥⲙⲏⲧⲉ. ⲉⲩⲛ-ϣⲟⲙⲧⲉ ⲙⲙⲛⲧⲉⲓⲱⲧ ⲛϩⲏⲧⲥ. ⲟⲩⲁϩⲟⲣⲁⲧⲟⲥ ⲙⲛ-ⲟⲩⲁⲅⲉⲛⲛⲏⲧⲟⲥ. ⲙⲛ-ⲟⲩⲁⲥⲁⲗⲉⲩⲧⲟⲥ. ϩⲣⲁⲓ ⲟⲛ ϩⲛ-ⲧⲙⲉϩϣⲟⲙⲧⲉ ⲟⲩⲛ-ⲟⲩⲕⲁⲛⲟⲩⲛ ⲛϩⲏⲧⲥ. ⲟⲩⲛ-ϣⲟⲙⲧⲉ ⲙⲙⲙⲛⲧⲉⲓⲱⲧ ⲛϩⲏⲧⲥ ⲟⲩⲏⲣⲉⲙⲟⲥ. ⲙⲛ-ⲟⲩⲁⲅⲛⲱⲥⲧⲟⲥ. ⲙⲛ-ⲟⲩⲧⲣⲓⲇⲩⲛⲁⲙⲟⲥ.

ⲁⲩⲱ ⲉⲃⲟⲗ ϩⲓⲧⲛ-ⲛⲁⲓ ⲉⲛⲧⲁ-ⲡⲧⲏⲣϥ ⲥⲟⲩⲛ-ⲡⲛⲟⲩⲧⲉ | p. 24 . ⲁⲩⲱ ⲁⲩⲡⲱⲧ ⲉⲣⲁⲧϥ ⲁⲩⲱ ⲁⲩϫⲡⲟ ⲛⲟⲩⲙⲏⲛⲏϣⲉ ⲛⲛⲁⲓⲱⲛ ⲛⲁⲧϯ(ⲏ)ⲡⲉ ⲉⲣⲟⲟⲩ. ⲁⲩⲱ ⲕⲁⲧⲁ-ⲑⲉⲛⲛⲁⲥ ⲑⲉⲛⲛⲁⲥ ⲥⲉⲉⲓⲣⲉ ⲛϩⲉⲛⲧⲃⲁ ⲛ[ⲧ]ⲃⲁ ⲛⲉⲟⲟⲩ. ⲁⲩⲱ ⲟⲩⲛⲧⲉ-ⲧⲟⲩⲉⲓ ⲧⲟⲩⲓ ⲛⲛⲉⲓϩⲉⲛⲛⲁⲥ ⲟⲩⲙⲟⲛⲁⲥ ϩⲣⲁⲓ ⲛϩⲏⲧⲥ. ⲁⲩⲱ ⲟⲩⲛ-ⲟⲩⲧⲟⲡⲟⲥ ϩⲛ-ⲧⲙⲟⲛⲁⲥ ⲧⲙⲟⲛⲁⲥ ⲉⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ-ⲁⲫⲑⲁⲣⲧⲟⲥ ⲉⲧⲉ-ⲡⲁⲓ ⲡⲉ ⲡⲕⲁϩ ⲉⲧⲟⲩⲁⲁⲃ. ⲟⲩⲛ-ⲟⲩⲡⲏⲅⲏ ϩⲙ-ⲡⲕⲁϩ ⲛⲧⲟⲩⲓ ⲧⲟⲩⲓ ⲛⲛⲉⲓⲙⲟⲛⲁⲥ. ⲉⲟⲩⲛ-ϩⲉⲛⲧⲃⲁ ⲛⲧⲃⲁ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲉⲩϫⲓ-ⲕⲗⲟⲙ ϩⲓϫⲱⲥ ϩⲙ-ⲡⲉⲕⲗⲟⲙ ⲙⲡⲉⲧⲣⲓⲇⲩⲛⲁⲙⲟⲥ. ⲁⲩⲱ ϩⲛ-ⲧⲙⲏⲧⲉ ⲛⲛϩⲉⲛⲛⲁⲥ ⲁⲩⲱ ϩⲛ-ⲧⲙⲏⲧⲉ ⲛⲙⲙⲟⲛⲁⲥ ϥϣⲟⲟⲡ ⲛϭⲓ ⲡⲃⲁⲑⲟⲥ ⲛⲁⲙⲉⲧⲣⲏⲧⲟⲛ ⲉⲣⲉ-ⲡⲓⲡⲧⲏⲣϥ ϭⲱϣⲧ ⲉϩⲣⲁⲓ ⲉϫⲱϥ ⲛⲁⲡϩⲟⲩⲛ ⲙⲛ-ⲛⲁⲡⲃⲟⲗ. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲙⲙⲙⲛⲧⲉⲓⲱⲧ ϩⲓϫⲱϥ. ⲉⲩⲛ-ⲙⲁⲁⲃⲉ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲕⲱⲧⲉ ⲉⲡⲟⲩⲁ ⲡⲟⲩⲁ.

---

16 MS ⲛⲛⲁⲓⲱⲛ; better ⲛⲁⲓⲱⲛ.

22 MS ϩⲓϫⲱⲥ; read ϩⲓϫⲱⲟⲩ.

25 Schw. ⲡⲓⲡⲧⲏⲣϥ; MS ⲛⲓⲡⲧⲏⲣϥ.

Library of Ruslan Khazarzar

And this is he for whose sake *resurrection* of the *bodies* was granted[1].

10. *But* outside the indivisible one and outside his *character*less *ennead*, in which are all *characters*, there are three other *enneads*, and each one makes nine *enneads*. And within each one there is a *rule*, to which three fatherhoods[2] are gathered : an *infinite one*, an *unutterable one* and an *incomprehensible one*. And in the midst of the second (ennead) there is a *rule*, and there are three fatherhoods in it : an *invisible one*, an *unbegotten one* and an *unmoved one*. Also in the third (ennead) there is a *rule*, and there are three fatherhoods in it : a *still one*, an *unknowable one*, and a *triple-powered one*.

And through these the All has known God. And they fled to him and they begot a multitude of *aeons* which cannot be numbered. And *according to* each *ennead* they make myriads upon myriads of glories. And each *ennead* has a *monad* within it. And in each *monad* there is a *place* which is called *imperishable*, which is the holy land. In the land of each of these *monads* there is a *source*. And there are myriads upon myriads of *powers* receiving crowns upon their heads from the crown of the *triple-powered one*. And in the midst of[3] the *enneads* and in the midst of the *monads* is the *immeasurable deep*. And the All[4], those within and those without, looks forth upon it. And twelve fatherhoods are above it, thirty *powers* surrounding each[5]. |

---

[1] (2) of the bodies was granted; or, was granted to the bodies.
[2] (7) fatherhoods; lit. fathers.
[3] (23) in the midst of; or, between.
[4] (25) the All; lit. the All (pl.).
[5] (26, 27) 12 fatherhoods ... 30 powers; cf. 236.1 ff.; 243.26, 27.

Library of Ruslan Khazarzar

ⲁ. ⲧϣⲟⲣⲡ ⲙⲙⲛⲧⲉⲓⲱⲧ ⲟⲩϩⲟ ⲛⲁⲡⲉⲣⲁⲛⲧⲟⲥ ⲡⲉ. ⲉⲟⲩⲛ-ⲙⲁⲁⲃⲉ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲕⲱⲧⲉ ⲉⲣⲟϥ ⲉⲩⲟ ⲛⲁⲡⲉⲣⲁⲛⲧⲟⲥ.

ⲃ. ⲧⲙⲉϩⲥⲛⲧⲉ ⲙⲙⲛⲧⲉⲓⲱⲧ ⲟⲩϩⲟ ⲛⲁϩⲟⲣⲁⲧⲟⲥ ⲡⲉ. ⲁⲩⲱ ⲟⲩⲛ-ⲙⲁⲁⲃ ⲛⲁϩⲟⲣⲁⲧⲟⲥ ⲕⲱⲧⲉ ⲉⲣⲟϥ.

ⲅ. ⲧⲙⲉϩϣⲟⲙⲧⲉ ⲙⲙⲛⲧⲉⲓⲱⲧ ⲟⲩϩⲟ ⲛⲁⲭⲱⲣⲏⲧⲟⲥ ⲡⲉ. ⲁⲩⲱ ⲟⲩⲛ-ⲙⲁⲁⲃ ⲛⲁⲭⲱⲣⲏⲧⲟⲥ ⲕⲱⲧⲉ ⲉⲣⲟϥ.

ⲇ. ⲁⲩⲱ ⲧⲙⲉϩϥⲧⲟ ⲙⲙⲛⲧⲉⲓⲱⲧ ⲟⲩϩⲟ ⲛⲁϩⲟⲣⲁⲧⲟⲥ ⲡⲉ. ⲟⲩⲛ-ⲙⲁⲁⲃ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲛⲁϩⲟⲣⲁⲧⲟⲥ ⲕⲱⲧⲉ ⲉⲣⲟϥ.

ⲉ. ⲧⲙⲉϩϯⲉ ⲙⲙⲛⲧⲉⲓⲱⲧ | p. 25 . ⲟⲩϩⲟ ⲙⲡⲁⲛⲧⲟⲇⲩⲛⲁⲙⲟⲥ ⲡⲉ. ⲁⲩⲱ ⲟⲩⲛ-ⲙⲁⲁⲃ ⲙⲡⲁⲛⲧⲟⲇⲩⲛⲁⲙⲟⲥ ⲕⲱⲧⲉ ⲉⲣⲟϥ.

ⲋ. ⲧⲙⲉϩⲥⲟ ⲙⲙⲛⲧⲉⲓⲱⲧ ⲟⲩϩⲟ ⲛⲡⲁⲛⲥⲟⲫⲟⲥ ⲡⲉ. ⲉⲩⲛ-ⲙⲁⲁⲃ ⲛⲡⲁⲛⲥⲟⲫⲟⲥ ⲕⲱⲧⲉ ⲉⲣⲟϥ.

ⲍ. ⲧⲙⲉϩⲥⲁϣϥⲉ ⲙⲛⲧⲉⲓⲱⲧ ⲟⲩϩⲟ ⲛⲁⲅⲛⲱⲧⲟⲥ ⲡⲉ. ⲉⲩⲛ-ⲙⲁⲁⲃ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲛⲁⲅⲛⲱⲥⲧⲟⲥ ⲕⲱⲧⲉ ⲉⲣⲟϥ.

ⲏ. ⲧⲙⲉϩϣⲙⲟⲩⲛⲉ ⲙⲙⲛⲧⲉⲓⲱⲧ ⲟⲩϩⲟ ⲛⲏⲣⲉⲙⲓⲟ ⲡⲉ. ⲁⲩⲱ ⲟⲩⲛ-ⲙⲁⲁⲃ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲛⲏⲣⲉⲙⲓⲟⲥ ⲕⲱⲧⲉ ⲉⲣⲟϥ.

ⲑ. ⲧⲙⲉⲯⲓⲧⲉ ⲙⲙⲛⲧⲉⲓⲱⲧ ⲟⲩϩⲟ ⲛⲁⲅⲉⲛⲛⲏⲧⲟⲥ ⲡⲉ. ⲁⲩⲱ ⲟⲩⲛ-ⲙⲁⲁⲃ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲛⲁⲅⲉⲛⲛⲏⲧⲟⲥ ⲕⲱⲧⲉ ⲉⲣⲟϥ.

ⲓ. ⲧⲙⲉϩⲙⲏⲧⲉ ⲙⲙⲛⲧⲉⲓⲱⲧ ⲟⲩϩⲟ ⲛⲁⲥⲁⲗⲉⲩⲧⲟⲥ ⲡⲉ. ⲉⲩⲛ-ⲙⲁⲁⲃ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲛⲁⲥⲁⲗⲉⲩⲧⲟⲥ ⲕⲱⲧⲉ ⲉⲣⲟϥ.

ⲓⲁ. ⲧⲙⲉϩⲙⲛⲧⲟⲩⲉ ⲙⲙⲛⲧⲉⲓⲱⲧ ⲟⲩϩⲟ ⲙⲡⲁⲛⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲡⲉ. ⲁⲩⲱ ⲟⲩⲛ-ⲙⲁⲁⲃ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲙⲡⲁⲛⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲕⲱⲧⲉ ⲉⲣⲟϥ.

ⲓⲃ. ⲧⲙⲉϩⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲙⲙⲛⲧⲉⲓⲱⲧ ⲟⲩϩⲟ ⲛⲧⲣⲓⲇⲩⲛⲁ-

---

9 page 25: the leaf is missing, and the transcripts of W. and Schw. are denoted by O; the verso was uninscribed and not numbered.

12 O. ⲛⲡⲁⲛⲥⲟⲫⲟⲥ; better ⲙⲡⲁⲛⲥⲟⲫⲟⲥ.

14 O. ⲙⲛⲧⲉⲓⲱⲧ; read ⲙⲙⲛⲧⲉⲓⲱⲧ. O. ⲛⲁⲅⲛⲱⲧⲟⲥ; read ⲛⲁⲅⲛⲱⲥⲧⲟⲥ.

16 O. ⲛⲏⲣⲉⲙⲓⲟ; read ⲛⲏⲣⲉⲙⲓⲟⲥ.

18 O. ⲧⲙⲉⲯⲓⲧⲉ; read ⲧⲙⲉϩⲯⲓⲧⲉ.

Library of Ruslan Khazarzar

1. The first fatherhood is an *infinite* aspect, and thirty *powers* surround it which are *infinite.*

2. The second fatherhood is an *invisible* aspect, and thirty *invisible ones* surround it.

3. The third fatherhood is an *incomprehensible* aspect, and thirty *incomprehensible ones* surround it.

4. And the fourth fatherhood is an *invisible* aspect. Thirty *invisible powers* surround it.

5. The fifth fatherhood[1] is an *all-powered* aspect, and thirty *all-powered ones* surround it.

6. The sixth fatherhood is an *all-wise* aspect, and thirty *all-wise ones* surround it.

7. The seventh fatherhood is an *unknowable* aspect. And thirty *unknowable powers* surround it.

8. The eighth fatherhood is a *still* aspect, and thirty *still powers* surround it.

9. The ninth fatherhood is an *unbegotten* aspect, and thirty *unbegotten powers* surround it.

10. The tenth fatherhood is an *unmoved* aspect, and thirty *unmoved powers* surround it.

11. The eleventh fatherhood is an *all-mystery* aspect, and thirty *all-mystery powers* surround it.

12. The twelfth fatherhood is a *triple-powered* aspect, | and thirty *triple-powered powers* surround it.

---

[1] (9-249.13) 7 pages of the MS are missing; Schmidt used the Woide/Schwartze transcript of the text here.

Library of Ruslan Khazarzar

ⲙⲟⲥ ⲡⲉ. ⲁⲩⲱ ⲟⲩⲛ-ⲙⲁⲁⲃ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲛⲧⲣⲓⲇⲩⲛⲁⲙⲟⲥ ⲛⲱⲧⲉ ⲉⲣⲟϥ.

ⲉ. ⲁⲩⲱ ϩⲛ-ⲧⲙⲏⲧⲉ ⲙⲡⲃⲁⲑⲟⲥ ⲛⲁⲙⲉⲧⲣⲏⲧⲟⲥ ⲟⲩⲛ-ϯ(ⲉ) ⲛⲇⲩⲛⲁⲙⲓⲥ ⲉⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲥ(sic!) ⲛⲛⲉⲓⲣⲁⲛ ⲛⲁϩⲣⲏⲧⲟⲛ.

[ⲁ] ⲧϣⲟⲣⲡ ⲉⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲥ ϫⲉ-ⲧⲁⲅⲁⲡⲏ ⲉⲛⲧⲁ-ⲁⲅⲁⲡⲏ ⲛⲓⲙ ⲉⲓ ⲉⲃⲟⲗ ⲛϩⲏⲧⲥ.

ⲃ. ⲧⲙⲉϩⲥⲛⲧⲉ [ⲥⲉⲙⲟⲩⲧⲉ ⲉⲣⲟⲥ] ϫⲉ-ⲑⲉⲗⲡⲓⲥ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲥ ⲉⲛⲧⲁⲩϩⲉⲗⲡⲓⲍⲉ | p. 26 . ⲉⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛϣⲏⲏⲣⲉ ⲛⲧⲉ-ⲡⲛⲟⲩⲧⲉ.

ⲅ. ⲧⲙⲉϩϣⲟⲙⲧⲉ ⲥⲉⲙⲟⲩⲧⲉ ⲉⲣⲟⲥ ϫⲉ-ⲧⲡⲓⲥⲧⲓⲥ ⲧⲁⲓ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲥ ⲉⲛⲧⲁⲩⲡⲓⲥⲧⲉⲩⲉ ⲉⲙⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲙⲡⲓⲁⲧϣⲁϫⲉ ⲉⲣⲟϥ.

ⲇ. ⲧⲙⲉϩϥⲧⲟ ⲉⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲥ ϫⲉ-ⲧⲉⲅⲛⲱⲥⲓⲥ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲥ ⲁⲩⲥⲟⲩⲛ-ⲡϣⲟⲣⲡ ⲛⲉⲓⲱⲧ ⲡⲁⲓ ⲉⲧⲟⲩϣⲟⲟⲡ ⲉⲧⲃⲏⲧϥ ⲁⲩⲱ ⲁⲩⲥⲟⲩⲛ-ⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲙⲡⲕⲁⲣⲱϥ. ⲡⲁⲓ ⲉⲧϣⲁϫⲉ ϩⲁ-ϩⲱⲃ ⲛⲓⲙ. ⲡⲁⲓ ⲉⲑⲏⲡ. ⲧⲙⲟⲛⲁⲥ ⲛϩⲟⲩⲉⲓⲧⲉ. ⲧⲁⲓ ⲉⲛⲧⲁ-ⲡⲧⲏⲣϥ ⲣ-ⲁⲛⲟⲩⲥⲓⲟⲥ ⲉⲧⲃⲏⲧⲥ.

ⲧⲍⲉ. ⲡⲁⲓ ⲡⲉ ⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲧⲉⲣⲉ-ⲡϣⲙⲧϣⲉ ⲥⲉⲧⲏ ⲛⲟⲩⲥⲓⲁ ⲟ ⲛⲕⲗⲟⲙ ϩⲓϫⲛ-ⲧⲉϥⲁⲡⲉ ⲛⲑⲉ ⲙⲡϥⲱ ⲛⲟⲩⲣⲱⲙⲉ ⲁⲩⲱ ⲉⲣⲉ-ⲫⲓⲉⲣⲟⲛ ⲙⲡⲗⲏⲣⲱⲙⲁ ⲟ ⲛⲑⲉ ⲛⲛⲉⲓϩⲩⲡⲟⲡⲟⲇⲓⲟⲛ ϩⲁ-ⲛⲉϥⲟⲩⲉⲣⲏⲧⲉ. ⲡⲁⲓ ⲡⲉ ⲡⲣⲟ ⲙⲡⲛⲟⲩⲧⲉ.

ⲉ. ⲧⲙⲉϩϯⲉ ⲥⲉⲙⲟⲩⲧⲉ ⲉⲣⲟⲥ ϫⲉ-ϯⲣⲏⲛⲏ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲥ ⲁⲩϯ ⲛϯⲣⲏⲛⲏ ⲛⲟⲩⲟⲛ ⲛⲓⲙ ⲛⲛⲁⲡϩⲟⲩⲛ ⲙⲛ-ⲛⲁⲡⲃⲟⲗ. ϫⲉ-ϩⲣⲁⲓ ⲛϩⲏⲧⲥ ⲁⲩⲥⲱⲛⲧ ⲙⲡⲧⲏⲣϥ.

ⲡⲁⲓ ⲡⲉ ⲡⲃⲁⲑⲟⲥ ⲛⲁⲙⲉⲧⲣⲏⲧⲟⲛ. ⲡⲁⲓ ⲡⲉ ⲉⲧⲉⲣⲉ-ⲡϣⲙⲧϣⲉ ⲥⲉⲧⲏ ⲙⲙⲛⲧⲉⲓⲱⲧ ⲛϩⲏⲧϥ. ⲁⲩⲱ ⲉⲛⲧⲁⲩⲡⲱϣ ⲛⲧⲉⲣⲟⲙⲡⲉ ϩⲓⲧⲛ-ⲡⲁⲓ. ⲡⲁⲓ ⲡⲉ ⲡⲃⲁⲑⲟⲥ ⲉⲧⲕⲱⲧⲉ ϩⲓⲃⲟⲗ

---

8 page 26 : the leaf is missing.
O. ⲡϣⲏⲏⲣⲉ; read ⲡϣⲏⲣⲉ.
14 O. ⲉⲧⲃⲏⲧϥ ; read ⲉⲧⲃⲏⲏⲧϥ.
17 O. ⲉⲧⲃⲏⲧⲥ; read ⲉⲧⲃⲏⲏⲧⲥ.
25, 26 O. ⲡϣⲙⲧϣⲉ ; read ⲧϣⲙⲧϣⲉ.

Library of Ruslan Khazarzar

5.[1] And in the midst of the *immeasurable deep* there are five *powers* which are called by these *unutterable* names:

⟨1⟩ The first is called *love*[2], from which all *love* has come.

2. The second (is called) *hope*[2], through which the *only-begotten* Son of God* was *hoped* in.

3. The third is called *faith*[2], through which the *mysteries* of the ineffable have been *believed* in.

4. The fourth is called *gnosis*[2], through which the first father has been known, he because of whom they exist, and through whom has been known the *mystery* of the silence, which speaks in all things, which is hidden — the first *monad*, for whose sake the All became *insubstantial*. This is the *mystery* on whose head the 365 *substances*[3] are a crown like the hair of a man. And the *holy pleroma* is like these *footstools* under his feet. This is the door of God.

5. The fifth is called *peace*[2], through which *peace* was given to all those within and those without, because in it was the All created.

This is the *immeasurable deep* in which are the 365 fatherhoods[3]. And the year was divided by means of these. This is the *deep* which surrounds | the *holy pleroma* from without. This is that

* cf. Joh. 3.18

[1] (3) 5; misplaced number.
[2] (5-22) love ... hope ... faith ... gnosis ... peace; cf. Epiph. 31.5.8; Eug 82; GTr 23; (also 256.11, 12).
[3] (18-27) 365 powers ... 365 substances ... 365 fatherhoods; see Reitzenstein (Bibl. 31) p. 272ff.; Epiph. 24.7.6; 26.9.9; Hippol. VI 53.3ff.; Iren. I 17.1; 24.3; Eug 84; PS 342 (cf. also 230.25; 240.16; 268.6, 7).

Library of Ruslan Khazarzar

ⲙⲫⲓⲉⲣⲟⲛ ⲙⲡⲗⲏⲣⲱⲙⲁ. ⲡⲁⲓ ⲡⲉ ⲉⲧⲉⲣⲉ-ⲡⲉⲧⲣⲓⲁⲩⲛⲁⲙⲟⲥ ϩⲓϫⲱϥ ⲙⲛ-ⲛⲉϥⲕⲗⲁⲇⲟⲥ ⲛⲑⲉ ⲛⲛⲉⲓϣⲏⲛ. ⲁⲩⲱ ⲡⲁⲓ ⲡⲉ ⲉⲧⲉⲣⲉ-ⲡⲙⲟⲩⲥⲁⲛⲓⲟⲥ ϩⲓϫⲱϥ ⲙⲛ-ⲛⲉⲧⲉ-ⲛⲟⲩϥ ⲧⲏⲣⲟⲩ ⲛⲉ. ⲁⲩⲱ ⲉⲣⲉ-ⲁⲫⲣⲏⲇⲱⲛ | p. 27 . ⲙⲙⲁⲩ ⲙⲛ-ⲡⲉϥⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲭⲣⲥ ⲉⲣⲉ-ⲟⲩⲕⲁⲛⲟⲩⲛ ϩⲛ-ⲧⲉⲩⲙⲏⲛⲏⲧⲉ ⲉⲩⲉⲓⲛⲉ ⲉϩⲟⲩⲛ ⲛⲛⲉⲥⲙⲟⲩ ⲙⲛ-ⲛϩⲩⲙⲛⲟⲥ. ⲁⲩⲱ ⲛⲥⲟⲡⲥ ⲙⲛ-ⲛⲉϣⲗⲏⲗ ⲛⲧⲙⲁⲁⲩ ⲛⲛϩⲟⲗⲟⲛ ⲏ ⲧⲙⲁⲁⲩ ⲙⲡⲧⲏⲣϥ ⲉⲧⲉ-ⲧⲁⲓ ⲧⲉ ⲉⲧⲟⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲥ ϫⲉ-ⲫⲁⲛⲉⲣⲓⲟⲥ. ⲁⲩⲱ ⲛⲥⲉϯ-ⲙⲟⲣⲫⲏ ⲉⲣⲟⲟⲩ ϩⲓⲧⲙ-ⲡⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲭⲣⲏⲥⲧⲟⲥ. ⲥⲉ-ϫⲟⲟⲩ ⲙⲙⲟⲟⲩ ⲉϩⲣⲁⲓ ⲉⲡⲉⲡⲗⲏⲣⲱⲙⲁ ⲛⲥⲛⲑⲉⲩⲥ ⲉ̣ⲃⲟⲗ ϩⲓⲧⲟⲟⲧϥ ⲥⲉⲉⲓⲣⲉ ⲙⲡⲙⲉⲉⲩⲉ ⲛⲛⲁⲓ ϩⲙ-ⲡⲁⲓⲱⲛ ⲉⲧϩⲓⲃⲟⲗ ⲡⲁⲓ ⲉⲧⲉ-ⲧϩⲩⲗⲏ ⲛϩⲏⲧϥ. ⲡⲁⲓ ⲡⲉ ⲡⲃⲁⲑⲟⲥ ⲉⲛⲧⲁ-ⲡⲉⲧⲣⲓ-ⲁⲩⲛⲁⲙⲟⲥ ϫⲓ-ⲉⲟⲟⲩ ⲙⲙⲟϥ ϣⲁⲛⲧϥⲡⲱϩ ⲉⲡⲁⲧⲡⲱϣ. ⲁⲩⲱ ⲁϥϫⲓ ⲛⲧⲉⲭⲁⲣⲓⲥ ⲙⲡⲓⲁⲧⲥⲟⲩⲱⲛϥ ⲧⲁⲓ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲥ ⲁϥϫⲓ ⲛϯⲙⲛⲧϣⲏⲣⲉ ⲛⲧⲉⲓϭⲟⲧ. ⲧⲁⲓ ⲉⲧⲉ-ⲙⲡⲉ-ⲡⲉⲡⲗⲏⲣⲱ-ⲙⲁ ⲉϣϭⲙϭⲟⲙ ⲉⲧⲱⲟⲩⲛ ϩⲁⲣⲟⲥ ⲉⲧⲃⲉ-ⲡⲉϩⲟⲩⲟ ⲙⲡⲉⲥⲟⲩⲟ-ⲉⲓⲛ ⲁⲩⲱ ⲡⲃⲟⲩⲃⲟⲩ ⲉⲧⲛϩⲏⲧϥ. ⲁⲩⲱ ⲁⲡⲉⲡⲗⲏⲣⲱⲙⲁ ⲧⲏⲣϥ ϣⲧⲟⲣⲧⲣ ⲁⲩⲱ ⲡⲃⲁⲑⲟⲥ ⲛⲓⲙ ⲙⲛ-ⲛⲉⲧⲛϩⲏⲧϥ ⲧⲏ-ⲣⲟⲩ ⲁⲩⲱ ⲁⲩⲡⲱⲧ ⲉⲃⲟⲗ ⲉⲡⲁⲓⲱⲛ ⲛⲧⲙⲁⲁⲩ ⲁⲩⲱ ⲁϥⲕⲉ-ⲗⲉⲩⲉ ⲛϭⲓ ⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲧⲣⲉⲩⲥⲱⲕ ⲛⲛⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲛⲛⲁⲓⲱⲛ ϣⲁⲛⲧⲉ-ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲧⲁϫⲣⲉ-ⲛⲁⲓⲱⲛ ⲛⲕⲉⲥⲟⲡ ⲁⲩⲱ ⲁⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲧⲁϫⲣⲉ-ⲛⲁⲓⲱⲛ | p. 28 . ⲛⲕⲉⲥⲟⲡ ⲕⲁ-ⲧⲁ-ⲑⲉ ⲉⲧⲥⲏϩ ϫⲉ-ⲁϥⲧⲁϫⲣⲟ ⲛⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲁⲩⲱ ⲛⲥⲛⲁ-ⲕⲓⲙ ⲁⲛ. ⲁⲩⲱ ⲟⲛ ϫⲉ-ⲁⲡⲕⲁϩ ⲃⲱⲗ ⲉⲃⲟⲗ ⲙⲛ-ⲛⲉⲧϣⲟⲟⲡ ⲧⲏⲣⲟⲩ ϩⲓϫⲱϥ.

ⲁⲩⲱ ⲧⲟⲧⲉ ⲁⲡⲉⲧⲣⲓⲁⲩⲛⲁⲙⲟⲥ ⲉⲓ ⲉⲃⲟⲗ. ⲉⲣⲉ-ⲡϣⲏⲣⲉ ϩⲏⲡ ϩⲣⲁⲓ ⲛϩⲏⲧϥ ⲁⲩⲱ ⲉⲣⲉ-ⲡⲉⲕⲗⲟⲙ ⲛⲧⲁϫⲣⲟ ϩⲓϫⲛ-ⲧⲉϥⲁⲡⲉ. ⲉϥⲉⲓⲣⲉ ⲛϩⲉⲛⲧⲃⲁ ⲛⲧⲃⲁ ⲛⲉⲟⲟⲩ. ⲁⲩⲱ ⲛⲉⲧⲱϣ

---

5 W. ⲧⲉⲩⲙⲏⲧⲉ; Schw. ⲧⲉⲩⲙⲏⲛⲏⲧⲉ; read ⲧⲉⲩⲙⲏⲧⲉ.
19 O. ⲛⲧⲙⲁⲩ: read ⲛⲧⲙⲁⲁⲩ.
22 page 28; the leaf is missing.
27 O. ⲛⲧⲁϫⲣⲟ; perhaps read ⲧⲁϫⲣⲟ.

Library of Ruslan Khazarzar

upon which is the *triple-powered one* with its *branches* like these trees. And this is that over which is Musanios [1], with all those that belong to him. And Aphrêdon is there with his twelve *beneficent ones*. And a *rule* is in their midst (to which) are brought the blessings and the *songs of praise* and the supplications and the prayers of the mother of *all things* [2] *or* the mother of the All [2], who is called *Manifest*. And they are given *form* through the twelve *beneficent ones*. They are sent forth by it to the *pleroma* of Setheus. They remember these things in the outer *aeon* in which is the *matter*. This is the *deep* from which [3] the *triple-powered one* received glory until he reached the indivisible one. And he received the *grace* of the *unknowable one*, from which he received the sonship of such greatness [4] that the *pleroma* was not able to bear it, because of the abundance of its light and the shining within it.

11. And the whole *pleroma* was agitated, and the *deep* with all those within it moved, and they fled to the *aeon* of the mother. And the *mystery commanded* that the *veils* of the *aeons* be drawn back until the *overseer* established the *aeons* again. And the *overseer* established the *aeons* again, *as* it is written: "He established the *inhabited world* and it shall not be moved *"; and also: "The earth was dissolved with all those upon it *."

And *then* the *triple-powered one* in whom the Son was hidden came forth, and on his head was the crown of stability, making myriads upon myriads of glories, and those who cry out: | "Make

---

* cf. Ps. 103.5
° cf. Ps. 74.3

---

1 (3) Musanios; cf. TriProt 39; (also 269.19, 20).
2 (7) mother of all things; cf. ApJn 38 (see also notes on 229.4; 232.10). mother of the All; see SJC 99.
3 (13) from which; Schmidt: in which; the grammatical construction is doubtful.
4 (15) such greatness; lit. this greatness.

Library of Ruslan Khazarzar

ⲉⲃⲟⲗ ϫⲉ-ⲥⲟⲟⲩⲧⲛ ⲛⲧⲉϩⲓⲏ ⲙⲡϫⲟⲉⲓⲥ ⲁⲩⲱ ϣⲱⲡⲉ ⲍⲱⲧⲛ ⲛⲧⲉⲭⲁⲣⲓⲥ ⲙⲡⲛⲟⲩⲧⲉ. ⲁⲩⲱ ⲁⲓⲱⲛ ⲛⲓⲙ ⲉⲡⲱⲧ ⲛⲡⲉ ϥⲛⲁⲙⲟⲩϩ ϩⲛ-ⲧⲉⲭⲁⲣⲓⲥ ⲙⲡϣⲏⲣⲉ ⲙⲙⲟⲛⲟⲅⲉⲛⲏⲥ. ⲁⲩⲱ ⲁϥⲁϩⲉⲉⲣⲁⲧϥ ϩⲓϫⲛ-ⲡⲃⲁⲑⲟⲥ ⲛⲁⲙⲉⲧⲣⲏⲧⲟⲥ ⲛϭⲓ ⲡⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲡⲡⲁⲛⲧⲉⲗⲓⲟⲥ. ⲁⲩⲱ ⲡⲁⲓ ⲉⲣⲉ-ⲡϫⲱⲕ ⲧⲏⲣϥ ⲛⲧⲟⲟⲧϥ ⲉⲃⲟⲗ ϩⲙ-ⲡⲉϥϫⲱⲕ ⲁⲛϫⲓ ⲛⲧⲉⲭⲁⲣⲓⲥ.

ⲧⲟⲧⲉ ⲁⲡⲁⲓⲱⲛ ⲧⲁϫⲣⲟ ⲁϥⲗⲟ ⲉϥⲕⲓⲙ. ⲁⲡⲓⲱⲧ ⲧⲁϫⲣⲟϥ ϫⲉ-ⲉⲛⲉϥⲕⲓⲙ ⲛϣⲁⲉⲛⲉϩ. ⲁⲩⲱ ⲁⲡⲁⲓⲱⲛ ⲛⲧⲙⲁⲁⲩ ϭⲱ ⲉϥⲙⲉϩ ⲉⲃⲟⲗ ϩⲛ-ⲡⲉⲧⲛϩⲏⲧϥ. ϣⲁⲛⲧⲉ-ⲧⲉⲗⲉⲩⲥⲓⲥ ⲉⲓ ⲉⲃⲟⲗ ϩⲓⲧⲙ-ⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲑⲏⲡ ϩⲙ-ⲡϣⲟⲣⲡ ⲛⲉⲓⲱⲧ ⲡⲁⲓ ⲉⲛⲧⲁ-ⲡⲙⲩⲥⲧⲉⲣⲓⲟⲛ ⲉⲓ ⲉⲃⲟⲗ ⲙⲙⲟϥ. ϫⲉⲕⲁⲁⲥ ⲟⲛ ⲉⲣⲉ-ⲡⲉϥϣⲏⲣⲉ ⲧⲁϩⲉ-ⲡⲧⲏⲣϥ ⲉⲣⲁⲧϥ ⲛⲕⲉⲥⲟⲡ ϩⲛ-ⲧⲉϥⲅⲛⲱⲥⲓⲥ ⲧⲁⲓ ⲉⲧⲉⲣⲉ-ⲡⲧⲏⲣϥ ⲛϩⲏⲧⲥ.

ⲧⲟⲧⲉ ⲁⲡⲥⲏⲑⲉⲩⲥ ⲧⲛⲛⲟⲟⲩ ⲛⲟⲩⲗⲟⲅⲟⲥ ⲛⲁⲏⲙⲓ- | p. 29 . ⲟⲩⲣⲅⲟⲥ ⲡⲁⲓ ⲉⲟⲩⲛ-ⲟⲩⲙⲏⲏϣⲉ ⲛⲁⲩⲛⲁⲙⲓⲥ ⲛⲙⲙⲁϥ ⲉⲩϫⲓ-ⲛⲕⲗⲟⲙ ϩⲓϫⲱⲟⲩ. ⲉⲣⲉ-ⲛⲉⲩⲕⲗⲟⲙ ⲛⲉϫ-ⲁⲕⲧⲓⲛ ⲉⲃⲟⲗ. ⲁⲩⲱ ⲉⲣⲉ-ⲡⲃⲟⲩⲃⲟⲩ ⲛⲛⲉⲩⲥⲱⲙⲁ ⲟⲛϩ ϩⲙ-ⲡⲧⲟⲡⲟⲥ ⲉⲛⲧⲁⲩⲉⲓ ⲉⲣⲟϥ. ⲁⲩⲱ ⲡⲗⲟⲅⲟⲥ ⲉⲧⲛⲏⲩ ⲉⲃⲟⲗ ϩⲛ-ⲧⲉⲩⲧⲁⲡⲣⲟ ⲟⲩⲱⲛϩ ⲡⲉ ⲛϣⲁⲉⲛⲉϩ. ⲁⲩⲱ ⲡⲟⲩⲟⲉⲓⲛ ⲉⲧⲛⲏⲩ ⲉⲃⲟⲗ ϩⲛ-ⲛⲉⲩⲃⲁⲗ ⲟⲩⲁⲛⲁⲡⲁⲩⲥⲓⲥ ⲛⲁⲩ ⲧⲉ. ⲁⲩⲱ ⲡϭⲓⲙ ⲛⲧⲉⲩϭⲓϫ ⲡⲉ ⲧⲉⲩϭⲓⲛⲡⲱⲧ ⲉϩⲟⲩⲛ ⲉⲡⲧⲟⲡⲟⲥ ⲉⲛⲧⲁⲩⲉⲓ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ. ⲁⲩⲱ ⲧⲉⲩϭⲓⲛϭⲱϣⲧ ⲉϩⲟⲩⲛ ⲉϩⲣⲁⲩ ⲡⲉ ⲧⲉⲩⲅⲛⲱⲥⲓⲥ ⲉϩⲟⲩⲛ ⲉⲣⲟⲟⲩ ⲁⲩⲱ ⲧⲉⲩϭⲓⲙⲙⲟⲟϣⲉ ϣⲁⲣⲟⲟⲩ ⲡⲉ ⲡⲉⲩⲕⲧⲟ ⲉϩⲟⲩⲛ ⲛⲕⲉⲥⲟⲡ ⲁⲩⲱ ⲡⲡⲱⲣϣ ⲉⲃⲟⲗ ⲛⲛⲉⲩϭⲓϫ ⲡⲉ ⲧⲉⲩϭⲓⲛⲧⲁϩⲟⲟⲩ ⲉⲣⲁⲧⲟⲩ ⲁⲩⲱ ⲡⲥⲱⲧⲙ ⲛⲛⲉⲩⲙⲁⲁϫⲉ ⲡⲉ ⲧⲁⲓⲥⲑⲏⲥⲓⲥ ⲉⲧϩⲙ-ⲡⲉⲩϩⲏⲧ ⲁⲩⲱ ⲡϣⲱⲛⲃ ⲛⲛⲉⲩⲙⲉⲗⲟⲥ ⲡⲉ ⲡⲥⲱⲟⲩϩ ⲉϩⲟⲩⲛ ⲙⲡϫⲱⲱⲣⲉ ⲉⲃⲟⲗ ⲙⲡⲓⲏⲗ. ⲁⲩⲱ

---

1 O. ϣⲱⲡⲉ ⲍⲱⲧⲛ; read ϣⲱⲛ ⲉⲣⲱⲧⲛ.
2 O. ⲉⲡⲱⲧ ⲛⲡⲉ?; perhaps ⲉⲧⲉ-ⲡⲱⲧⲛ.
4 O. ⲁϥⲁϩⲉⲉⲣⲁⲧϥ; read ⲁϥⲁϩⲉⲣⲁⲧϥ. ϩⲓϫⲛ-ⲡⲃⲁⲑⲟⲥ; read ϩⲓϫⲙ-ⲡⲃⲁⲑⲟⲥ.
8 O. ϫⲉ-ⲉⲛⲉϥⲕⲓⲙ; better ϫⲉ-ⲛⲛⲉϥⲕⲓⲙ.
11 O. ⲡⲙⲩⲥⲧⲉⲣⲓⲟⲛ; read ⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ.
20 ⲡϭⲓⲙ; Sah. ⲡⲕⲓⲙ.

Library of Ruslan Khazarzar

straight the way of the Lord[*] and receive the *grace* of God. And he will fill all the *aeons* which belong to you (?)[1] with the *grace* of the *only-begotten* Son." And the holy Father, the *all-perfect one*, stood over the *immeasurable deep*. And it is he from whom is the whole fullness: "Out of his fullness have we received *grace*[°]."

Then the *aeon* was established, it ceased to move. The Father established it so that it should not move for ever. And the *aeon* of the mother remained filled with those things which were in it, until the *command* came forth through the *mystery* hidden in the first Father — from whom the *mystery* came forth — that his Son should establish the All once again in his *gnosis*, in which the All is contained[2].

Then Setheus sent a *creative word* with which were many *powers* having crowns upon their heads. And their crowns sent forth *rays*, and the shining of their *bodies* enlivened[3] the place to which they came. And the *word* which came forth from their mouths was eternal life. And the light which came forth from their eyes was to them *rest*. And the movement of their hands was their flight to the *place* from whence they came forth. And their looking into their faces was the *gnosis* in relation to themselves. And their journey to themselves was their turning inwards once again. And the stretching out of their hands was their setting up. And the hearing of their ears was the *perception* which is in their hearts. And the uniting of their *members*[4] was the gathering together of the dispersed of Israel[5]. And | the holding of them was their

---

[*] cf. Is. 40.3; Mt. 3.3; Mk. 1.3; Lk. 3.4; Joh. 1.23
[°] cf. Joh. 1.16

---

[1] (2) belong to you; reading uncertain.
[2] (13) gnosis in which the All is contained; cf. PS 16.
[3] (17) enlivened; was alive in; or, lived in.
[4] (26) uniting of their members; cf. J 79.8, 9.
[5] (27) Israel; see *Exc. e Theod.* 56; OnOrgWld 105; ExSoul 136.

Library of Ruslan Khazarzar

ⲧϭⲓⲛⲁⲙⲁϩⲧⲉ ⲙⲙⲟⲟⲩ ⲡⲉ ⲡⲉⲩⲱϥⲧ ⲉϩⲟⲩⲛ ⲉⲡⲗⲟⲅⲟⲥ. ⲁⲩⲱ ⲧⲉϥⲯⲏⲫⲟⲥ ⲉⲧϩⲛ-ⲛⲉⲩⲧⲏⲏⲃⲉ ⲡⲉ ⲡⲁⲣⲓⲑⲙⲟⲥ ⲏ ⲡⲱⲡ ⲛⲧⲁϥⲉⲓ ⲉⲃⲟⲗ ⲕⲁⲧⲁ-ⲡⲉⲧⲥⲏϩ ϫⲉ-ⲡⲉⲧⲱⲡ ⲛⲛⲙⲙⲏⲏϣⲉ ⲛⲥⲓⲟⲩ ⲉⲧϯ-ⲣⲁⲛ ⲉⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ. ⲁⲩⲱ ⲡϣⲱⲛⲃ ⲧⲏⲣϥ ⲙⲡⲗⲟⲅⲟⲥ ⲛⲇⲏⲙⲓⲟⲩⲅⲟⲥ. ⲁϥϣⲱⲡⲉ ⲙⲛ-ⲛⲉⲛⲧⲁⲩⲉⲓ ϩⲙ-ⲡⲕⲓⲙ ⲉⲛⲧⲁϥϣⲱⲡⲉ ⲁⲩⲱ ⲁⲩⲣⲟⲩⲁ ⲛⲟⲩⲱⲧ ⲧⲏ⸗ | p. 30 . ⲣⲟⲩ ⲕⲁⲧⲁ-ⲑⲉ ⲉⲧⲥⲏϩ ϫⲉ-ⲁⲩⲣⲟⲩⲁ ⲛⲟⲩⲱⲧ ⲧⲏⲣⲟⲩ ϩⲙ-ⲡⲓⲟⲩⲁ ⲛⲟⲩⲱⲧ ⲙⲁⲩⲁⲁϥ.

ⲁⲩⲱ ⲧⲟⲧⲉ ⲁⲡⲓⲗⲟⲅⲟⲥ ⲛⲇⲏⲙⲓⲟⲩⲣⲅⲟⲥ ⲁϥϣⲱⲡⲉ ⲛϭⲟⲙ ⲛⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲛϫⲟⲉⲓⲥ. ⲁⲩⲱ ⲛⲥⲱⲧⲏⲣ. ⲁⲩⲱ ⲛⲭⲣⲥ. ⲁⲩⲱ ⲛⲣⲣⲟ. ⲁⲩⲱ ⲛⲁⲅⲁⲑⲟⲥ. ⲁⲩⲱ ⲛⲉⲓⲱⲧ. ⲁⲩⲱ ⲙⲙⲁⲁⲩ. ⲡⲁⲓ ⲡⲉ ⲉⲛⲧⲁ-ⲡⲉϥϩⲱⲃ ⲣϣⲁⲩ. ⲁϥϫⲓ-ⲧⲁⲓⲟ ⲁⲩⲱ ⲁϥϣⲱⲡⲉ ⲛⲉⲓⲱⲧ ⲛⲛⲉⲛⲧⲁⲩⲡⲓⲥⲧⲉⲩⲉ. ⲁⲡⲁⲓ ϣⲱⲡⲉ ⲛⲛⲟⲙⲟⲥ ϩⲛ-ⲧⲁⲫⲣⲏⲇⲱⲛⲓⲁ ⲁⲩⲱ ⲛⲇⲩⲛⲁⲧⲟⲥ.

ⲁⲩⲱ ⲁⲧⲡⲁⲛⲇⲏⲗⲟⲥ ⲉⲓ ⲉⲃⲟⲗ. ⲉⲣⲉ-ⲡⲉⲕⲗⲟⲙ ϩⲓϫⲱⲥ ⲁⲥⲧⲁⲁⲩ(sic!) ⲉϫⲛ-ⲛⲉⲛⲧⲁⲩⲡⲓⲥⲧⲉⲩⲉ ⲁⲩⲱ ⲁⲧⲙⲁⲁⲩ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲁⲩⲱ ⲧϭⲟⲙ ⲛⲛⲁⲓⲱⲛ. ⲁⲩⲱ ⲁⲥϯ-ⲧⲁⲝⲓⲥ ⲛⲛⲉⲥⲕⲟⲥⲙⲟⲥ ⲕⲁⲧⲁ-ⲡⲧⲱϣ ⲙⲡⲥⲁⲛϩⲟⲩⲛ. ⲁⲩⲱ ⲁⲥⲕⲱ ⲛϩⲣⲁⲓ ⲛϩⲏⲧⲥ ⲙⲡⲉⲥⲡⲓⲛⲑⲏⲣ ⲛⲟⲩⲟⲉⲓⲛ ⲕⲁⲧⲁ-ⲡⲧⲩⲡⲟⲥ ⲛⲧⲙⲟⲛⲁⲥ. ⲁⲩⲱ ⲁⲥⲕⲱ ⲙⲡⲕⲁⲗⲩⲡⲧⲟⲥ ⲉϥⲕⲱⲧⲉ ⲉⲣⲟⲥ ⲁⲩⲱ ⲁⲥⲕⲱ ⲙⲡⲉⲡⲣⲟⲡⲁⲧⲱⲣ ⲙⲡⲧⲩⲡⲟⲥ ⲙⲡⲁⲧⲡⲱϣ ⲁⲩⲱ ⲡⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲭⲣⲥ ⲉⲩⲕⲱⲧⲉ ⲉⲣⲟϥ. ⲉⲣⲉ-ϩⲉⲛⲕⲗⲟⲙ ϩⲓϫⲱⲟⲩ ⲁⲩⲱ ⲟⲩⲥⲫⲣⲁⲅⲓⲥ ⲛⲉⲟⲟⲩ | p. 31 . ϩⲛ-ⲧⲉⲩⲟⲩⲛⲁⲙ. ⲁⲩⲱ ⲟⲩⲁⲅⲁⲡⲏ ϩⲛ-ⲧⲉⲩⲙⲏⲧⲉ. ⲁⲩⲱ ⲟⲩϩⲟ ⲛⲧⲣⲓⲇⲩⲛⲁⲙⲟⲥ ϩⲛ-ⲧⲡⲩⲅⲏ. ⲁⲩⲱ ⲟⲩⲕⲁⲛⲟⲩⲛ ⲉⲩⲕⲱⲧⲉ ⲉⲣⲟϥ ⲛϭⲓ ⲡⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲉⲓⲱⲧ ⲁⲩⲱ ⲟⲩⲙⲛⲧϣⲏⲣⲉ ⲉⲥϩⲏⲡ ⲛϩⲏⲧⲟⲩ.

ⲁⲩⲱ ⲁⲥⲧⲁϩⲟ ⲉⲣⲁⲧϥ ⲙⲡⲁⲩⲧⲟⲡⲁⲧⲱⲣ ⲙⲡⲧⲩⲡⲟⲥ

---

3 O. ⲛⲛⲙⲙⲏⲏϣⲉ ; read ⲛⲙⲙⲏⲏϣⲉ.
5 O. ⲛⲇⲏⲙⲓⲟⲩⲅⲟⲥ; read ⲛⲇⲏⲙⲓⲟⲩⲣⲅⲟⲥ.
6 page 30; the leaf is missing.
16 O. ⲁⲧⲙⲁⲁⲩ ; read ⲧⲙⲁⲁⲩ.
17 ⲁⲩⲱ ⲧϭⲟⲙ; Baynes ⲁⲥⲱ ⲧϭⲟⲙ.
18 O. ⲛϩⲣⲁⲓ; read ϩⲣⲁⲓ.
25 O. ⲧⲡⲩⲅⲏ read ⲧⲡⲏⲅⲏ.

Library of Ruslan Khazarzar

fixing to the *word.* And the *cipher* which was in their fingers was the *number or* reckoning which came forth *according to* what is written: "He who numbers the multitudes of stars and gives names to them all*." And the whole unity of the *creative word* happened with those that came in the movement which happened. And they all became one, *as* it is written: "They all became one in the one and only One°."

And *then* this *creative word* became a power of God, and Lord and *Saviour* and Christ and king and *good* and father and mother. This is he whose work was of worth. He received honour, and he became father of those who have *believed.* This became *law* in *Aphrêdonia,* and *mighty.*

12. And the *all-visible one* came forth wearing the crown, and gave (crowns) to those who have *believed.* And the mother, the *virgin* and the power [1] of the *aeons,* gave *rank* [1] to her *worlds according to* the ordinance of the inner. And she laid therein the *light-spark according to* the *type* of the *monad* [2]. And she placed the *covering* surrounding it, and she placed the *forefather* in the *type* of the indivisible one and the twelve *beneficent ones* surrounding him. There were crowns upon them, and a *seal* of glory on their right, and a ⟨*source*⟩ in their midst. And a *triple-powered* aspect in the *source,* and a *rule* with twelve fathers and a sonship hidden within them surrounding it.

And she set up the *self-father* in the *type* | of the *characterless*

---

* cf. Ps. 146.4
° cf. Joh. 17.21; Gal. 3.28

---

[1] (16) and the power; Baynes: ⟨conceived by⟩ the power; gave rank: lit. and gave rank.
[2] (19) light-spark ... monad; cf. 227.21.

Library of Ruslan Khazarzar

ⲥϩⲁⲓ ⲡⲣⲱⲙⲉ ⲛⲁⲓⲥⲑⲏⲧⲟⲥ ⲉⲧⲃⲏⲏⲧϥ ⲁⲩⲱ ⲁⲩⲧⲩⲡⲟⲩ ⲙⲙⲟϥ ⲁⲩⲧⲁⲙⲓⲟϥ ⲙⲡⲧⲩⲡⲟⲥ ⲙⲡⲓⲕⲁϩ.

ⲡⲁⲓ ⲡⲉ ⲉⲛⲧⲁ-ⲡⲉⲡⲣⲱⲧⲟⲅⲉⲛⲏⲧⲱⲣ ⲧⲟⲩϫⲟⲟϥ ⲉⲃⲟⲗ ϩⲛ-ⲧⲉϥ- | p. 33 . ⲙⲛⲧϫⲱⲱⲣⲉ ⲙⲙⲓⲛ ⲙⲙⲟϥ. ⲉⲧⲃⲉ-ⲡⲉⲓϩⲱⲃ ⲁⲡⲓⲱⲧ ⲛⲛⲓⲡⲧⲏⲣϥ ⲡⲓⲁⲗⲉⲕⲧⲟⲥ ⲁϥⲧⲛⲛⲟⲟⲩ ⲛⲟⲩⲕⲗⲟⲙ. ⲉⲣⲉ ⲡⲣⲁⲛ ⲛⲛⲉⲓⲡⲧⲏⲣϥ ⲛϩⲏⲧϥ. ⲉⲓⲧⲉ ⲁⲡⲉⲣⲁⲛⲧⲟⲥ. ⲉⲓⲧⲉ ⲁϩⲣⲏⲧⲟⲥ. ⲉⲓⲧⲉ ⲁⲭⲱⲣⲏⲧⲟⲥ. ⲉⲓⲧⲉ ⲁⲫⲑⲁⲣⲧⲟⲥ. ⲉⲓⲧⲉ ⲁⲅⲛⲱⲥⲧⲟⲥ. ⲉⲓⲧⲉ ⲏⲣⲉⲙⲟⲥ. ⲉⲓⲧⲉ ⲡⲁⲛⲧⲟⲇⲩⲛⲁⲙⲟⲥ. ⲉⲓⲧⲉ ⲡⲁⲧⲡⲱϣ. ⲡⲁⲓ ⲡⲉ ⲡⲉⲕⲗⲟⲙ ⲉⲛⲧⲁⲩⲥϩⲁⲓ ⲉⲧⲃⲏⲏⲧϥ ϫⲉ-ⲁⲩⲧⲁⲁϥ ⲛⲥⲟⲗⲟⲙⲱⲛ ⲙⲡⲉϩⲟⲟⲩ ⲙⲡⲉϥⲟⲩⲛⲟϥ ⲛϩⲏⲧ.

ⲁⲩⲱ ⲟⲛ ⲁⲧⲙⲟⲛⲁⲥ ⲛϩⲟⲩⲉⲓⲧⲉ ⲁⲥⲧⲛⲛⲟⲟⲩ ⲛⲁϥ ⲛⲟⲩϩⲃⲥⲱ ⲛⲁⲧϣⲁϫⲉ ⲉⲣⲟⲥ. ⲉⲩⲟⲩⲟⲉⲓⲛ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲉⲩⲱⲛϩ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲉⲩⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲉⲩⲁⲅⲁⲡⲏ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲉⲩϩⲉⲗⲡⲓⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲉⲩⲡⲓⲥⲧⲓⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲉⲩⲥⲟⲫⲓⲁ ⲧⲏⲣⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲅⲛⲱⲥⲓⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲁⲗⲏⲑⲓⲁ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲡⲁⲛⲧⲏⲗⲱⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲡⲁⲛⲙⲏⲧⲱⲣ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲡⲁⲛⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲡⲁⲛⲡⲏⲅⲏ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲡⲁⲛⲧⲉⲗⲓⲟⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲁϩⲟⲣⲁⲧⲟⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲁⲅⲛⲱⲥⲧⲟⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲁⲡⲉⲣⲁⲛⲧⲟⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲁϩⲣⲏⲧⲟⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲃⲁⲑⲟⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲁⲭⲱⲣⲏⲧⲟⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲡⲗⲏ- | p. 34 . ⲣⲱⲙⲁ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲥⲓⲅⲏ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲁⲥⲁⲗⲉⲩⲧⲟⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲁⲅⲉⲛⲛⲏⲧⲟⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲡⲁⲛⲏⲣⲉⲙⲟⲥ ⲧⲏⲣⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩ-

---

1 MS ⲡⲣⲱⲙⲉ; read ⲙⲡⲣⲱⲙⲉ.
3 MS ⲧⲟⲩϫⲟⲟϥ; read ⲧⲟⲩϫⲟϥ.
12 MS the first ⲩ inserted above ⲉⲟⲩⲟⲉⲓⲛ.
15 MS ⲧⲏⲣⲥ ⲧⲏⲣⲥ; read ⲧⲏⲣⲥ.
17 MS ⲟⲩⲡⲁⲛⲧⲏⲗⲱⲥ; read ⲟⲩⲡⲁⲛⲧⲉⲗⲟⲥ.
24 page 34 : the leaf is preserved as a whole, but with small defects and some mildew spots; it measures 28 × 17 cms.
26 MS the first ⲧⲏⲣⲥ expunged.

Library of Ruslan Khazarzar

man with *sense-perception*: "And he was *typified* and created in the *type* of this land[1]."

This it is that the *protogenitor* saved by means of his own power[2]. Because of this work, the Father of the All (pl), the *indescribable one*[3], sent a crown in which is the name of the All (pl)[4], *whether endless, or unutterable, or incomprehensible, or imperishable, or unknowable, or still, or all-powered, or* indivisible. This is the crown of which it is written: "It was given to Solomon on the day of the joy of his heart*."

The first *monad* furthermore sent him an ineffable garment[5] which was all light and all life and all *resurrection*, and all *love* and all *hope* and all *faith* and all *wisdom*, and all *gnosis*, and all *truth*, and all *peace*, and *all-visible*[6], and *all-mother*, and *all-mystery*, and *all-source*, and *all-perfect*, and all *invisible*, and all *unknowable*, and all *endless*, and all *unutterable*, and all *deep*, and all *incomprehensible*, and all *pleroma*, and all *silence*, and all *unmoved*, and all *unbegotten*, and all *still*, and | all *monad*, and all *ennead*, and

---

* Song Sol. 3.11

---

[1] (2) created in the type of this land; see Hippol. V 16.5; 26.7; GPh 71, log. 83.
[2] (4) by means of his own power; Schmidt: from his own dispersal.
[3] (5) indescribable (ἄλεκτος); Schmidt: boundless (ἄληκτος).
[4] (6) the All (pl.); lit. these Alls.
[5] (12) garment; cf. 265.25.
[6] (17) all-visible; lit. all all-visible.

Library of Ruslan Khazarzar

ⲙⲟⲛⲁⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩϩⲉⲛⲛⲁⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲇⲱⲇⲉⲕⲁⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩϩⲟⲅⲇⲟⲁⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲇⲉⲕⲁⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩϩⲉⲃⲇⲟⲙⲁⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲉⲝⲁⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲣⲩⲡⲉⲛⲧⲁⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲧⲉⲧⲣⲁⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲧⲣⲓⲁⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲇⲩⲁⲥ ⲧⲏⲣⲥ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲙⲟⲛⲁⲥ ⲧⲏⲣⲥ ⲧⲉ.

ⲁⲩⲱ ⲉⲣⲉ-ⲡⲧⲏⲣϥ ⲛϩⲏⲧϥ ⲁⲩⲱ ⲉⲛⲧⲁ-ⲡⲧⲏⲣϥ ⲟⲛ ϩⲉ ⲉⲣⲟⲟⲩ ϩⲛ-ⲧⲁⲓ. ⲁⲩⲱ ⲁⲩⲥⲟⲩⲱⲛⲟⲩ ⲛϩⲏⲧⲥ. ⲁⲩⲱ ⲁⲥϯ-ⲟⲩⲟⲉⲓⲛ ⲛⲁⲩ ⲧⲏⲣⲟⲩ ϩⲙ-ⲡⲉⲥⲟⲩⲟⲉⲓⲛ ⲛⲁⲧϣⲁϫⲉ ⲉⲣⲟϥ. ⲁⲩϯ ⲛⲁⲥ ⲛϩⲉⲛⲧⲃⲁ ⲛⲧⲃⲁ ⲛⲇⲩⲛⲁⲙⲓⲥ ϫⲉⲕⲁⲁⲥ ⲉⲥⲛⲁⲧⲁϩⲉ-ⲡⲧⲏⲣϥ ⲉⲣⲁⲧϥ ⲛⲟⲩⲥⲟⲡ ⲛⲟⲩⲱⲧ. ⲁⲩⲱ ⲁⲥⲥⲱⲟⲩϩ ⲛⲛⲉⲥⲉⲛⲇⲩⲙⲁ ⲉⲣⲟⲥ. ⲉⲁⲥⲁⲁⲩ ⲙⲡⲉⲥⲙⲟⲧ ⲛⲟⲩⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲉϥⲕⲱⲧⲉ ⲉⲣⲟⲥ ⲛⲥⲁ-ⲥⲁ ⲛⲓⲙ ⲙⲙⲟⲥ. ⲁⲩⲱ ⲁⲥⲡⲁϩⲧⲥ ⲉⲃⲟⲗ ⲉϫⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲁⲥⲧⲟⲩⲛⲟⲥⲟⲩ ⲧⲏⲣⲟⲩ. ⲁⲩⲱ ⲁⲥⲇⲓⲁⲕⲣⲓⲛⲉ ⲙⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ-ⲧⲁⲝⲓⲥ. ⲁⲩⲱ ⲕⲁⲧⲁ-ⲧⲱϣ. ⲁⲩⲱ ⲕⲁⲧⲁ-ⲡⲣⲟⲛⲟⲓⲁ.

ⲁⲩⲱ ⲧⲟⲧⲉ ⲁⲡⲉⲧϣⲟⲟⲡ ⲡⲱⲣϫ ⲉⲃⲟⲗ ⲙⲡⲉⲧⲉ-ⲛϥϣⲟⲟⲡ ⲁⲛ ⲁⲩⲱ ⲡⲉⲧⲉ-ⲛϥϣⲟⲟⲡ ⲁⲛ ⲡⲉ ⲧⲕⲁⲕⲓⲁ. ⲧⲁⲓ ⲉⲛⲧⲁⲥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ | p. 35 . ϩⲛ-ⲑⲩⲗⲏ. ⲁⲩⲱ ⲁⲧⲇⲩⲛⲁⲙⲓⲥ ⲛϩⲃⲥⲱ ⲡⲱⲣϫ ⲉⲃⲟⲗ ⲛⲛⲉⲧϣⲟⲟⲡ ⲛⲛⲉⲧⲉ-ⲛⲥⲉϣⲟⲟⲡ ⲁⲛ. ⲁⲩⲱ ⲁⲥⲙⲟⲩⲧⲉ ⲉⲛⲉⲧϣⲟⲟⲡ ϫⲉ-ⲛⲁⲓⲱⲛⲓⲟⲥ ⲁⲩⲱ ⲁⲥⲙⲟⲩⲧⲉ ⲉⲛⲉⲧⲉ-ⲛⲥⲉϣⲟⲟⲡ ⲁⲛ ϫⲉ-ϩⲩⲗⲏ. ⲁⲩⲱ ⲁⲥⲡⲱⲣϫ ⲉⲃⲟⲗ ϩⲛ-ⲧⲙⲏⲧⲉ ⲛⲛⲉⲧϣⲟⲟⲡ ⲙⲛ ⲛⲉⲧⲉ-ⲛⲥⲉϣⲟⲟⲡ ⲁⲛ ⲁⲩⲱ ⲁⲥⲕⲱ ⲛϩⲉⲛⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲟⲩⲧⲱⲟⲩ. ⲁⲩⲱ ⲁⲥⲕⲱ ⲛϩⲉⲛϭⲟⲙ ⲛⲣⲉϥⲥⲱⲧϥ ϫⲉⲕⲁⲁⲥ ⲉⲩⲉⲥⲟⲧϥⲟⲩ. ⲁⲩⲱ ⲛⲥⲉⲕⲁⲑⲁⲣⲓⲍⲉ ⲙⲙⲟⲟⲩ. ⲁⲩⲱ ⲁⲥϯ-ⲧⲱϣ ⲉⲛⲉⲧϣⲟⲟⲡ ⲛⲧⲉⲓϩⲉ. ⲁⲩⲱ ⲁⲥⲕⲱ ⲛⲧⲙⲁⲁⲩ ⲛⲁⲡⲉ. ⲁⲩⲱ ⲁⲥϯ ⲛⲁⲥ ⲙⲙⲏⲛⲧ ⲛⲛⲁⲓⲱⲛ ⲉⲟⲩⲛ-ⲟⲩⲧⲃⲁ ⲛⲇⲩⲛⲁⲙⲓⲥ ϩⲙ-ⲡⲁⲓⲱⲛ ⲡⲁⲓⲱⲛ. ⲁⲩⲱ ⲟⲩⲙⲟⲛⲁⲥ ⲙⲛ-ⲟⲩϩⲉⲛⲛⲁⲥ ϩⲙ-ⲡⲁⲓⲱⲛ ⲡⲁⲓⲱⲛ. ⲁⲩⲱ ⲁⲥⲕⲱ ϩⲣⲁⲓ ⲛϩⲏⲧⲥ ⲛⲟⲩⲡⲁⲛⲙⲏⲧⲱⲣ. ⲁⲩⲱ ⲁⲥϯ

---

3 MS the first ⲧⲉ inserted above.

7 MS ⲛϩⲏⲧϥ; read ⲛϩⲏⲧⲥ.

Library of Ruslan Khazarzar

all *docecad*, and all *ogdoad*, and all *decad*, and all *hebdomad*, and all *hexad*, and all *pentad*, and all *tetrad*, and all *triad*, and all *dyad*, and all *monad*.

And the All is in it, and also all found themselves[1] in it, and knew themselves in it. And it (the monad) gave light to them all with its ineffable light. Myriads upon myriads of *powers* were given to it, so that at one (and the same) time it should establish the All. It gathered its *garments*[2] and made them into the form of a *veil* which surrounded it on all sides. And it poured itself over them all, it raised them all. And it *divided* them all *according to rank* and *according to* ordinance and *according to forethought*.

13. And then the existent separated itself from the non-existent. And the non-existent is the *evil* which has manifested in *matter*. And the enveloping *power* separated those that exist from those that do not exist. And it called the existent "*eternal*", and it called the non-existent "*matter*". And in the middle it separated[3] those that exist from those that do not exist, and it placed *veils* between them. And it placed purifying powers so that they should purify and *cleanse* them. And it gave ordinance to those that exist in this way. And it placed the mother as head. And it gave to her ten *aeons*, there being a myriad *powers* in each *aeon*, and a *monad* and an *ennead* in each *aeon*.

And it placed in her an *all-womb*[4]. And it gave | to her a power

---

[1] (8) all found themselves; lit. the All found them.
[2] (12) garments; see note on 256.25.
[3] (22, 23) in the middle it separated; perhaps, it made a separation between.
[4] (30) all-womb; cf. Hippol. V 19.12ff.; VI 14.7; Iren. I 1.1.

Library of Ruslan Khazarzar

ⲛⲁⲥ ⲛⲟⲩϭⲟⲙ ϫⲉⲕⲁⲁⲥ ⲉⲥⲉⲕⲁⲁⲥ ⲉⲥϩⲏⲡ ϩⲣⲁⲓ ⲛϩⲏⲧⲥ ϫⲉ-ⲉⲛⲉ-ⲗⲁⲁⲩ ⲥⲟⲩⲱⲛⲥ. ⲁⲩⲱ ⲁⲥⲕⲱ ⲛϩⲏⲧⲥ ⲛⲟⲩⲛⲟϭ ⲛⲕⲁⲛⲟⲩⲛ ⲉⲩⲛ-ϣⲟⲙⲧⲉ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲁϩⲉⲣⲁⲧⲟⲩ ⲉⲣⲟϥ. ⲟⲩⲁⲅⲉⲛⲛⲏⲧⲟⲥ. ⲙⲛ-ⲟⲩⲁⲥⲁⲗⲉⲩⲧⲟⲥ. ⲙⲛ-ⲡⲛⲟϭ ⲛϩⲓⲗⲓⲕⲣⲓⲛⲉⲥ. ⲁⲩⲱ ⲁⲥϯ ⲛⲁϥ ⲛⲕⲉⲓⲃ ⲉⲩϫⲓ-ⲕⲗⲟⲙ ⲉⲩⲕⲱⲧⲉ ⲉⲣⲟϥ. ⲁⲩⲱ ⲁⲥϯ ⲛⲁϥ ⲛⲕⲉⲥⲁϣϥ ⲛⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲉⲩⲛⲧⲁⲩ ⲙⲙⲁⲩ ⲛⲧⲉⲥⲫⲣⲁⲅⲓⲥ ⲙⲡⲁⲛⲧⲉⲗⲓⲟⲥ ⲁⲩⲱ | p. 36 . ⲉⲩⲛ-ⲟⲩⲕⲗⲟⲙ ϩⲓϫⲛ-ⲧⲉⲩⲁⲡⲉ. ⲉⲩⲛ-ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲱⲛⲉ ⲛϩⲏⲧϥ ⲛⲁⲇⲁⲙⲁⲛⲧⲟⲥ. ⲉϩⲉⲛⲉⲃⲟⲗ ⲛⲉ ϩⲛ-ⲁⲇⲁⲙⲁⲥ ⲡⲣⲱⲙⲉ ⲛⲟⲩⲟⲉⲓⲛ. ⲁⲩⲱ ⲁⲥⲧⲁϩⲟ ⲉⲣⲁⲧϥ ⲙⲡⲉⲡⲣⲟⲡⲁⲧⲱⲣ ϩⲛ-ⲛⲁⲓⲱⲛ ⲛⲧⲙⲙⲁⲁⲩ ⲛⲛϩⲟⲗⲱⲛ. ⲁⲥϯ ⲛⲧⲉⲝⲟⲩⲥⲓⲁ ⲧⲏⲣⲥ ⲛⲧⲙⲛⲧⲉⲓⲱⲧ ⲛⲁϥ ⲁⲩⲱ ⲁⲥϯ ⲛⲁϥ ⲛϩⲉⲛϭⲟⲙ ⲉⲧⲣⲉⲩⲥⲱⲧⲙ ⲛⲥⲱϥ ϩⲱⲥ ⲉⲓⲱⲧ. ⲁⲩⲱ ϩⲱⲥ ϣⲟⲣⲡ ⲛⲉⲓⲱⲧ ⲛⲛⲉⲛⲧⲁⲩϣⲱⲡⲉ ⲧⲏⲣⲟⲩ.

ⲁⲩⲱ ⲁⲥϯ ⲛⲁϥ ⲛⲟⲩⲕⲗⲟⲙ ⲉϫⲱϥ ⲙⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲅⲉⲛⲟⲥ. ⲁⲩⲱ ⲁⲥϯ ⲛⲁϥ ⲛⲟⲩⲇⲩⲛⲁⲙⲓⲥ. ⲉⲥⲟ ⲛⲧⲣⲓⲇⲩⲛⲁⲙⲟⲥ. ⲁⲩⲱ ⲉⲥⲟ ⲙⲡⲁⲛⲧⲟⲇⲩⲛⲁⲙⲟⲥ. ⲁⲩⲱ ⲁⲥϯ ⲛⲁϥ ⲛⲧⲙⲛⲧϣⲏⲏⲣⲉ. ⲁⲩⲱ ϩⲉⲛⲧⲃⲁ ⲛⲧⲃⲁ ⲛⲉⲟⲟⲩ. ⲉⲁⲥⲧⲁⲁⲩ ⲛⲁϥ. ⲁⲩⲱ ⲁⲥⲕⲧⲟ ⲉⲣⲟϥ ⲙⲡⲉⲡⲗⲏⲣⲱⲙⲁ. ⲁⲩⲱ ⲁⲥϯ-ⲧⲉⲝⲟⲩⲥⲓⲁ ⲛⲁϥ ⲉⲣϩⲱⲃ ⲛⲓⲙ ⲉⲧⲁⲛϩⲟ ⲁⲩⲱ ⲉⲧⲁⲕⲟ. ⲁⲩⲱ ⲁⲥϯ ⲛⲁϥ ⲛⲟⲩⲇⲩⲛⲁⲙⲓⲥ ⲉⲃⲟⲗ ϩⲙ-ⲡⲁⲓⲱⲛ ⲉⲧⲟⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ-ⲥⲟⲗⲙⲓⲥⲧⲟⲥ ⲡⲁⲓ ⲉⲧⲟⲩϣⲓⲛⲉ ⲛⲥⲱϥ ⲧⲏⲣⲟⲩ ⲛϭⲓ ⲛⲁⲓⲱⲛ ϫⲉ-ⲉⲛⲧⲁϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲧⲱⲛ. ⲁⲩⲱ ⲁⲩϯ ⲛⲁϥ ⲛϩⲉⲛⲧⲃⲁ ⲛⲧⲃⲁ ⲛⲉⲟⲟⲩ ⲙⲛ-ⲛⲁⲓⲱⲛ ⲉⲧⲛⲙⲙⲁϥ. ⲥⲉⲙⲟⲩⲧⲉ ⲙⲉⲛ ⲉⲧⲇⲩⲛⲁⲙⲓⲥ ⲉⲛⲧⲁⲩⲧⲁⲁⲥ ⲙⲡⲉⲡⲣⲟⲡⲁⲧⲱⲣ ϫⲉ-ⲡⲣⲱⲧⲟⲫⲁⲛⲏⲥ ⲉⲃⲟⲗ ϫⲉ-ⲛⲧⲟϥ ⲡⲉⲛⲧⲁϥ= | p. 37 . ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛϣⲟⲣⲡ ⲁⲩⲱ ⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ-ⲁⲅⲉⲛⲛⲏⲧⲟⲥ ⲉⲃⲟⲗ ϫⲉ-ⲙⲡⲉ-ⲗⲁⲁⲩ ⲧⲁⲙⲓⲟϥ ⲁⲩⲱ ⲟⲛ ⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ-

---

7 page 36: the leaf is preserved as a whole, but with small defects and many mildew spots; it measures 29 × 17 cms.

18 MS ⲛⲧⲙⲛⲧϣⲏⲏⲣⲉ; read ⲛⲧⲙⲛⲧϣⲏⲣⲉ

Library of Ruslan Khazarzar

so that she should place it hidden within her, so that no one should know it. And it placed in her a great *rule* with three *powers* standing by it: an *unbegotten one*, an *unmoved one*, and the great *pure one*. And it gave to it (the rule) twelve others which were crowned and surrounded it. And it gave to it (the rule) seven other *commanders* who had the *all-perfect seal*, and a crown upon their heads with twelve *adamantine*[1] stones in it, which were from Adamas, the Man of Light[1]. And it set up the *forefather* in the *aeons* of the mother of *all things*. It gave to him all the *authority* of fatherhood, and it gave to him powers that they should obey him *as* father, and *as* first father of all that had come into existence. And it placed on his head a crown of twelve *species*. And it gave to him a *power* which is *triple-powered* and *all-powered*. And it gave to him the sonship, and myriads upon myriads of glories. And it gave them to him. And it surrounded him with the *pleroma*. And it gave to him the *authority* to make all things live and perish. And it gave to him a *power* out of the *aeon* which is called Solmistos[2], him whom all the *aeons* seek, whence he manifested. And myriads upon myriads of glories were given to him and the *aeons* with him. *Moreover* the *power* that was given to the *forefather* is called *first-visible* because it is he who was first manifest. And he was called *unbegotten* because no one has created him. And he was called | the ineffable and the nameless

---

[1] (9) adamantine; Schmidt: precious; cf. HypArch 88 (also 262.24).
Adamas, man of light; see Hippol. V 6.5; 7.2ff.; Iren. I 29.3; GEgypt III 49; IV 61 etc.; OnOrgWld 108; Eug 81; Keph LXX p. 172; (also 230.23, 24).

[2] (22) Solmistos; perhaps Solômites; see Kropp (Bibl. 22) III p. 90.

Library of Ruslan Khazarzar

ⲡⲓⲁⲧϣⲁϫⲉ ⲉⲣⲟϥ ⲁⲩⲱ ⲡⲓⲁⲧϯⲣⲁⲛ ⲉⲣⲟϥ. ⲁⲩⲱ ⲟⲛ ⲁⲩ⸗ⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ-ⲁⲩⲧⲟⲅⲉⲛⲏⲥ ⲁⲩⲱ ⲟⲛ ⲛⲁⲩⲧⲟⲑⲉⲗⲏⲧⲟⲥ ⲉⲃⲟⲗ ϫⲉ-ϩⲣⲁⲓ ϩⲙ-ⲡⲉϥⲟⲩⲱϣ ⲁϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ. ⲁⲩⲱ ⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ-ⲁⲩⲧⲟⲇⲟⲝⲁⲥⲧⲟⲥ ⲉⲃⲟⲗ ϫⲉ-ⲁϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲙⲛ-ⲛⲁ·ⲟⲟⲩ(sic!) ⲉⲧⲉ-ⲟⲩⲛⲧⲁϥⲥⲟⲩ. ⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ⲟⲛ ϫⲉ-ⲁϩⲟⲣⲁⲧⲟⲥ ⲉⲃⲟⲗ ϫⲉ-ϥϩⲏⲡ ⲉⲛⲥⲉⲛⲁⲩ ⲉⲣⲟϥ ⲁⲛ.

ⲁⲩⲱ ⲁⲥϯ ⲛⲁϥ ⲛⲕⲉϭⲟⲙ ⲧⲁⲓ ⲉⲛⲧⲁⲥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲙⲡϯⲕ ϫⲓⲛ ⲛϣⲟⲣⲡ ϩⲙ-ⲡⲙⲁ ⲛⲟⲩⲱⲧ. ⲧⲁⲓ ⲉⲧⲟⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲥ ⲛⲛⲣⲁⲛ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲛⲣⲁⲛ ⲙⲡⲁⲛⲧⲉⲗⲉⲓⲟⲥ. ⲉⲧⲉ-ⲛⲧⲟⲥ ⲧⲉ ⲧⲉⲡⲣⲱⲧⲓⲁ ⲉⲧⲉ-ⲧϣⲟⲣⲡ ⲧⲉ. ⲥⲉⲙⲟⲩⲧⲉ ⲉⲣⲟⲥ ϫⲉ-ⲡⲁⲛⲇⲓⲁ ⲉⲧⲉ-ⲧⲉⲧϣⲟⲟⲡ ⲛϩⲏⲧⲟⲩ ⲧⲏⲣⲟⲩ ⲧⲉ. ⲥⲉⲙⲟⲩⲧⲉ ⲟⲛ ⲉⲣⲟⲥ ϫⲉ-ⲡⲁⲅⲅⲉⲛⲓⲁ ⲉⲧⲉ-ⲧⲉⲛⲧⲁⲥϫⲡⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲧⲉ. ⲥⲉⲙⲟⲩⲧⲉ ⲟⲛ ⲉⲣⲟⲥ ϫⲉ-ⲇⲟⲝⲟⲅⲉⲛⲓⲁ ϫⲉ-ⲛⲧⲟⲥ ⲧⲉ ⲧⲣⲉϥ⸗ϫⲡⲟ ⲙⲡⲉⲟⲟⲩ. ⲥⲉⲙⲟⲩⲧⲉ ⲟⲛ ⲉⲣⲟⲥ ϫⲉ-ⲇⲟⲝⲟⲫⲁⲛⲓⲁ. ϫⲉ-ⲛⲧⲟⲥ ⲧⲉ ⲧⲣⲉϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲙⲡⲉⲟⲟⲩ. ⲥⲉⲙⲟⲩⲧⲉ ⲟⲛ ⲉⲣⲟⲥ ϫⲉ-ⲁⲣⲧⲟⲕⲣⲁⲧⲓⲁ ϫⲉ-ⲥⲁⲙⲁϩⲧⲉ ⲧⲉ ⲉϫⲙ-ⲡⲉⲟⲟⲩ. ⲥⲉ⸗ⲙⲟⲩⲧⲉ ⲟⲛ ⲉⲣⲟⲥ ϫⲉ-ⲁⲣⲥⲟⲅⲉⲛⲓⲁ. ⲉⲧⲉ-ⲧⲣⲉϥϫⲡⲉ-ϩⲟⲟⲩⲧ ⲧⲉ. ⲥⲉⲙⲟⲩ⸗ | p. 38 . ⲧⲉ ⲟⲛ ⲉⲣⲟⲥ ϫⲉ-ⲗⲱⲓⲁ ⲉⲧⲉ-ⲡⲉⲥⲟⲩⲱϩⲙ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲙⲙⲁⲛ. ⲥⲉⲙⲟⲩⲧⲉ ⲟⲛ ⲉⲣⲟⲥ ϫⲉ-ⲓⲟⲩⲏⲗ ⲉⲧⲉ-ⲡⲉⲥⲟⲩⲱϩⲙ ⲡⲉ ϫⲉ-ⲡⲛⲟⲩⲧⲉ ϣⲁ-ⲉⲛⲉϩ. ⲧⲉⲛⲧⲁⲥⲟⲩⲉϩⲥⲁϩⲛⲉ ⲇⲉ ⲛⲛⲉⲓⲇⲩⲛⲁⲙⲓⲥ ⲉⲟⲩⲱⲛϩ ⲉⲃⲟⲗ. ⲥⲉⲙⲟⲩⲧⲉ ⲉⲣⲟⲥ ϫⲉ-ⲫⲁⲛⲓⲁ. ⲉⲧⲉ-ⲡⲉⲥⲟⲩⲱϩⲙ ⲡⲉ ⲡⲟⲩⲱⲛϩ ⲉⲃⲟⲗ. ⲁⲩⲱ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲉⲛⲧⲁϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛⲙⲙⲁⲩ. ⲡⲁⲓ ⲉⲧⲟⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ⲛϭⲓ ⲛⲉⲟⲟⲩ ϫⲉ-ⲇⲟⲝⲟⲅⲉⲛⲏⲥ. ⲁⲩⲱ ⲇⲟⲝⲟⲫⲁⲛⲏⲥ ⲉⲧⲉ-ⲡⲉϥⲟⲩⲱϩⲙ ⲡⲉ ⲡⲉⲧϫⲡⲟ ⲙⲡⲉⲟⲟⲩ ⲁⲩⲱ ⲡⲉⲧⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲙⲡⲉⲟⲟⲩ. ⲉⲃⲟⲗ ϫⲉ-ⲟⲩⲁ ⲡⲉ ⲉⲃⲟⲗ ϩⲛ-ⲛⲉⲓⲉⲟⲟⲩ ⲛⲁⲓ ⲉⲧⲁϩⲉⲣⲁⲧⲟⲩ ⲙⲡⲕⲱⲧⲉ ⲙⲡⲓⲛⲟϭ ⲛⲇⲩ⸗

---

5 MS illegible; W. Schw. ⲛⲁ·ⲟⲟⲩ; read ⲛⲉⲟⲟⲩ.

16 MS ⲁⲣⲧⲟⲕⲣⲁⲧⲓⲁ; read ⲇⲟⲝⲟⲕⲣⲁⲧⲓⲁ. MS ⲥⲁⲙⲁϩⲧⲉ ⲧⲉ; read ⲥⲁⲙⲁϩⲧⲉ.

17 MS ⲁⲣⲥⲟⲅⲉⲛⲓⲁ; read ⲁⲣⲥⲉⲛⲟⲅⲉⲛⲓⲁ.

18 page 38 : there are defective areas centrally and in the right side of the leaf; it measures $29 \times 16^{1}/_{2}$ cms.

Library of Ruslan Khazarzar

one. And he was also called *self-begotten* and *self-willed* because he had revealed himself by his own will. And he was called *self-glorified* because he was manifest with the glories which he possessed. He was called *invisible* because he is hidden and is not seen.

And it (the enveloping power) gave to him another *power*, which from the beginning had revealed the light-spark in this same place, and which was called by holy and *all-perfect* names. The first is *prôtia*[1], that is, the foremost. It is called *pandia*, namely that which exists in all things[2]. It is called *pangenia*, namely that which has begotten all things. It is called *doxogenia* because it is the begetter of glory. Furthermore it is called *doxophania* because it is the revealer of glory. It is also called *doxokratia* because it rules over the glory. It is also called *arsenogenia* which is the begetter of males. It is also called *lôia*, of which the interpretation is: God with us. It is also called *iouêl*, of which the interpretation is: God for ever. *But* that which commanded these *powers* to manifest is called *phania*, of which the interpretation is: the revelation. And the *angel* which was revealed with them is called by the glories *doxogenes* and *doxophanes*, of which the interpretation is: the begetter of glory and the revealer of glory, because he is one of these glories which stand surrounding the great *power*. | And he is called *doxokrator*[3], that is, at his manifestation he ruled over great glories.

---

[1] (10) prôtia; lit. the prôtia. On these names, see 232.12 ff.
[2] (11, 12) in all things; lit. in them all.
[3] (254.1) doxokrator; cf. GEgypt III 50; IV 62; (also 232.13).

Library of Ruslan Khazarzar

ⲛⲁⲙⲓⲥ. ⲡⲁⲓ ⲉⲧⲟⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ-ⲁⲟⲍⲟⲕⲣⲁⲧⲱⲣ ⲉⲧⲉϩⲙ-ⲡⲉϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲁϥⲁⲙⲁϩⲧⲉ ⲉϫⲛ-ϩⲉⲛⲛⲟϭ ⲛⲉⲟⲟⲩ. ⲛⲁⲓ ⲛⲉ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲉⲛⲧⲁⲩⲧⲁⲁⲩ ⲙⲡⲉⲡⲣⲟⲡⲁⲧⲱⲣ ⲉⲛⲧⲁⲩⲕⲁⲁϥ ϩⲙ-ⲡⲁⲓⲱⲛ ⲛⲧⲙⲁⲁⲩ ⲁⲩⲱ ϩⲉⲛⲧⲃⲁ ⲛⲧⲃⲁ ⲛⲉⲟⲟⲩ ⲁⲩⲧⲁⲁⲩ ⲛⲁϥ. ⲁⲩⲱ ϩⲉⲛⲁⲅⲅⲉⲗⲟⲥ. ⲁⲩⲱ ϩⲉⲛⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ. ⲁⲩⲱ ϩⲉⲛⲗⲓⲧⲟⲩⲣⲅⲟⲥ ϫⲉ-ⲉⲩⲉⲇⲓⲁⲕⲟⲛⲓ ⲛⲁϥ ⲛⲛⲁⲑⲩⲗⲏ. ⲁⲩⲱ ⲁⲩϯ-ⲧⲉⲝⲟⲩⲥⲓⲁ ⲛⲁϥ ⲛϩⲱⲃ ⲛⲓⲙ. ⲁⲩⲱ ⲁϥⲧⲁⲙⲓⲟ ⲛⲁϥ ⲛⲟⲩⲛⲟϭ ⲛⲛⲁⲓⲱⲛ. ⲁⲩⲱ ⲁϥⲕⲱ ⲛϩⲏⲧϥ ⲛⲟⲩⲛⲟϭ ⲙⲡⲗⲏⲣⲱⲙⲁ. ⲁⲩⲱ ⲟⲩⲛⲟϭ ⲛϩⲓⲉⲣⲟⲛ. ⲁⲩⲱ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲧⲏⲣⲟⲩ ⲉⲛⲧⲁϥ⸗ | p. 39 . ϫⲓⲧⲟⲩ ⲉⲛⲧⲁϥⲕⲁⲁⲩ ⲛϩⲏⲧϥ ⲁⲩⲱ ⲁϥⲧⲉⲗⲏⲗ ⲙⲙⲟϥ ⲛⲙⲙⲁⲩ. ⲉϥϫⲡⲟ ⲛⲛⲉϥⲥⲱⲛⲧ ⲛⲕⲉⲥⲟⲛ ⲕⲁⲧⲁ-ⲡⲟⲩⲉϩⲥⲁϩⲛⲉ ⲙⲡⲓⲱⲧ ⲉⲑⲏⲡ ϩⲙ-ⲡⲕⲁⲣⲱϥ. ⲡⲁⲓ ⲉⲛⲧⲁϥⲧⲛⲛⲟⲟⲩ ⲛⲁϥ ⲛⲛⲉⲓⲙⲛⲧⲣⲙⲙⲁⲟ ⲁⲩⲱ ⲡⲉⲕⲗⲟⲙ ⲛⲧⲙⲛⲧⲉⲓⲱⲧ ⲁⲩⲧⲁⲁϥ ⲛⲁϥ ϫⲉ-ⲁϥⲕⲁⲁϥ ⲛⲉⲓⲱⲧ ⲛⲛⲉⲛⲧⲁⲩϣⲱⲡⲉ ⲙⲛⲛⲥⲱϥ.

ⲁⲩⲱ ⲧⲟⲧⲉ ⲁϥⲱϣ ⲉⲃⲟⲗ ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉ-ⲛⲁϣⲏⲣⲉ ⲛⲁⲓ ⲉϯϯ-ⲛⲁⲁⲕⲉ ⲙⲙⲟⲟⲩ ϣⲁⲛⲧⲉ-ⲡⲉⲭⲥ ϫⲓ-ⲙⲟⲣⲫⲏ ⲛϩⲏⲧⲧⲏⲩⲧⲛ. ⲁⲩⲱ ⲟⲛ ϥⲱϣ ⲉⲃⲟⲗ ϫⲉ-ϯⲥⲃⲧⲱⲧ ⲅⲁⲣ ⲉⲡⲁⲣϩⲓⲥⲧⲁ ⲙⲛ-ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲥⲟⲩⲁⲁⲃ ⲛⲟⲩϩⲁⲓ ⲛⲟⲩⲱⲧ ⲡⲉⲭⲥ. ⲁⲗⲗⲁ ⲉⲡⲓⲇⲏ ⲁϥⲛⲁⲩ ⲉⲧⲉⲭⲁⲣⲓⲥ ⲉⲛⲧⲁ-ⲡⲓⲱⲧ ⲉⲧϩⲏⲡ ⲧⲁⲁⲥ ⲛⲁϥ ⲛⲧⲟϥ ϩⲱⲱϥ ⲡⲉⲡⲣⲟⲡⲁⲧⲱⲣ ⲁϥⲟⲩⲱϣ ⲉⲕⲧⲉ-ⲡⲧⲏⲣϥ ⲉϩⲟⲩⲛ ⲉⲡⲓⲱⲧ ⲉⲑⲏⲡ. ϫⲉ-ⲡⲉϥⲟⲩⲱϣ ⲡⲉ ⲡⲁⲓ ⲉⲧⲣⲉ-ⲡⲧⲏⲣϥ ⲕⲟⲧϥ ⲉⲣⲟϥ.

ⲁⲩⲱ ⲛⲧⲉⲣⲉⲥⲛⲁⲩ ⲉⲛⲉⲓⲙⲛⲧⲛⲟϭ ⲛϭⲓ ⲧⲙⲁⲁⲩ ⲛⲁⲓ ⲉⲛⲧⲁⲩⲧⲁⲁⲩ ⲙⲡⲉⲥⲡⲣⲟⲡⲁⲧⲱⲣ ⲁⲥⲣⲁϣⲉ ⲉⲙⲁⲧⲉ. ⲁⲩⲱ ⲁⲥⲧⲉⲗⲏⲗ ⲙⲙⲟⲥ. ⲉⲧⲃⲉ-ⲡⲁⲓ ⲥϫⲱ ⲙⲙⲟⲥ ϫⲉ-ⲁⲡⲁϩⲏⲧ ⲉⲩⲫⲣⲁⲛⲉ ⲁⲩⲱ ⲁⲡⲁⲗⲁⲥ ⲧⲉⲗⲏⲗ. ⲙⲛⲛⲥⲱⲥ ⲁⲥⲱϣ ⲉⲃⲟⲗ ⲟⲩⲃⲉ-ⲧϭⲟⲙ ⲛⲁⲡⲉⲣⲁⲛⲧⲟⲥ. ⲧⲁⲓ ⲉⲧⲁϩⲉⲣⲁⲧⲥ ϩⲁⲧⲙ-ⲡⲁⲓⲱⲛ ⲉⲑⲏⲡ ⲙⲡⲓⲱⲧ. ⲧⲁⲛⲛⲟϭ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲛⲉⲟⲟⲩ. ⲧⲁⲓ ⲉⲧⲟⲩ⸗

8 MS ⲡⲛⲁⲓⲱⲛ; read ⲛⲁⲓⲱⲛ.

Library of Ruslan Khazarzar

14. These are the *powers* which were given to the *forefather* who was placed in the *aeon* of the mother. And there were given to him myriads upon myriads of glories, and *angels* and *archangels* and *ministers*, so that those that are of *matter* should *serve* him [1]. And he was given *authority* over all things. And he created a great *aeon* for himself. And he placed in it a great *pleroma* and a great *sanctuary*. And he placed within it all the powers which he had received. And he rejoiced with them, as he begot his creations once again, *in accordance with* the command of the Father hidden in the *silence* who had sent to him these riches. And the crown of fatherhood was given to him, because he had set him up as Father of those who had come into existence after him.

And *then* he cried out, saying: "My children with whom I am in travail until the Christ take *form* in you *." And again he cried [2] out: "*For* I am ready now to *place* a single husband, Christ, beside a holy *Virgin* ▫." *But since* he saw the *grace* which the hidden Father gave to him, he, the *forefather*, wished to turn the All towards the hidden father, for his wish is this, that the All should turn to him.

And when the mother saw these great things that were given to her *forefather*, she rejoiced greatly. And she was glad. Because of this she said [3]: "My heart has *rejoiced* and my tongue has been glad °." Afterwards she cried out to the *endless* power which stands with the hidden *aeon* of the Father, which belongs to the great *powers* of glory and which | is called among the glories

---

* cf. Gal. 4.19

▫ cf. 2 Cor. 11.2

° cf. Ps. 15.9; Acts 2.26

---

[1] (6, 7) so that ... serve him; Till: so that they should serve those that are of matter for him.

[2] (18) cried; lit. cries.

[3] (26) said; lit. says.

Library of Ruslan Khazarzar

ⲙⲟⲩⲧⲉ ⲉⲣⲟⲥ ϩⲁⲧⲛ-ⲛⲉⲟⲟⲩ ϫⲉ- ⲧⲣⲓⲅⲉⲛⲉⲑⲗⲟⲥ ⲉⲧⲉ-ⲧⲁⲓ ⲧⲉ | p. 40 . ⲧⲉⲛⲧⲁⲩϫⲡⲟⲥ ⲛϣⲟⲙⲛⲧ ⲛⲥⲟⲡ ⲧⲁⲓ ⲉⲧⲟⲩ-ⲙⲟⲩⲧⲉ ⲟⲛ ⲉⲣⲟⲥ ϫⲉ-ⲧⲣⲓⲅⲉⲛⲏⲥ. ⲁⲩⲱ ⲥⲉⲙⲟⲩⲧⲉ ⲟⲛ ⲉⲣⲟⲥ ϫⲉ-ϩⲁⲣⲙⲏⲥ. ⲁⲩⲱ ⲁⲥⲥⲟⲡⲥ ϩⲱⲱⲥ ⲙⲡⲉⲧϩⲏⲡ ⲉⲛⲕⲁ ⲛⲓⲙ ϫⲉⲕⲁⲁⲥ ⲉϥⲉⲧⲛⲛⲟⲟⲩ ⲛⲧⲙⲁⲁⲩ ⲙⲡⲉⲧⲥⲁϩⲉ ⲛⲁϥ. ⲁⲩⲱ ⲁϥⲧⲛⲛⲟⲟⲩ ⲛⲁⲥ ⲛϭⲓ ⲡⲓⲱⲧ ⲉⲑⲏⲡ ⲙⲡⲙⲩ-ⲥⲧⲏⲣⲓⲟⲛ ⲡⲁⲓ ⲉⲧϩⲱⲃⲥ ⲉϫⲛ-ⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ⲙⲛ-ⲛⲉⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲡⲁⲓ ⲉⲧⲉⲣⲉ-ⲟⲩⲕⲗⲟⲙ ⲛⲧⲟⲟⲧϥ ⲙⲡⲁⲛⲧⲉⲗⲏⲥ ⲉⲧⲉ-ⲡⲁⲓ ⲡⲉ ⲉϥϫⲏⲕ ⲉⲃⲟⲗ ⲛϥⲧⲁⲗⲟϥ ⲉϫⲛ-ⲧⲁⲡⲉ ⲙⲡⲓⲛⲟϭ ⲛⲁϩⲟⲣⲁⲧⲟⲥ ⲉⲧⲛϩⲏⲧⲥ ⲉⲑⲏⲡ. ⲡⲁⲓ ⲉⲧⲟ ⲛⲁⲫⲑⲁⲣⲧⲟⲥ ⲁⲩⲱ ⲉⲧⲟ ⲛⲁⲅⲉⲛⲛⲏⲧⲟⲥ ⲙⲛ-ⲧⲛⲟϭ ⲛϭⲟⲙ ⲉⲧⲛⲉⲙⲁϥ. ⲧⲁⲓ ⲉⲧⲟⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲥ ϫⲉ-ⲁⲣⲥⲉⲛⲟⲅⲉⲛⲓⲁ. ⲧⲁⲓ ⲉⲧⲛⲁ-ⲙⲟⲩϩ ⲛⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ⲛⲉⲟⲟⲩ. ⲁⲩⲱ ⲛⲧⲉⲓϩⲉ ⲡⲧⲏⲣϥ ⲛⲁϫⲓ-ⲕⲗⲟⲙ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧϥ.

ⲁⲩⲱ ⲙⲙⲛⲛⲥⲱⲥ ⲁⲥⲧⲁϩⲟ ⲉⲣⲁⲧϥ ⲙⲡⲁⲩⲧⲟⲡⲁⲧⲱⲣ ⲛⲉⲓⲱⲧ. ⲁⲩⲱ ⲛⲁⲓⲱⲛⲓⲟⲥ ⲁⲩⲱ ⲁⲥϯ ⲛⲁϥ ⲙⲡⲁⲓⲱⲛ ⲙⲡⲕⲁ-ⲗⲩⲡⲧⲟⲥ ⲡⲁⲓ ⲉⲧⲉⲣⲉ-ⲡⲧⲏⲣϥ ⲛϩⲏⲧϥ ⲛⲅⲉⲛⲟⲥ ⲙⲛ-ⲛⲉⲥⲙⲟⲧ ⲁⲩⲱ ⲛⲉⲓⲛⲉ ⲙⲛ-ⲙⲙⲟⲣⲫⲏ ⲁⲩⲱ ⲛϭⲓⲛϣⲓⲛⲉ ⲁⲩⲱ ⲛⲇⲓⲁ-ⲫⲟⲣⲁ. ⲙⲛ-ⲧⲉϥⲧⲟ ⲛϭⲓⲛϣⲓⲃⲉ. ⲁⲩⲱ ⲡⲱⲛ ⲙⲛ-ⲡⲉⲧⲟⲩⲱⲛ ⲙⲙⲟϥ. ⲁⲩⲱ ⲡⲉⲧⲛⲟⲓ ⲙⲛ-ⲡⲉⲧⲟⲩⲛⲟⲓ ⲙⲙⲟϥ.

ⲁⲩⲱ ⲁⲥⲕⲁⲁϥ ⲉⲧⲣⲉϥϩⲱⲃⲥ ⲉϫⲛ-ⲛⲉⲧⲛϩⲏⲧϥ ⲧⲏⲣⲟⲩ. ⲁⲩⲱ ϫⲉ- | p. 41 . ⲕⲁⲁⲥ ⲉϥⲛⲁϯ ⲙⲡⲉⲧⲥⲟⲡⲥ ⲙ-ⲙⲟϥ. ⲁⲩⲱ ⲁⲥϯ ⲛⲁϥ ⲙⲙⲏⲛⲧⲉ ⲛⲇⲩⲛⲁⲙⲓⲥ. ⲁⲩⲱ ⲯⲓⲧⲉ ⲛϩⲉⲛⲛⲁⲥ. ⲁⲩⲱ ⲟⲩⲡⲉⲛⲧⲁⲥ ⲛⲛⲁⲓⲱⲛ. ⲁⲩⲱ ⲁⲩϯ ⲛⲁϥ ⲛϩⲉⲛⲫⲱⲥⲧⲏⲣ. ⲁⲩⲱ ⲁⲩϯ-ⲧⲉⲝⲟⲩⲥⲓⲁ ⲛⲁϥ ⲉϫⲛ-ⲛⲉⲑⲏⲡ ⲧⲏⲣⲟⲩ. ϫⲉⲕⲁⲁⲥ ⲉϥⲛⲁⲭⲁⲣⲓⲍⲉ ⲛⲛⲉⲛⲧⲁⲩⲁⲅⲱⲛⲓⲍⲉ. ⲁⲩⲱ

---

2 page 40: there are large defective areas centrally and in the lower border of the leaf; it measures $28^1/_2 \times 16^1/_2$ cms.

10 W. Schw. ⲉⲧⲛϩⲏⲧⲥ; MS probably ⲉⲧⲛϩⲏⲧϥ.

11 MS ⲉⲧⲛⲉⲙⲁϥ; read ⲉⲧⲛⲙⲙⲁϥ.

18 MS illegible, probably ⲛϫⲓⲛϣⲓⲃⲉ; W. Schw. ⲛϭⲓⲛϣⲓⲛⲉ.

Library of Ruslan Khazarzar

thrice-born [1], that is, the one who was begotten three times, which is also called *thrice-begotten* [1] and is also called *Hermes* (?) [2]. And she also prayed [2] to the one hidden from all things, that he send to the mother what she needed. And the hidden Father sent to her the *mystery* which covers all the *aeons* and all the glories, which has an *all-perfect*, that is, a complete crown. And he placed it [3] on the head of the great *invisible one* who was hidden within her, who is *imperishable* and is *unbegotten* and the great power with him which is called *begetting-males*, which will fill all the *aeons* with glory. And in this way the All will receive the crown through him.

15. And afterwards she set up the *eternal self-father*. And she gave to him the *aeon* of the *covered one* [4] in which is the All: the *species* with the forms, and the likenesses with the *forms*, and the changes [5], and the *differences* with the four changes, and the number with the numbered, and the *knower* with the *known*. And she placed him so that he should cover over all things that are within him, and so that he should give to him that asks him. And she gave to him ten *powers* and nine *enneads* and a *pentad* of *aeons*. *Luminaries* [6] were given to him. And *authority* was given to him over all the hidden things, so that he would *give grace* to those who had *striven*.

---

[1] (1-3) thrice-born ... thrice-begotten; see Hippol. V 12.4.

[2] (4) Hermes; lit. Harmes; see Hippol. V 7.29; ApJn II 10; III 16 (Harmas); GEgypt III 58 (Harmas); ApPet 78; ApJn 40 (Hermas).
she also prayed; Baynes: and (the boundless power) itself besought.

[3] (6-9) sent to her ... a complete crown. And he placed it; lit. sent to her ... a complete crown, in order to place it.

[4] (16, 17) covered one; see 231.18.

[5] (18) changes; reading uncertain.

[6] (25) luminaries; see ApAd 82; PS 2 etc.

Library of Ruslan Khazarzar

ⲁⲩⲡⲱⲧ ⲛ̄ⲧⲛ̄-ⲑⲩⲗⲏ ⲙ̄ⲡⲁⲓⲱⲛ ⲉⲁⲩⲕⲁⲁⲥ ⲛ̄ⲥⲱⲟⲩ. ⲁⲩⲱ ⲁⲩⲡⲱⲧ ⲉϩⲣⲁⲓ ⲉⲡⲁⲓⲱⲛ ⲙ̄ⲡⲁⲩⲧⲟⲡⲁⲧⲱⲣ ⲁⲩϫⲓ ⲛⲁⲩ ⲙ̄ⲡⲉⲣⲏⲧ ⲉⲛⲧⲁⲩⲉⲣⲏⲧ ⲙ̄ⲙⲟϥ ⲛⲁⲩ ϩⲓⲧⲙ̄-ⲡⲉⲧϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ-ⲡⲉⲧⲛⲁⲕⲁ-ⲉⲓⲱⲧ ϩⲓ-ⲙⲁⲁⲩ ϩⲓ-ⲥⲟⲛ ϩⲓ-ⲥⲱⲛⲉ ϩⲓ-ⲥϩⲓⲙⲉ ϩⲓ-ϣⲏⲣⲉ ϩⲓ-ϩⲩⲡⲁⲣⳅⲓⲥ ⲁⲩⲱ ⲛϥϥⲓ ⲙ̄ⲡⲉϥ⳨ⲟⲥ ⲛϥⲟⲩⲁϩϥ ⲛ̄ⲥⲱⲓ ϥⲛⲁϫⲓ ⲛ̄ⲛⲉⲣⲏⲧ ⲉⲛⲧⲁⲓⲉⲣⲏⲧ ⲙ̄ⲙⲟⲟⲩ ⲛⲁϥ. ⲁⲩ ⲙ̄ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲙ̄ⲡⲁⲓⲱⲧ ⲉⲑⲏⲡ ϯⲛⲁⲧⲁⲁϥ ⲛⲁⲩ ϫⲉ-ⲁⲩⲙⲉⲣⲉ-ⲡⲉⲧⲉ-ⲡⲱⲟⲩ ⲡⲉ. ⲁⲩⲱ ⲁⲩⲡⲱⲧ ⲉⲃⲟⲗ ⲙ̄ⲡⲉⲧⲡⲏⲧ ⲛ̄ⲥⲱⲟⲩ ϩⲛ̄-ⲟⲩϫⲓⲛϭⲟⲛⲥ.

ⲁⲩⲱ ⲁϥϯ ⲛⲁⲩ ⲙ̄ⲡϣⲟⲩϣⲟⲩ. ⲁⲩⲱ ⲡⲣⲁϣⲉ. ⲁⲩⲱ ⲡⲧⲉⲗⲏⲗ. ⲁⲩⲱ ⲡⲟⲩⲛⲟϥ. ⲁⲩⲱ ϯⲣⲏⲛⲏ. ⲁⲩⲱ ⲑⲉⲗⲡⲓⲥ. ⲁⲩⲱ ⲧⲡⲓⲥⲧⲓⲥ. ⲁⲩⲱ ⲧⲁⲅⲁⲡⲏ. ⲁⲩⲱ ⲧⲁⲗⲏⲑⲉⲓⲁ. ⲉⲧⲉ-ⲙⲉⲥⲡⲱⲱⲛⲉ. ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉⲛⲛⲁⲥ ⲉⲛⲧⲁⲩⲭⲁⲣⲓ= | p. 42 . ⳅⲉ ⲙ̄ⲙⲟⲥ ⲛ̄ⲛⲉⲛⲧⲁⲩⲡⲱⲧ ⲛ̄ⲧⲛ̄-ⲑⲩⲗⲏ. ⲁⲩⲱ ⲁⲩⲣ̄ⲙⲁⲕⲁⲣⲓⲟⲥ. ⲁⲩⲱ ⲁⲩⲣ̄ⲧⲉⲗⲓⲟⲥ ⲁⲩⲱ ⲁⲩⲥⲟⲩⲛ-ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲧⲁⲗⲏⲑⲉⲓⲁ. ⲁⲩⲱ ⲁⲩⲉⲓⲙⲉ ⲉⲡⲙ̄ⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲛⲧⲁϥϣⲱⲡⲉ ⲙ̄ⲡⲣⲱⲙⲉ ϫⲉ-ⲉⲧⲃⲉ-ⲟⲩ ⲁϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ϣⲁⲛⲧⲟⲩⲛⲁⲩ ⲉⲣⲟϥ ⲉⲩⲁⲧⲛⲁⲩ ⲣⲱ ⲉⲣⲟϥ ⲡⲉ. ⲁⲩⲱ ϫⲉ-ⲉⲧⲃⲏⲏⲧϥ ⲁϥⲗⲟⲅⲣⲫⲏ ⲉⲡⲉϥⲗⲟⲅⲟⲥ. ϣⲁⲛⲧⲟⲩⲥⲟⲩⲱⲛϥ ⲛ̄ⲥⲉⲡⲱⲧ ⲉⲣⲁⲧϥ. ⲁⲩⲱ ⲛ̄ⲥⲉⲣⲛⲟⲩⲧⲉ. ⲁⲩⲱ ⲛ̄ⲥⲉⲣⲧⲉⲗⲓⲟⲥ.

ⲙ̄ⲛ̄ⲛ̄ⲥⲱⲥ ⲁⲧⲙⲁⲁⲩ ⲧⲁϩⲟ ⲉⲣⲁⲧϥ ⲙ̄ⲡⲉⲡⲣⲱⲧⲟⲅⲉⲛⲏⲧⲟⲥ ⲛ̄ϣⲏⲣⲉ ⲛⲁⲥ. ⲁⲩⲱ ⲁⲥϯ-ⲧⲉⳅⲟⲩⲥⲓⲁ ⲛⲁϥ ⲛ̄ⲧⲙⲛ̄ⲧϣⲏⲣⲉ. ⲁⲩⲱ ⲁⲥϯ ⲛⲁϥ ⲛ̄ϩⲉⲛⲥⲧⲣⲁⲧⲓⲁ ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ ⲙⲛ̄-ϩⲉⲛⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ. ⲁⲩⲱ ⲁⲥϯ ⲛⲁϥ ⲙ̄ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲛ̄ⲇⲩⲛⲁⲙⲓⲥ ⲉⲩⲇⲓⲁⲕⲟⲛⲓ ⲛⲁϥ. ⲁⲩⲱ ⲁⲥϯ ⲛⲁϥ ⲛⲟⲩⲉⲛⲁⲩⲙⲁ ⲉⲣϩⲱⲃ ⲛⲓⲙ ⲛ̄ϩⲏⲧϥ. ⲁⲩⲱ ⲉⲣⲉ-ⲥⲱⲙⲁ ⲛⲓⲙ ⲛ̄ϩⲏⲧϥ ⲡⲥⲱⲙⲁ ⲙ̄ⲡⲕⲱϩⲧ. ⲁⲩⲱ ⲡⲥⲱⲙⲁ ⲙ̄ⲡⲙⲟⲟⲩ. ⲁⲩⲱ ⲡⲥⲱⲙⲁ ⲙ̄ⲡⲁⲏⲣ. ⲁⲩⲱ ⲡⲥⲱⲙⲁ ⲙ̄ⲡⲕⲁϩ. ⲁⲩⲱ ⲡⲥⲱⲙⲁ ⲙ̄ⲡⲧⲏⲟⲩ. ⲁⲩⲱ ⲡⲥⲱⲙⲁ

---

6 MS ⲁⲩ ; read ⲁⲩⲱ.

14 page 42 : the left edge of the leaf is missing, and there are defects in the central, upper and lower parts; it measures $28^1/_2 \times 16^1/_2$ cms.

18, 19 MS probably ⲁϥⲗⲟⲅⲣⲫⲏ; read ⲁϥⲗⲟⲅⲟⲅⲣⲁⲫⲉⲓ.

Library of Ruslan Khazarzar

And | they fled from the *matter* of the *aeon*, leaving it behind them. And they fled to the *aeon* of the *self-father* and they received the promise which was made to them through him who said: "He who will leave father and mother and brother and sister and wife and child and *possessions*, and bear his *cross* and follow me*[1], will receive the promised things which I have promised to him. And I will give to them the *mystery* of my hidden Father because they have loved what is theirs, and they have fled from him who persecutes them with violence".

And he gave to them praise and joy and gladness and pleasure and *peace* and *hope* and *faith* and *love*[2] and *truth* which does not change. And this is the *ennead* which was *granted* to those who fled from the *matter*. And they became *blessed* and they became *perfect*, and they knew the *true* God. And they understood the *Mystery* which became Man, why he was revealed, until they saw him who is indeed an invisible one; and that he *wrote* his *Word* concerning him until they knew him, and fled to him and became divine and *perfect*.

16. Afterwards the mother established her *first-born* son. She gave to him the *authority* of the sonship. And she gave to him *hosts* of *angels* and *archangels*. And she gave to him twelve *powers* to *serve* him. And she gave to him a *garment*[3] in which to accomplish all things. And in it were all *bodies*: the *body* of fire, and the *body* of water, and the *body* of *air* and the *body* of earth, and the *body* of wind, and the *body* | of *angels*, and the *body*

---

* cf. Mt. 10.38; 16.24; 19.29; Mk. 8.34; 10.29; Lk. 9.23; 14.27

---

[1] (4-6) he who will leave ...; see PS 337; 353; 358; (also J 40; 101; 103).

[2] (11, 12) peace and hope and faith and love; see note on 245.5-22.

[3] (25) garment; see Hippol. VIII 10.5; TriTrac 65; ParaSem 8; 12 etc.; TriProt 45 etc.; PS 9 etc.; Keph XXX p. 83; LII p. 127; (also J 43.22; and 250.12; 251.12; 259.10, 11; 267.1, 2).

Library of Ruslan Khazarzar

ⲛⲛⲁⲅⲅⲉⲗⲟⲥ. ⲁⲩⲱ ⲡⲥⲱⲙⲁ ⲛⲛⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ. ⲁⲩⲱ ⲡⲥⲱⲙⲁ ⲛⲛⲇⲩⲛⲁⲙⲓⲥ. ⲁⲩⲱ ⲡⲥⲱⲙⲁ ⲛⲛⲇⲩⲛⲟⲥ. ⲁⲩⲱ ⲡⲥⲱⲙⲁ ⲛⲛⲛⲟⲩⲧⲉ. ⲁⲩⲱ ⲡⲥⲱⲙⲁ ⲛⲛϫⲟⲉⲓⲥ. ϩⲁⲡⲗⲱⲥ ⲉⲣⲉ-ⲥⲱⲙⲁ ⲛⲓⲙ ⲛϩⲏⲧϥ ϫⲉⲕⲁⲁⲥ ⲛⲛⲉ-ⲗⲁⲁⲩ ⲕⲱⲗⲩ ⲙⲙⲟϥ ⲉⲃⲱⲕ ⲉⲡϫⲓⲥⲉ ⲏ ⲉⲃⲱⲕ ⲉⲡⲉⲥⲏⲧ | p. 43 . ⲉⲡⲛⲟⲩⲛ.

ⲁⲩⲱ ⲡⲁⲓ ⲡⲉⲓⲡⲣⲱⲧⲟⲅⲉⲛⲏⲧⲱⲣ ⲉⲛⲧⲁ-ⲛⲁⲡϩⲟⲩⲛ ⲙⲛ-ⲛⲁⲡⲃⲟⲗ ⲉⲣⲏⲧ ⲛⲁϥ ⲙⲡⲉⲧϥⲛⲁⲟⲩⲁϣϥ ⲧⲏⲣϥ. ⲁⲩⲱ ⲡⲁⲓ ⲡⲉ ⲉⲛⲧⲁϥⲇⲓⲁⲕⲣⲓⲛⲉ ⲛⲑⲩⲗⲏ ⲧⲏⲣⲥ. ⲁⲩⲱ ⲛⲑⲉ ⲉⲛⲧⲁϥⲡⲁϩⲧϥ ⲉⲃⲟⲗ ⲉϫⲱⲥ ⲛⲑⲉ ⲛⲟⲩϩⲁⲗⲏⲧ ⲉϣⲁϥⲡⲱⲣϣ ⲉⲃⲟⲗ ⲛⲛⲉϥⲧⲛϩ ⲉϫⲛ-ⲛⲉϥⲥⲟⲟⲩϩⲉ. ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲛⲧⲁϥⲁⲁⲥ ⲛⲑⲩⲗⲏ ⲛϭⲓ ⲡⲉⲡⲣⲱⲧⲟⲅⲉⲛⲏⲧⲱⲣ ⲁⲩⲱ ⲁϥⲧⲟⲩⲛⲟⲥ ⲛϩⲉⲛⲧⲃⲁ ⲛⲧⲃⲁ ⲛⲉⲓⲇⲟⲥ ⲏ ⲛⲅⲉⲛⲟⲥ.

ⲛⲧⲉⲣⲉ-ⲑⲩⲗⲏ ϩⲙⲟⲙ ⲁⲥⲃⲱⲗ ⲉⲃⲟⲗ ⲙⲡⲁϣⲁⲓ ⲛⲛⲇⲩⲛⲁⲙⲓⲥ ⲉⲧⲛⲙⲙⲁϥ. ⲁⲩⲱ ⲁⲩϯⲟⲩⲱ ⲉϩⲣⲁⲓ ⲛⲑⲉ ⲙⲡⲣⲱⲧ. ⲁⲩⲱ ⲁⲥⲡⲟⲣϫⲟⲩ ⲉⲃⲟⲗ ⲕⲁⲧⲁ-ⲅⲉⲛⲟⲥ. ⲁⲩⲱ ⲕⲁⲧⲁ-ⲉⲓⲇⲟⲥ. ⲁⲩⲱ ⲁϥϯ-ⲛⲟⲙⲟⲥ ⲛⲁⲩ ⲉⲙⲉⲣⲉ-ⲛⲉⲩⲉⲣⲏⲩ. ⲁⲩⲱ ⲉⲧⲁⲓⲉ-ⲡⲛⲟⲩⲧⲉ. ⲁⲩⲱ ⲉⲥⲙⲟⲩ ⲉⲣⲟϥ. ⲁⲩⲱ ⲉϣⲓⲛⲉ ⲛⲥⲱϥ. ϫⲉ-ⲛⲓⲙ ⲡⲉ ⲁⲩⲱ ϫⲉ-ⲟⲩ ⲟⲩ ⲡⲉ. ⲁⲩⲱ ⲛⲥⲉⲣϣⲡⲏⲣⲉ ⲙⲡⲙⲁ ⲉⲛⲧⲁⲩⲉⲓ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ· ϫⲉ-ϥϭⲛⲟⲩ ⲁⲩⲱ ϥⲙⲟⲕϩ. ⲁⲩⲱ ⲛⲥⲉⲧⲙⲕⲟⲧⲟⲩ ⲉⲣⲟϥ ⲛⲕⲉⲥⲟⲡ. ⲁⲗⲗⲁ ⲉⲡⲱⲧ ⲛⲥⲁ-ⲡⲉⲛⲧⲁϥϯ-ⲛⲟⲙⲟⲥ ⲛⲁⲩ. ⲁⲩⲱ ⲁϥⲛⲧⲟⲩ ⲉⲃⲟⲗ ϩⲙ-ⲡⲕⲁⲕⲉ ⲛⲑⲩⲗⲏ ⲉⲧⲟ ⲙⲙⲁⲁⲩ ⲛⲁⲩ ⲁⲩⲱ ⲁϥϫⲟⲟⲥ ⲛⲁⲩ ϫⲉ-ⲟⲩ ⲛⲟⲩⲟⲉⲓⲛ ϣⲟⲟⲡ ⲉⲃⲟⲗ ϫⲉ-ⲙⲡⲁⲧⲟⲩⲉⲓⲙⲉ ⲉⲡⲟⲩⲟⲉⲓⲛ ϫⲉ-ⲛⲉϥϣⲟⲟⲡ ⲡⲉ ϫⲛ ⲙⲙⲟⲛ.

p. 44 . ⲧⲟⲧⲉ ⲁϥϯ-ⲁⲛⲥⲙⲙⲉ ⲉⲧⲟⲟⲧⲟⲩ ⲉⲧⲙϫⲓ

---

2 MS ⲛⲛⲇⲩⲛⲟⲥ; read ⲛⲛⲇⲩⲛⲁⲧⲟⲥ.

7 MS ⲡⲁⲓ ⲡⲉⲓⲡⲣⲱⲧⲟⲅⲉⲛⲏⲧⲱⲣ; read ⲡⲁⲓ ⲡⲉ ⲡⲉⲡⲣⲱⲧⲟⲅⲉⲛⲏⲧⲱⲣ.

11 MS ⲛⲛⲉϥⲧⲛϩ; better ⲛⲛⲉϥⲧⲉⲛϩ.

23 MS ⲟⲩ ⲛⲟⲩⲟⲉⲓⲛ; the first ⲟⲩ appears to be expunged; read ⲟⲩⲛ ⲟⲩⲟⲉⲓⲛ

26 page 44: the lower left and upper right parts of the leaf are missing and many central defects are present; it measures 29 × 17 cms.

Library of Ruslan Khazarzar

of *archangels*, and the *body* of *powers*, and the *body* of *mighty ones*, and the *body* of gods, and the *body* of lords. *In a word*, within it were all *bodies* so that none could hinder him from going to the height *or* from going down to the abyss.

And this is the *protogenitor*, to whom those within and those without promised all that he would desire. And this is he who *divided* all *matter*. And in the manner in which he spread himself[1] out over it "like a bird which stretches forth its wings over its eggs*[2]," thus he, the *protogenitor*, did to the *matter*. And he raised up myriads upon myriads of *kinds or species*. When the *matter* became warm it released the multitude of *powers* which were with him. And they grew like vegetation, and they were divided[3] *according to species* and *according to kinds*. And he gave *law* to them to love one another° and to honour God and to bless him, and to seek him — who he is and what he is — and that they should marvel at the place from which they came, that it is narrow and difficult, and that they should not return to it again, *but* follow after him who gave *law* to them.

And he brought them forth from the darkness of the *matter* which was mother to them, and he said to them that light existed because they did not yet know light, whether it existed or not. *Then* he gave to them the commandment not to do | harm to one

---

* cf. Deut. 32.11; Mt. 23.37; Lk. 13.34
° cf. Joh. 13.34; 15.12, 17

---

1 (10) spread himself; cf. TriTrac 65 ff.
2 (11) eggs; Schmidt: young.
3 (16) they were divided; lit. it (or, she) divided them.

Library of Ruslan Khazarzar

ⲛⲛⲉⲩⲉⲣⲏⲩ ⲛϭⲟⲛⲥ ⲁϥⲃⲱⲕ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲟⲩ ⲉϩⲣⲁⲓ ⲉⲡⲧⲟⲡⲟⲥ ⲛⲧⲙⲁⲁⲩ ⲙⲡⲧⲏⲣϥ ϩⲁⲧⲙ-ⲡⲉⲡⲣⲟⲡⲁⲧⲱⲣ ⲙⲛ-ⲡⲁⲩⲧⲟⲡⲁⲧⲱⲣ ϫⲉⲕⲁⲁⲥ ⲉⲩⲉϯ-ⲧⲱϣ ⲛⲛⲉⲛⲧⲁⲩⲉⲓ ⲉⲃⲟⲗ ϩⲛ-ⲑⲩⲗⲏ. ⲁⲩⲱ ⲁⲧⲙⲁⲁⲩ ⲙⲡⲧⲏⲣϥ ⲙⲛ-ⲡⲉⲡⲣⲟⲡⲁⲧⲱⲣ ⲙⲛ-ⲡⲁⲩⲧⲟⲡⲁⲧⲱⲣ ⲙⲛ-ⲡⲉⲡⲣⲟⲅⲉⲛⲏⲧⲱⲣ ⲙⲛ-ⲛϭⲟⲙ ⲙⲡⲁⲓⲱⲛ ⲛⲧⲙⲁⲁⲩ ⲁϥϯ ⲛⲟⲩⲛⲟϭ ⲛϩⲩⲙⲛⲟⲥ ⲉⲩⲥⲙⲟⲩ ⲉⲡⲓⲟⲩⲁ ⲙⲁⲩⲁⲁϥ. ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲉⲣⲟϥ ϫⲉ-ⲛⲧⲟⲕ ⲡⲉ ⲡⲁⲡⲉⲣⲁⲛⲧⲟⲥ ⲙⲁⲩⲁⲁⲕ. ⲁⲩⲱ ⲛⲧⲟⲕ ⲡⲉ ⲡⲃⲁⲑⲟⲥ ⲙⲁⲩⲁⲕ. ⲁⲩⲱ ⲛⲧⲟⲕ ⲡⲉ ⲡⲁⲧⲥⲟⲩⲱⲛϥ ⲙⲁⲩⲁⲁⲕ. ⲁⲩⲱ ⲛⲧⲟⲕ ⲡⲉⲧⲉⲣⲉ-ⲟⲩⲟⲛ ⲛⲓⲙ ϣⲓⲛⲉ ⲛⲥⲱⲕ ⲁⲩⲱ ⲙⲡⲟⲩϩⲉ ⲉⲣⲟⲕ ϫⲉ-ⲙⲛϣϭⲟⲙ ⲛⲗⲁⲁⲩ ⲉⲥⲟⲩⲱⲛⲅ ⲉϫⲙ-ⲡⲉⲕⲟⲩⲱϣ. ⲁⲩⲱ ⲙⲛϣϭⲟⲙ ⲛⲗⲁⲁⲩ ⲉⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲉϫⲙ-ⲡⲉⲕⲟⲩⲱϣ ⲙⲁⲩⲁⲁⲕ. ⲁⲩⲱ ⲡⲉⲕⲟⲩⲱϣ ⲙⲁⲩⲁⲁⲕ ⲡⲉⲛⲧⲁϥϣⲱⲡⲉ ⲛⲁⲕ ⲛⲧⲟⲡⲟⲥ ϫⲉ-ⲙⲛϣϭⲟⲙ ⲛⲗⲁⲁⲩ ⲉϣⲱⲡⲉ ⲛⲁⲕ ⲛⲧⲟⲡⲟⲥ ϫⲉ-ⲛⲧⲟⲕ ⲡⲉ ⲡⲉⲩⲧⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ. ⲉⲓⲥⲟⲡⲥⲛ ⲙⲙⲟⲕ ϫⲉⲕⲁⲁⲥ ⲉⲕⲉϯ-ⲧⲁⲝⲓⲥ ⲛⲛⲁⲡⲕⲟⲥⲙⲟⲥ. ⲁⲩⲱ ⲛⲅϯ-ⲧⲱϣ ⲛⲛⲁϯⲟⲩⲱ ⲕⲁⲧⲁ-ⲡⲉⲧⲉϩⲛⲁⲕ. ⲁⲩⲱ ⲙⲡⲣⲗⲩⲡⲓ ⲛⲛⲁϯⲟⲩⲱ. ϫⲉ-ⲙⲡⲉ-ⲗⲁⲁⲩ ⲗⲩⲡⲓ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲕ ⲉⲛⲉϩ. ⲁⲩⲱ |

p. 45 . ⲙⲡⲉ-ⲗⲁⲁⲩ ⲉⲓⲙⲉ ⲉⲡⲉⲕϣⲟϫⲛⲉ ⲛⲧⲟⲕ ⲡⲉⲧⲟⲩϣⲁⲁⲧ ⲙⲙⲟⲕ ⲧⲏⲣⲟⲩ ⲛⲁⲡϩⲟⲩⲛ ⲙⲛ-ⲛⲁⲡⲃⲟⲗ. ϫⲉ-ⲛⲧⲕ-ⲟⲩⲁⲭⲱⲣⲏⲧⲟⲥ ⲙⲁⲩⲁⲕ. ⲁⲩⲱ ⲛⲧⲟⲕ ⲡⲉ ⲡⲁϩⲟⲣⲁⲧⲟⲥ ⲙⲁⲩⲁⲁⲕ. ⲁⲩⲱ ⲛⲧⲟⲕ ⲡⲉ ⲡⲁⲛⲟⲩⲥⲓⲟⲥ ⲙⲁⲩⲁⲁⲕ. ⲛⲧⲟⲕ ⲡⲉⲛⲧⲁⲕϯ-ⲭⲁⲣⲁⲕⲧⲏⲣ ⲙⲁⲩⲁⲁⲕ ⲉⲥⲱⲛⲧ ⲛⲓⲙ. ⲁⲕⲟⲩⲟⲛϩⲟⲩ ⲉⲃⲟⲗ ⲛϩⲏⲧⲕ. ⲛⲧⲟⲕ ⲡⲉ ⲡⲇⲏⲙⲓⲟⲩⲣⲅⲟⲥ ⲛⲛⲉⲧⲉ-ⲙⲡⲁⲧⲟⲩⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ϫⲉ-ⲛⲁⲓ ⲉⲧⲉ-ⲛⲥⲟⲟⲩⲛ ⲙⲙⲟⲟⲩ ⲙⲁⲩⲁⲁⲕ. ⲛⲁⲓ ⲁⲛⲟⲛ ⲉⲧⲉ-ⲛⲧⲛⲥⲟⲟⲩⲛ ⲙⲙⲟⲟⲩ ⲁⲛ. ⲛⲧⲟⲕ ⲙⲁⲩⲁⲁⲕ ⲡⲉⲧϯ-ⲙⲁⲉⲓⲛ ⲉⲣⲟⲟⲩ ⲛⲁⲛ ϫⲉⲕⲁⲁⲥ ⲉⲛⲉⲁⲓⲧⲓ ⲙⲙⲟⲕ

---

6 MS ⲁϥϯ; read ⲁⲩϯ.
21 MS ⲙⲁⲩⲁⲕ; read ⲙⲁⲩⲁⲁⲕ.

Library of Ruslan Khazarzar

another. He went forth from them to the *place* of the mother of the All with the *forefather* and the *self-father*, so that they should give ordinance to those that came forth from the *matter*.

17. And the mother of the All and the *forefather* and the *self-father* and the *protogenitor* and the powers of the *aeon* of the mother sang a great *song of praise*, blessing the One Alone, saying: "Thou alone art the *infinite one*, thou alone art the *deep*, and thou alone art the unknowable one. And thou art he for whom everyone seeks, and they do not find [1] thee, for none can know thee without thy will, and none can bless thee without thy will [2]. And thy will alone is that which became *place* for thee, for none can become *place* for thee because to all thou art their *place* [3]. I pray thee to give *ranks* to those of the *world*, and to give ordinances to my offspring *according to* thy pleasure. And do not cause *sorrow* to my offspring, because no one has ever been made *sorrowful* through thee, and no one has known thy counsel. Thou art he whom all those within and those without lack. For thou alone art an *incomprehensible one*, thou alone art the *invisible one*, and thou alone art the *insubstantial one*, and thou alone art he who has given *character* to all creation. Thou hast manifested them in thyself. Thou art the *demiurge* of those that have not yet manifested — these which thou alone knowest, and we do not know them. Thou alone art he who gives signs of them to us, so that we should *ask* of thee | concerning them, that thou shouldst manifest

---

[1] (10) do not find; lit. have not found.
[2] (12) without thy will; lit. without thine own will; or, without thy will alone.
[3] (14, 15) place; see Bouché-Leclerc (Bibl. 12) p. 269ff.

Library of Ruslan Khazarzar

ⲉⲧⲃ̄ⲏⲧⲟⲩ ϫⲉ-ⲉⲕⲉⲟⲩⲟⲛϩⲟⲩ ⲉⲃⲟⲗ ⲛ̄ⲧⲛ̄ⲥⲟⲩⲱⲛⲟⲩ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲕ̄ ⲙⲁⲩⲁⲁⲕ. ⲛ̄ⲧⲟⲕ ⲙⲁⲩⲁⲁⲕ ⲡⲉⲛⲧⲁⲕⲛ̄ⲧⲕ̄ ⲉⲡϣⲓ ⲛ̄ⲛⲓⲕⲟⲥⲙⲟⲥ ⲉⲑⲏⲡ. ϣⲁⲛⲧⲟⲩⲥⲟⲩⲱⲛⲅ̄ ⲛ̄ⲧⲟⲕ ⲡⲉⲛⲧⲁⲕⲧⲁⲁⲥ ⲛⲁⲩ ⲉⲧⲣⲉⲩⲥⲟⲩⲱⲛⲅ̄ ϫⲉ-ⲛ̄ⲧⲟⲕ ⲡⲉⲛⲧⲁⲕⲙⲉⲥⲓⲟⲟⲩ ϩⲙ̄-ⲡⲉⲕ⸗ⲥⲱⲙⲁ ⲛ̄ⲁⲥⲱⲙⲁⲧⲟⲥ. ⲁⲩⲱ ⲁⲕⲧⲁⲙⲓⲟⲟⲩ ϫⲉ-ⲛ̄ⲧⲁⲕϫⲡⲉ-ⲡⲣⲱⲙⲉ ϩⲙ̄-ⲡⲉⲕⲛⲟⲩⲥ ⲛ̄ⲁⲩⲧⲟⲫⲩⲏⲥ ⲁⲩⲱ ϩⲛ̄-ⲧⲁⲓⲁⲛⲟⲓⲁ ⲙⲛ̄-ⲡⲙⲉⲉⲩⲉ ⲉⲧϫⲏⲕ.

ⲡⲁⲓ ⲡⲉ ⲡⲣⲱⲙⲉ ⲛ̄ϫⲡⲟ ⲛ̄ⲛⲟⲩⲥ ⲉⲛⲧⲁ-ⲇⲓⲁⲛⲟⲓⲁ ϯ-ⲙⲟⲣⲫⲏ ⲉⲣⲟϥ ⲛ̄ⲧⲟⲕ ⲡⲉⲛⲧⲁⲕϯ-ⲛ̄ⲕⲁ ⲛⲓⲙ ⲙ̄ⲡⲣⲱⲙⲉ. ⲁⲩⲱ ⲁϥⲫⲟⲣⲓ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ⲑⲉ ⲛ̄ⲛⲉⲓϩⲟⲉⲓⲧⲉ ⲁⲩⲱ ⲁϥⲧⲁⲁⲩ ϩⲓⲱⲱϥ ⲛ̄ⲑⲉ ⲛ̄ⲛⲉⲓϣⲧⲏⲛ ⲁⲩⲱ ⲁϥϭⲟⲗⲉϥ ⲙ̄ⲡⲥⲱⲛⲧ ⲛ̄ⲑⲉ ⲟⲩⲣϣⲱⲛ.

ⲡⲁⲓ ⲡⲉ ⲡⲣⲱⲙⲉ ⲉⲧⲉⲣⲉ-ⲡⲧⲏⲣϥ ϣⲗⲏⲗ ⲉ⸗ | p. 46 . ⲥⲟⲩⲱⲛϥ ⲛ̄ⲧⲟⲕ ⲙⲁⲁⲩⲁⲁⲕ ⲡⲉⲛⲧⲁⲕⲟⲩⲉϩⲥⲁϩⲛⲉ ⲙ̄ⲡⲣⲱⲙⲉ ϫⲉⲕⲁⲁⲥ ⲉϥⲉⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛ̄ⲥⲉⲥⲟⲩⲱⲛⲅ̄ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧϥ ϫⲉ-ⲛ̄ⲧⲟⲕ ⲡⲉⲛⲧⲁⲕϫⲡⲟϥ. ⲁⲩⲱ ⲁⲕⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲕⲁⲧⲁ-ⲡⲉⲕⲟⲩⲱϣ ⲛ̄ⲧⲟⲕ ⲡⲉⲧϯ-ϣⲗⲏⲗ ⲉϩⲣⲁⲓ ⲉⲣⲟⲕ ⲡⲓⲱⲧ ⲙ̄ⲙⲛ̄ⲧⲉⲓⲱⲧ ⲛⲓⲙ. ⲁⲩⲱ ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲛⲟⲩⲧⲉ ⲛⲓⲙ. ⲁⲩⲱ ⲡϫⲟⲉⲓⲥ ⲛ̄ϫⲟⲉⲓⲥ ⲛⲓⲙ. ⲡⲁⲓ ⲁⲛⲟⲕ ⲉϯⲥⲟⲡⲥ̄ ⲙ̄ⲙⲟϥ ϫⲉ⸗ⲕⲁⲁⲥ ⲉϥⲉϯ-ⲧⲁⲝⲓⲥ ⲛ̄ⲛⲁⲉⲓⲇⲟⲥ ⲙⲛ̄-ⲛⲁϯⲟⲩⲱ ⲛⲁⲓ ⲛ̄ⲧⲁϯ-ⲟⲩⲣⲟⲧ ⲛⲁⲩ ϩⲙ̄-ⲡⲉⲕⲣⲁⲛ. ⲁⲩⲱ ϩⲛ̄-ⲧⲉⲕϭⲟⲙ ⲡⲙⲟⲛⲁⲣ⸗ⲭⲏⲥ ⲙⲁⲩⲁⲁϥ ⲁⲩⲱ ⲡⲁⲧϣⲓⲃⲉ ⲙⲁⲩⲁⲁϥ. ⲙⲁ ⲛⲁⲓ ⲛⲟⲩϭⲟⲙ ⲁⲩⲱ ϯⲛⲁⲧⲣⲉ-ⲛⲁϯⲟⲩⲱ ⲥⲟⲩⲱⲛⲅ̄ ϫⲉ-ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲉⲩⲥⲱⲧⲏⲣ.

ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉ-ⲧⲙⲁⲁⲩ ϭⲱ ⲉⲥⲥⲟⲡⲥ̄ ⲙ̄ⲡⲁⲡⲉⲣⲁⲛⲧⲟⲥ ⲁⲩⲱ ⲡ(ⲉ)ⲁⲅⲛⲱⲥⲧⲟⲥ. ⲁⲩⲱ ⲡⲉⲧⲙⲟⲩϩ ⲙ̄ⲡⲧⲏⲣϥ. ⲁⲩⲱ

1 MS ⲉⲧⲃ̄ⲏⲧⲟⲩ; read ⲉⲧⲃ̄ⲏⲏⲧⲟⲩ.
5 MS ⲁⲕⲧⲁⲙⲓⲟⲟⲩ; read ⲁⲕⲧⲁⲙⲟⲟⲩ.
8 MS ⲇⲓⲁⲛⲟⲓⲁ; read ⲧⲁⲓⲁⲛⲟⲓⲁ.
11 MS ⲁϥϭⲟⲗⲉϥ; read ⲁϥϭⲟⲗϥ.
12 MS ⲟⲩⲣϣⲱⲛ; read ⲛⲟⲩⲣϣⲱⲛ.
14 page 46: the left side and lower part of the leaf are missing, and there are many central defects; the remainder measures 28 × 16 cms.
MS ⲙⲁⲁⲩⲁⲁⲕ; read ⲙⲁⲩⲁⲁⲕ.
26 W. Schw. ⲡ(ⲉ)ⲁⲅⲛⲱⲥⲧⲟⲥ; read ⲡⲁⲅⲛⲱⲥⲧⲟⲥ or ⲡⲓⲁⲅⲛⲱⲥⲧⲟⲥ.

Library of Ruslan Khazarzar

them, and we should know them through thee alone. Thou alone didst bring thyself to the measure of the hidden *worlds*, until they knew thee. It is thou who hast given to them to know that it is thou who hast borne them in thy *incorporeal body*. And thou hast created them, for thou hast begotten Man in thy *self-originated mind*, and in the *thought* and the perfect idea. This is Man begotten of *mind*[1], to whom *thought* gave *form*. It is thou who hast given all things to Man. And he has *worn* them like garments, and he has put them on like clothing[2], and he has wrapped himself in the creation like a mantle. This is Man whom the All prays to know. Thou alone hast commanded Man that he be revealed, so that they know thee through him, that thou hast begotten him. And thou wast revealed *according to* thy will. Thou art he to whom I pray, O Father of all fatherhoods, and God of all gods, and Lord of all lords. Thou art he whom I beseech to give *ranks* to my *kinds* and my offspring, these to whom I gave abundance[3] in thy name and in thy power. Thou only *Sovereign* and thou only changeless one, give me power and I will cause my offspring to know thee, that thou art their *Saviour*."

18. And when the mother ceased praying to the *infinite* and *unknowable one* who fills the All and | gives life to them all, he

---

[1] (8) man begotten of mind; Bousset (Bibl. 13) p. 190; Hippol. VI 31.4; GTr 37 ff.; ApJn 34 ff.

[2] (10, 11) garments ... clothing; lit. these garments ... these clothes; see note on 256.25.

[3] (20, 21) these to whom I gave abundance; Baynes: these that I have quickened.

Library of Ruslan Khazarzar

ⲉϥⲧⲁⲛϩⲟ ⲙⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ. ⲁⲩⲱ ⲁϥⲥⲱⲧⲙ ⲉⲣⲟⲥ ⲙⲛ-ⲡⲉⲧⲛⲙⲙⲁⲥ ⲉⲧⲏⲡ ⲉⲣⲟⲥ ⲧⲏⲣⲟⲩ. ⲁⲩⲱ ⲁϥⲧⲛⲛⲟⲟⲩ ⲛⲁⲥ ⲛⲟⲩⲇⲩⲛⲁⲙⲓⲥ ⲉⲃⲟⲗ ϩⲙ-ⲡⲣⲱⲙⲉ ⲡⲁⲓ ⲉⲧⲟⲩⲉⲡⲓⲑⲩⲙⲓ ⲉⲛⲁⲩ ⲉⲣⲟϥ. ⲁⲩⲱ ⲁϥⲉⲓ ⲉⲃⲟⲗ ϩⲙ-ⲡⲁⲡⲉⲣⲁⲛⲧⲟⲥ ⲛϭⲓ ⲡⲓⲥⲡⲓⲛⲑⲏⲣ ⲛⲁⲡⲉⲣⲁⲛⲧⲟⲥ. ⲡⲁⲓ ⲉⲛⲧⲁ-ⲛⲁⲓⲱⲛ ⲣϣⲡⲏⲣⲉ ⲙⲙⲟϥ. ϫⲉ-ⲉⲛⲉϥϩⲏⲡ ⲧⲱⲛ ⲡⲉ ⲉⲙⲡⲁⲧϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ϩⲙ-ⲡⲁⲡⲉⲣⲁⲛⲧⲟⲥ ⲛⲉⲓⲱⲧ ⲡⲁⲓ ⲉⲛⲧⲁϥⲟⲩⲱⲛϩ ⲡⲧⲏⲣϥ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ ⲁⲩⲱ ⲉⲣⲉ-ⲡⲁⲓ ϩⲏⲡ | p. 47 . ⲧⲱⲛ ⲁⲩⲱ ⲁⲩⲟⲩⲁϩⲟⲩ ⲛⲥⲱϥ ⲛϭⲓ ⲛϭⲟⲙ ⲛⲛⲁⲓⲱⲛ ⲛⲉⲑⲏⲡ. ϣⲁⲛ-ⲧⲟⲩⲉⲓ ⲉⲡⲉⲧⲟⲩⲟⲛϩ ⲉⲃⲟⲗ ⲁⲩⲱ ϣⲁⲛⲧⲟⲩⲡⲱϩ ⲉⲫⲓⲉⲣⲟⲛ ⲙⲡⲗⲏⲣⲱⲙⲁ ⲁⲩⲱ ⲁϥϩⲟⲡϥ ϩⲛ-ⲛⲇⲩⲛⲁⲙⲓⲥ ⲛⲛⲁⲓ ⲉⲛ-ⲧⲁⲩⲉⲓ ⲉⲃⲟⲗ ϩⲙ-ⲡⲉⲑⲏⲡ.

ⲁϥⲁⲁⲩ ⲛⲟⲩⲕⲟⲥⲙⲟⲥ ⲁϥⲫⲟⲣⲓ ⲙⲙⲟϥ ϩⲙ-ⲫⲓⲉⲣⲟⲛ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲣⲟϥ ⲛϭⲓ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲙⲡⲉⲡⲗⲏⲣⲱⲙⲁ. ⲁⲩⲙⲉⲣⲓⲧϥ. ⲁⲩⲥⲙⲟⲩ ⲉⲣⲟϥ ϩⲛ-ϩⲉⲛϩⲩⲙⲛⲟⲥ. ⲉϩⲉⲛⲁⲧ-ϣⲁϫⲉ ⲛϩⲏⲧⲟⲩ ⲛⲉ ⲉϩⲉⲛⲁⲧϫⲟⲟⲩ ⲛⲉ ϩⲛ-ⲗⲁⲥ ⲛⲥⲁⲣⲝ. ⲉϣⲁⲩⲙⲟⲕⲙⲉⲕ ⲉⲣⲟⲟⲩ ϩⲙ-ⲡⲣⲱⲙⲉ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ ⲁⲩⲱ ⲁϥϫⲓ ⲙⲡⲉⲩϩⲩⲙⲛⲟⲥ ⲁϥⲁⲁϥ ⲛⲟⲩⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲉⲛⲉⲩ-ⲕⲟⲥⲙⲟⲥ ⲉϥⲕⲱⲧⲉ ⲉⲣⲟⲟⲩ ⲛⲑⲉ ⲛⲟⲩⲥⲟⲃⲧ ⲁⲩⲱ ⲁϥⲉⲓ ⲉⲃⲟⲗ ⲉⲛⲧⲟϣ ⲛⲧⲙⲁⲁⲩ ⲙⲡⲧⲏⲣϥ.

ⲁϥⲁϩⲉⲣⲁⲧϥ ϩⲓϫⲙ-ⲡⲁⲓⲱⲛ ⲙⲡⲁⲛϩⲟⲗⲱⲛ ⲁⲩⲱ ⲁⲡ-ⲧⲏⲣϥ ⲕⲓⲙ ⲙⲡⲉⲙⲧⲟ ⲉⲃⲟⲗ ⲙⲡϫⲟⲉⲓⲥ ⲙⲡⲕⲁϩ ⲧⲏⲣϥ ⲁⲩⲱ ⲁⲡⲁⲓⲱⲛ ϣⲧⲟⲣⲧⲣ ⲁⲩⲱ ⲁϥϭⲱ ϫⲉ-ⲁϥⲛⲁⲩ ⲉⲡⲉⲧⲉ-ⲛϥⲥⲟⲟⲩⲛ ⲙⲙⲟϥ ⲁⲛ. ⲁⲩⲱ ⲁⲡϫⲟⲉⲓⲥ ⲙⲡⲉⲟⲟⲩ ⲁϥϩⲙⲟⲟⲥ ⲉϩⲣⲁⲓ ⲁϥⲡⲱⲣϫ ⲉⲃⲟⲗ ⲛⲑⲩⲗⲏ ⲁϥⲁⲁⲥ ⲙⲙⲉⲣⲟⲥ ⲥⲛⲁⲩ ⲁⲩⲱ

---

6 W. Schw. ϫⲉ-ⲉⲛⲉϥϩⲏⲡ; read ϫⲉ-ⲛⲉϥϩⲏⲡ.
7 MS ⲉⲛⲧⲁϥⲟⲩⲱⲛϩ ⲡⲧⲏⲣϥ; read ⲉⲛⲧⲁϥⲟⲩⲟⲛϩ-ⲡⲧⲏⲣϥ or ⲉⲛⲧⲁϥⲟⲩⲱⲛϩ ⲙⲡⲧⲏⲣϥ.
9 W. Schw. ⲛⲉⲑⲏⲡ; read ⲉⲑⲏⲡ.
16 MS ϩⲛ-ⲗⲁⲥ; read ϩⲛ-ⲡⲗⲁⲥ.
17 MS ϩⲙ; ϩ appears to be crossed out.

Library of Ruslan Khazarzar

heard her and all those with her who belong to her. And he sent to her a *power* from the Man whom they *desire* to see. And from the *infinite one* came the *infinite light-spark*, at which the *aeons* wondered where he was hidden before he revealed himself through the *infinite* Father. This one who had revealed the All in himself, where was he hidden? And the powers of the hidden *aeons* followed him until they came to him who is revealed, and until they reached the *holy pleroma*. And he concealed himself in the *powers* of those who came forth from the hidden one. And he made them into a *world*. He *wore* it (the world) in the *holy* (place). And the *powers* of the *pleroma* saw him, they loved him. They blessed him in *songs of praise* which were ineffable[1] and unutterable by tongues of *flesh*, and which were reflected on by the Man within himself. And he received their *song of praise*, he made it into a *veil* for their *worlds*, surrounding them like a wall. And he came forth to the limits of the mother of the All. He stood upon the *universal aeon*.

19. And the All was moved in the presence of the Lord of the whole earth. And the *aeon* was agitated and it remained so because it saw him whom it did not know. And the Lord of Glory lowered himself[2]. He separated the *matter*. He made it into two *parts* and | two *lands*. And he set boundaries to each *land*. And

---

[1] (16) ineffable; Till: wordless.

[2] (24) lowered himself; lit. sat down.

Library of Ruslan Khazarzar

ⲛⲭⲱⲣⲁ ⲥⲛⲧⲉ. ⲁⲩⲱ ⲁϥϯ-ⲧⲟϣ ⲉⲧⲉⲭⲱⲣⲁ ⲧⲉⲭⲱⲣⲁ. ⲁⲩⲱ ⲁϥⲧⲁⲙⲟⲟⲩ ϫⲉ-ϩⲉⲛⲉⲃⲟⲗ ⲛⲉ ϩⲛ-ⲟⲩⲉⲓⲱⲧ ⲛⲟⲩⲱⲧ ⲁⲩⲱ ⲟⲩⲙⲁⲁⲩ ⲛⲟⲩⲱⲧ. ⲁⲩⲱ ⲛⲉⲛⲧⲁⲩⲡⲱⲧ ⲉⲣⲁⲧϥ ⲁⲩⲟⲩⲱϣⲧ ⲛⲁϥ. ⲁϥϯ ⲛⲁⲩ ⲛⲧⲉⲭⲱⲣⲁ ⲉⲧⲥⲁⲟⲩⲛⲁⲙ | p. 48 . ⲙⲙⲟϥ ⲁⲩⲱ ⲁϥⲭⲁⲣⲓⲍⲉ ⲛⲁⲩ ⲙⲡⲱⲛϩ ϣⲁ-ⲉⲛⲉϩ. ⲁⲩⲱ ⲧⲙⲛⲧⲁⲧⲙⲟⲩ. ⲁⲩⲱ ⲁϥⲙⲟⲩⲧⲉ ⲉⲧⲉⲧⲥⲁⲟⲩⲛⲁⲙ ϫⲉ-ⲧⲉⲭⲱⲣⲁ ⲙⲡⲱⲛϩ. ⲁⲩⲱ ⲧⲉⲧⲥⲁϩⲃⲟⲩⲣ ϫⲉ-ⲧⲉⲭⲱⲣⲁ ⲙⲡⲙⲟⲩ. ⲁⲩⲱ ⲁϥⲙⲟⲩⲧⲉ ⲉⲧⲉⲭⲱⲣⲁ ⲉⲧⲥⲁⲟⲩⲛⲁⲙ ϫⲉ-ⲧⲉⲭⲱⲣⲁ ⲙⲡⲟⲩⲟⲉⲓⲛ ⲁⲩⲱ ⲧⲉⲧⲥⲁϩⲃⲟⲩⲣ ϫⲉ-ⲧⲉⲭⲱⲣⲁ ⲙⲡⲕⲁⲕⲉ. ⲁⲩⲱ ⲁϥⲙⲟⲩⲧⲉ ⲉⲧⲉⲭⲱⲣⲁ ⲉⲧⲥⲁⲟⲩⲛⲁⲙ ϫⲉ-ⲧⲉⲭⲱⲣⲁ ⲛⲧⲁⲛⲁⲡⲁⲩⲥⲓⲥ. ⲁⲩⲱ ⲧⲉⲭⲱⲣⲁ ⲉⲧⲥⲁϩⲃⲟⲩⲣ ϫⲉ-ⲧⲉⲭⲱⲣⲁ ⲙⲡϩⲓⲥⲉ ⲁⲩⲱ ⲁϥⲛ-ϩⲉⲛⲧⲟϣ ⲟⲩⲧⲱⲟⲩ. ⲁⲩⲱ ϩⲉⲛⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲟⲩⲧⲱⲟⲩ. ϫⲉ-ⲉⲛⲉⲩⲛⲁⲩ ⲉⲛⲉⲩⲉⲣⲏⲩ. ⲁⲩⲱ ⲁϥⲕⲱ ⲛϩⲉⲛⲫⲩⲗⲁⲝ ϩⲓϫⲛ-ⲛⲉⲩⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ. ⲁⲩⲱ ⲁϥϯ ⲛϩⲉⲛⲧⲁⲓⲟ ⲉⲛⲁϣⲱⲟⲩ ⲛⲛⲉⲛⲧⲁⲩⲟⲩⲱϣⲧ ⲛⲁϥ. ⲁⲩⲱ ⲁϥⲁⲁⲩ ⲛⲛⲟϭ ⲉϫⲛ-ⲛⲉⲛⲧⲁⲩⲁⲛⲧⲓⲗⲉⲅⲉ ⲁⲩⲱ ⲁⲩⲟⲩⲱϩⲙ ⲛⲁϥ. ⲁⲩⲱ ⲁϥⲥⲱⲣ ⲉⲃⲟⲗ ⲛⲧⲉⲭⲱⲣⲁ ⲉⲧⲥⲁⲟⲩⲛⲁⲙ ⲉϩⲉⲛⲭⲱⲣⲁ ⲉⲛⲁϣⲱⲟⲩ. ⲁⲩⲱ ⲁϥⲁⲁⲩ ⲛⲧⲁⲝⲓⲥ ⲧⲁⲝⲓⲥ. ⲁⲩⲱ ⲁⲓⲱⲛ ⲁⲓⲱⲛ. ⲁⲩⲱ ⲕⲟⲥⲙⲟⲥ ⲕⲟⲥⲙⲟⲥ. ⲁⲩⲱ ⲙⲡⲉ ⲡⲉ. ⲁⲩⲱ ⲥⲧⲉⲣⲉⲱⲙⲁ ⲥⲧⲉⲣⲉⲱⲙⲁ. ⲁⲩⲱ ⲙⲡⲏⲩⲉ ⲙⲡⲏⲩⲉ. ⲁⲩⲱ ⲛⲧⲟⲡⲟⲥ ⲧⲟⲡⲟⲥ. ⲁⲩⲱ ⲙⲙⲁ ⲙⲁ. ⲁⲩⲱ ⲛⲭⲱⲣⲏⲙⲁ ⲭⲱⲣⲏⲙⲁ. ⲁⲩⲱ ⲁϥⲧⲱϣ ⲛⲁⲩ ⲛϩⲉⲛⲛⲟⲙⲟⲥ ⲁϥϯ ⲛⲁⲩ ⲛϩⲉⲛⲁⲛⲥⲙⲙⲉ. ϫⲉ-ϭⲱ ϩⲙ-ⲡⲁϣⲁϫⲉ ⲁⲩⲱ ϯⲛⲁϯ ⲛⲏⲧⲛ ⲙⲡⲱⲛϩ ϣⲁ-ⲉⲛⲉϩ ⲁⲩⲱ ϯⲛⲁⲧⲛⲛⲟⲟⲩ ⲛⲏⲧⲛ ⲛϩⲉⲛⲇⲩⲛⲁⲙⲓⲥ. ⲁⲩⲱ ϯⲛⲁⲧⲁϫⲣⲱⲧⲛ ϩⲛ-ϩⲉⲛⲡⲛⲁ ⲛϭⲟⲙ | p. 49 . ⲁⲩⲱ ϯⲛⲁϯ ⲛⲏⲧⲛ ⲛⲟⲩⲉⲝⲟⲩⲥⲓⲁ ⲉⲧⲉϩⲛⲏⲧⲛ. ⲁⲩⲱ ⲙⲛ-ⲗⲁⲁⲩ ⲛⲁⲕⲱⲗⲩ ⲙⲙⲱⲧⲛ ⲉⲡⲉⲧⲉⲧⲛⲟⲩⲁϣϥ ⲁⲩⲱ ⲧⲉⲧⲛⲁϫⲡⲟ ⲛⲏⲧⲛ ⲛϩⲉⲛⲁⲓⲱⲛ ⲙⲛ-ϩⲉⲛⲕⲟⲥⲙⲟⲥ. ⲙⲛ-ϩⲉⲛⲡⲉ.

---

5 page 48 : the leaf is very faded with numerous defects centrally and below; it measures 27 × 16 cms.

20 MS ⲙⲡⲏⲩⲉ ⲙⲡⲏⲩⲉ; read ⲙⲡⲏⲩⲉ ⲡⲏⲩⲉ.

Library of Ruslan Khazarzar

he told them that they were from one father and one mother. And those that fled to him worshipped him. He gave to them the *land* on the right side of him, and he *granted* to them eternal life and immortality*. And he called ⟨the land⟩ on the right side "the *land* of life," and that on the left[1] "the *land* of death."[2] And he called the *land* on the right side "the *land* of light," and that on the left "the *land* of darkness."[3] And he called the *land* on the right side "the *land* of *rest*," and the *land* on the left "the *land* of toil." And he set boundaries between them, and *veils* between them, so that they should not see one another. And he placed *watchers* upon their *veils*. And he gave many honours to those who had worshipped him. And he exalted them over those who had *opposed* him and withstood him. And he spread out the *land* on the right side into many *lands*. And he made them each into *ranks*[4], and each into *aeons*, and each into *worlds*, and each into heavens[5], and each into *firmaments*, and each into heavens, and each into *places*[5], and each into places, and each into *spaces*. And he appointed *laws* for them. He gave to them commandments: "Abide in my word and I will give to you eternal life°. And I will send you *powers*. And I will strengthen you with *spirits* of power, and I will give you *authority* as you will. And no one will *prevent* you in what you wish. And you will beget for yourselves *aeons* and *worlds* and heavens, | so that the

---

* cf. Mt. 25.33
° cf. Joh. 8.31; 10.28

---

[1] (4-7) on the right side ... on the left; see *Exc. e Theod.* 62; Hippol. V 15.4; Iren. I 5.1; 6.1; TriTrac 98; HypArch 96; OnOrgWld 106.
[2] (6-8) "the land of life" and "the land of death"; see Barnabas 18; Didache 1 1.
[3] (9, 10) "the land of light" and "the land of darkness"; see Keph LXII p. 155.
[4] (18) each into ranks; perhaps, into different ranks.
[5] (19-21) heavens; the Coptic word in singular and plural forms; places; the Greek and Coptic words.

Library of Ruslan Khazarzar

ϫⲉⲕⲁⲁⲥ ⲉⲣⲉ-ⲛⲉⲡⲛⲁ ⲛⲛⲟⲉⲣⲟⲛ ⲉⲓ ⲛⲥⲉⲟⲩⲱϩ ⲛϩⲏⲧⲟⲩ. ⲁⲩⲱ ⲧⲉⲧⲛⲉⲣⲛⲟⲩⲧⲉ. ⲛⲧⲉⲧⲛⲉⲓⲙⲉ ϫⲉ-ⲛⲧⲉⲧⲛϩⲉⲛⲉⲃⲟⲗ ϩⲙ-ⲡⲛⲟⲩⲧⲉ. ⲁⲩⲱ ⲧⲉⲧⲛⲉⲛⲁⲩ ⲉⲣⲟϥ ⲉϥⲟ ⲛⲛⲟⲩⲧⲉ ⲛϩⲏⲧⲧⲏⲩⲧⲛ. ⲁⲩⲱ ϥⲛⲁⲟⲩⲱϩ ϩⲙ-ⲡⲉⲧⲛⲁⲓⲱⲛ.

ⲁⲩⲱ ⲛⲉⲓϣⲁϫⲉ ⲁⲡϫⲟⲉⲓⲥ ⲙⲡⲧⲏⲣϥ ϫⲟⲟⲩ ⲛⲁⲩ ⲁⲩⲱ ⲁϥⲁⲛⲁⲭⲱⲣⲓ ⲉⲃⲟⲗ ⲙⲙⲟⲟⲩ ⲁⲩⲱ ⲁϥϩⲟⲡϥ ⲉⲣⲟⲟⲩ. ⲁⲩⲱ ⲁⲩⲣⲁϣⲉ ⲛϭⲓ ⲛⲉϫⲡⲟ ⲛⲑⲩⲗⲏ ϫⲉ-ⲁⲩⲣ-ⲡⲉⲩⲙⲉⲉⲩⲉ. ⲁⲩⲱ ⲁⲩⲣⲁϣⲉ ϫⲉ-ⲁⲩⲉⲓ ⲉⲃⲟⲗ ϩⲙ-ⲡⲉⲧϭⲏⲩ ⲁⲩⲱ ⲉⲧⲙⲟⲕϩ. ⲁⲩⲱ ⲁⲩⲥⲟⲡⲥⲡ ⲙⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲑⲏⲡ ϫⲉ-ϯ-ⲉⲝⲟⲩⲥⲓⲁ ⲛⲁⲛ ⲛⲧⲛⲧⲁⲙⲓⲟ ⲛⲁⲛ ⲛϩⲉⲛⲁⲓⲱⲛ ⲙⲛ-ϩⲉⲛⲕⲟⲥⲙⲟⲥ ⲕⲁⲧⲁ-ⲡⲉⲕϣⲁϫⲉ ⲛⲧⲟⲕ ⲡϫⲟⲉⲓⲥ ϩⲛⲧⲁⲕⲥⲙⲛⲧϥ ⲙⲛ-ⲡⲉⲕϩⲙϩⲁⲗ ϫⲉ-ⲛⲧⲟⲕ ⲡⲉ ⲡⲁⲧϣⲓⲃⲉ ⲙⲁⲩⲁⲁⲕ. ⲁⲩⲱ ⲛⲧⲟⲕ ⲡⲉ ⲡⲁⲡⲉⲣⲁⲛⲧⲟⲥ ⲙⲁⲩⲁⲁⲕ. ⲁⲩⲱ ⲡⲁⲭⲱⲣⲏⲧⲟⲥ ⲙⲁⲩⲁⲁⲕ. ⲁⲩⲱ ⲛⲧⲟⲕ ⲙⲁⲩⲁⲁⲕ ⲡⲉ ⲡⲁⲅⲉⲛⲛⲏⲧⲟⲥ. ⲁⲩⲱ ⲛⲁⲩⲧⲟⲅⲉⲛⲏⲥ. ⲁⲩⲱ ⲛⲁⲩⲧⲟⲡⲁⲧⲱⲣ. ⲁⲩⲱ ⲛⲧⲟⲕ ⲙⲁⲩⲁⲁⲕ ⲡⲉ ⲡⲁⲥⲁⲗⲉⲩⲧⲟⲥ ⲁⲩⲱ ⲛⲁⲅⲛⲱⲥⲧⲟⲥ. ⲁⲩⲱ ⲛⲧⲟⲕ ⲙⲁⲩⲁⲁⲕ ⲡⲉ ⲡⲥⲓⲅⲏ. ⲁⲩⲱ ⲧⲁⲅⲁⲡⲏ ⲁⲩⲱ ⲧⲡⲏⲅⲏ ⲙⲡⲧⲏⲣϥ. ⲁⲩⲱ ⲛⲧⲟⲕ ⲙⲁⲩⲁⲁⲕ ⲡⲉ ⲡⲁⲧϩⲩⲗⲏ ⲁⲩⲱ ⲡⲁⲧϫⲱϩⲙ | p. 50 . ⲁⲩⲱ ⲡⲁⲧϣⲁϫⲉ ⲉⲧⲉϥⲅⲉⲛⲉⲁ ⲁⲩⲱ ⲡⲁⲧⲛⲟⲓ ⲛⲧⲉϥϭⲓⲛⲟⲩⲱⲛϩ ⲉⲃⲟⲗ. ϩⲁⲓⲟ ⲥⲱⲧⲙ ⲉⲣⲟⲓ ⲡⲓⲱⲧ ⲛⲁϥⲑⲁⲣⲧⲟⲥ. ⲁⲩⲱ ⲡⲓⲱⲧ ⲛⲁⲑⲁⲛⲁⲧⲟⲥ. ⲁⲩⲱ ⲡⲛⲟⲩⲧⲉ ⲛⲛⲉⲑⲏⲡ. ⲁⲩⲱ ⲡⲟⲩⲟⲉⲓⲛ ⲙⲁⲩⲁⲁϥ. ⲁⲩⲱ ⲡⲱⲛϩ. ⲁⲩⲱ ⲡⲁⲧⲛⲁⲩ ⲉⲣⲟϥ ⲙⲁⲩⲁⲁϥ. ⲁⲩⲱ ⲡⲁϩⲣⲏⲧⲟⲥ ⲙⲁⲩⲁⲁϥ. ⲁⲩⲱ ⲡⲁⲙⲓⲁⲛⲧⲟⲥ ⲙⲁⲩⲁⲁϥ. ⲁⲩⲱ ⲡⲁⲇⲁⲙⲁⲛⲧⲟⲥ ⲙⲁⲩⲁⲁϥ. ⲁⲩⲱ ⲡⲉⲧϣⲟⲟⲡ

2, 3 MS ⲧⲉⲧⲛⲉⲣⲛⲟⲩⲧⲉ, ⲧⲉⲧⲛⲉⲛⲁⲩ; dialectical forms of ⲧⲉⲧⲛⲁⲣⲛⲟⲩⲧⲉ, ⲧⲉⲧⲛⲁⲛⲁⲩ.

11 MS ⲡϫⲟⲉⲓⲥ ⁘ ⲙⲛ ⲡⲉⲕϩⲙϩⲁⲗ; W. ϩⲛⲧⲁⲕⲥⲙⲛⲧϥ ⁘ sic margini additum; Schw. Schmidt : addition not seen; perhaps read ⲉⲛⲧⲁⲕⲥⲙⲛⲧϥ.

16 MS ⲡⲥⲓⲅⲏ; read ⲧⲥⲓⲅⲏ.

18 page 50 : the leaf is very faded with numerous small central defects and large defects in the upper and lower edges; it measures 28 × 16 cms.

Library of Ruslan Khazarzar

intelligible spirits come and dwell in them. And you will become gods*, and you will know that you are from God, and you will see him, that he is God within you. And he will dwell in your *aeon*."

And the Lord of the All said these words to them. And he *withdrew* from them and concealed himself from them°.

20. And those begotten of *matter* rejoiced because they were remembered. And they rejoiced that they had come forth from what is narrow and painful, and they begged the hidden *mystery*: "Give *authority* to us so that we make for ourselves *aeons* and *worlds*, *according to* thy word which thou O Lord hast established with thy servant. For thou alone art the unchanging one. And thou alone art the *infinite one*. And thou alone art the *incomprehensible one*. And thou alone art the *unbegotten one*, and the *self-begotten one* and the *self-father*. And thou alone art the *unmoved one* and the *unknowable one*. And thou alone art the *silence* and the *love* and the *source* of the All. And thou alone art the *immaterial* and the *undefiled one*; and the ineffable one with regard to his *generation*, and the *unthinkable one* with regard to his revelation. Now hear me, O *imperishable* Father and *immortal* Father, thou God of the hidden things and thou only light and life, thou alone invisible and thou alone unutterable and thou alone undefiled, and thou alone *invincible*, and thou | alone the first-

---

* cf. Gen. 3.5; Joh. 10.34

° cf. Joh. 12.36

Library of Ruslan Khazarzar

ⲛϣⲟⲣⲡ ⲙⲙⲁⲩⲁⲁϥ. ⲁⲩⲱ ⲙⲛ-ⲡⲉⲧϩⲓⲑⲏ ⲙⲙⲁⲕ. ⲥⲱⲧⲙ ⲉⲡⲉⲛϣⲗⲏⲗ ⲡⲁⲓ ⲉⲛⲧⲁⲛϣⲗⲏⲗ ⲛϩⲏⲧϥ ⲉϩⲣⲁⲓ ⲉⲡⲉⲧϩⲏⲡ ϩⲙ-ⲙⲁ ⲛⲓⲙ. ⲥⲱⲧⲙ ⲉⲣⲟⲛ ⲛⲅⲧⲛⲛⲟⲟⲩ ⲛⲁⲛ ⲛϩⲉⲛⲡⲛⲁ ⲛⲁⲥⲱⲙⲁⲧⲟⲥ ϫⲉⲕⲁⲁⲥ ⲉⲩⲛⲁⲟⲩⲱϩ ⲛⲙⲙⲁⲛ. ⲁⲩⲱ ⲛⲥⲉ-ⲧⲥⲁⲃⲟⲛ ⲉⲛⲉⲛⲧⲁⲕⲉⲣⲏⲧ ⲙⲙⲟⲟⲩ ⲛⲁⲛ. ⲁⲩⲱ ⲛⲥⲉⲟⲩⲱϩ ⲛϩⲏⲧⲛ ⲛⲧⲛϣⲱⲡⲉ ⲛⲁⲩ ⲛⲥⲱⲙⲁ ϫⲉ-ⲡⲉⲕⲟⲩⲱϣ ⲡⲉ ⲡⲁⲓ ⲉⲧⲣⲉϥϣⲱⲡⲉ ⲙⲁⲣⲉϥϣⲱⲡⲉ. ⲁⲩⲱ ⲛⲅϯ-ⲧⲱϣ ⲉⲡⲉⲛϩⲱⲃ ⲁⲩⲱ ⲛⲅⲧⲁϩⲟϥ ⲉⲣⲁⲧϥ ⲕⲁⲧⲁ-ⲡⲉⲕⲟⲩⲱϣ. ⲁⲩⲱ ⲕⲁⲧⲁ-ⲡⲧⲱϣ ⲛⲛⲁⲓⲱⲛ ⲉⲑⲏⲡ. ⲁⲩⲱ ⲛⲅⲧⲟϣⲛ ϩⲱⲱⲛ ϫⲉ-ⲁⲛⲟⲛ ⲛⲟⲩⲕ.

ⲁⲩⲱ ⲁϥⲥⲱⲧⲙ ⲉⲣⲟⲟⲩ ⲁϥⲧⲛⲛⲟⲟⲩ ⲛϩⲉⲛⲇⲩⲛⲁⲙⲓⲥ ⲛⲣⲉϥⲇⲓⲁⲕⲣⲓⲛⲉ. ⲛⲁⲓ ⲉⲧⲥⲟⲟⲩⲛ ⲙⲡⲧⲱϣ ⲛⲛⲁⲓⲱⲛ ⲉⲑⲏⲡ. ⲁϥⲧⲛⲛⲟⲟⲩⲥⲟⲩ ⲉⲃⲟⲗ ⲕⲁⲧⲁ-ⲡⲧⲱϣ ⲛⲛⲉⲑⲏⲡ ⲁⲩⲱ ⲁϥⲥⲙⲛ-ⲧⲁⲝⲓⲥ ⲕⲁⲧⲁ-ⲛⲧⲁⲝⲓⲥ ⲙⲡϫⲓⲥⲉ ⲁⲩⲱ ⲕⲁ-ⲡⲧⲱϣ ⲉⲑⲏⲡ. ⲁⲩⲁⲣⲭⲓ ϫⲓⲛ ⲙⲡⲉⲥⲏⲧ ϣⲁ- | p. 51 . ϩⲣⲁⲓ ϫⲉⲕⲁⲁⲥ ⲉⲣⲉ-ⲡⲕⲱⲧ ⲛⲁⲧⲱⲱⲙⲉ ⲉⲛⲉϥⲉⲣⲏⲩ ⲁⲩⲱ ⲁϥⲧⲁⲙⲓⲟ ⲙⲡⲕⲁϩ ⲛⲁⲏⲣ ⲙⲙⲁ ⲛϣⲱⲡⲉ ⲛⲛⲉⲛⲧⲁⲩⲉⲓ ⲉⲃⲟⲗ ϫⲉ-ⲉⲧⲉϭⲱ ϩⲓ-ϫⲱϥ ϣⲁⲛⲧⲁϫⲣⲟ ⲛⲛⲉⲧⲙⲡⲉⲥⲏⲧ ⲙⲙⲟⲟⲩ. ⲙⲛⲛⲥⲱⲥ ⲡⲙⲁ ⲛϭⲟⲉⲓⲗⲉ ⲛⲁⲙⲉ. ⲙⲡϩⲟⲩⲛ ⲙⲡⲁⲓ ⲡⲙⲁ ⲛⲧⲙⲉⲧⲁ-ⲛⲟⲓⲁ. ⲙⲡϩⲟⲩⲛ ⲙⲡⲁⲓ ⲛⲁⲛⲧⲓⲧⲩⲡⲟⲥ ⲛⲁⲉⲣⲟⲇⲓⲟⲥ. ⲙⲛ-ⲛⲥⲱⲥ ⲧⲡⲁⲣⲟⲓⲕⲏⲥⲓⲥ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ ⲙⲡϩⲟⲩⲛ ⲙⲡⲁⲓ ⲛⲁⲛⲧⲓ-ⲧⲩⲡⲟⲥ ⲛⲁⲩⲧⲟⲅⲉⲛⲏⲥ. ϩⲙ-ⲡⲙⲁ ⲉⲧⲙⲙⲁⲩ ϣⲁⲩϫⲱⲕⲙ ⲉⲡⲣⲁⲛ ⲙⲡⲁⲩⲧⲟⲅⲉⲛⲏⲥ ⲡⲉⲧⲟ ⲛⲛⲟⲩⲧⲉ ⲉϫⲱⲟⲩ. ⲁⲩⲱ ⲁⲩⲕⲱ ⲛϩⲉⲛϭⲟⲙ ⲙⲡⲙⲁ ⲉⲧⲙⲙⲁⲩ ϩⲓϫⲛ-ⲧⲡⲏⲅⲏ ⲙ-ⲙⲟⲟⲩ ⲛⲱⲛϩ. ⲛⲁⲓ ⲉⲛⲧⲁⲩⲛⲧⲟⲩ ⲉⲃⲟⲗ ⲉⲩⲛⲏⲩ. ⲛⲁⲓ ⲛⲉ ⲛⲣⲁⲛ ⲛⲛϭⲟⲙ ⲉⲧϩⲓϫⲙ-ⲡⲙⲟⲟⲩ ⲉⲧⲟⲛϩ. ⲙⲓⲭⲁⲣ ⲙⲛ-ⲙⲓⲭⲉⲩ ⲁⲩⲱ ϣⲁⲩⲧⲃⲃⲟⲟⲩ ϩⲓⲧⲛ-ⲃⲁⲣⲫⲁⲣⲁⲅⲅⲏⲥ ⲁⲩⲱ ⲙⲡϩⲟⲩⲛ ⲛⲛⲁⲓ ⲛⲁⲓⲱⲛ ⲛⲧⲥⲟⲫⲓⲁ ⲙⲡϩⲟⲩⲛ ⲛⲛⲁⲓ ⲧⲁⲗⲏ-

---

1 MS ⲡⲉⲧϩⲓⲑⲏ; ⲧ inserted above. MS ⲙⲙⲁⲕ; read ⲙⲙⲟⲕ.
9, 10 MS ⲁⲛⲟⲛ ⲛⲟⲩⲕ; better ⲁⲛⲟⲛ ⲡⲉ ⲛⲟⲩⲕ.
14 MS ⲕⲁ; read ⲕⲁⲧⲁ.
17 W. Schw. ⲉⲧⲉϭⲱ read ⲉⲩⲉϭⲱ.
18 MS ϣⲁⲛⲧⲁϫⲣⲟ; read ϣⲁ-ⲛⲧⲁϫⲣⲟ.

Library of Ruslan Khazarzar

existent, the One before whom there is none. Hear our prayer with which we have prayed to him who is hidden in all places. Hear us and send to us *incorporeal spirits* that they may dwell with us and teach us those things which thou hast promised to us, and that they may dwell in us and that we become *bodies* to them. Because it is thy will that this should happen, let it happen. And give ordinance to our work and set it up *according to* thy will and *according to* the ordinance of the hidden *aeons*. And thou only art ordinance to us, for we are thine."

And he heard them, he sent *powers* of *discernment* which know the ordinance of the hidden *aeons*. He sent them forth *according to* the ordinance of the hidden ones. And he established *ranks* according to the *ranks* of the height, and *according to* the hidden ordinance. They *began* from below upwards, in order that the building should join together. And he created the land of *air*[1], the dwelling-place of those that had come forth, that they should remain upon it until the establishment of those below them. Next ⟨is⟩ the true dwelling-place. Within this the place of *repentance*[2]. Within this the *antitypes*[2] of *aerodios*[3]. Next the *sojourning as stranger*[2], the *repentance*. Within this the *self-begotten antitypes*. In that place they are immersed in the name of the *self-begotten one* who is God over them. And in that place over the *source* of living water[4] were put powers which were brought forth as they came. These are the names of the powers which are over the living water: Michar and Micheu[5]. And they are purified through Barpharanges[5]. And within these ⟨are⟩ the *aeons*[6] of the *Sophia*. Within these ⟨is⟩ *truth* | in verihood.

[1] (16, 17) land of air; see Origen *de Princ.* II 11.6; ApAscl 76; Keph VII p. 35; (also J 82.21).

[2] (19-21) repentance; antitypes; sojourning as stranger; see Schmidt (Bibl. 34); Plotinus *Ennead* II 9.6.
on sojourning as a stranger, see Clement *Strom.* IV 26; Origen *c. Cels.* VI 52; ATh 109; GTr 31; 1Jas 25; 2Jas 51; 2LogSeth 52; Keph XCI p. 228.

[3] (20) aerodios; see GEgypt III 50.

[4] (24, 25) source of living water; see TriTrac 60; GEgypt III 64; IV 75, 76; TriProt 46; ApJn 26.

[5] (26, 27) Michar and Micheu; see GEgypt III 64; IV 76; ApAd 84; TriProt 48. Barpharanges; see Preisendanz (Bibl. 29) VII 975; Scholem (Bibl. 37); Kropp (Bibl. 22) III p. 31 etc.; GEgypt III 64; IV 76.

[6] (28) ⟨are⟩ the aeons; Schmidt: ⟨he created⟩ the aeons.

Library of Ruslan Khazarzar

ⲑⲓⲁ ⲛⲁⲙⲉ ⲉⲣⲉ- ⲧⲡⲓⲥⲧ ⲥⲟⲫⲓⲁ ⲙⲙⲁⲩ ⲙⲛ- ⲡⲉⲡⲣⲱⲛⲧⲟⲥ
ⲓⲥ ⲡⲉⲧⲟⲛϩ ⲙⲛ-ⲡⲁⲉⲣⲟⲇⲓⲟⲥ ⲙⲛ-ⲡⲉϥⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲛⲁⲓⲱⲛ.
ⲁⲩⲕⲱ ⲙⲡⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲛⲥⲉⲗⲗⲁⲱ ⲙⲛ-ⲉⲗⲉⲓⲛⲟⲥ ⲙⲛ-
ⲍⲱⲅⲉⲛⲉⲑⲗⲏⲥ ⲙⲛ- ⲥⲉⲗⲙⲉⲗⲭⲉ ⲙⲛ-ⲡⲁⲩⲧⲟⲅⲉⲛⲏⲥ ⲛ=
ⲛⲁⲓⲱⲛ. ⲁⲩⲕⲱ ⲛϩⲏⲧϥ ⲛϥⲧⲟⲟⲩ ⲙⲫⲱⲥⲧⲏⲣ ⲏⲗⲏⲗⲏⲑ
ⲇⲁⲩⲉⲓⲇⲉ ⲱⲣⲟⲓⲁⲏⲗ. . . . .
. . . .
. . . .

p. 52 .

. . . . . ⲛⲁⲧ=] ⲧⲁϩⲟϥ ⲙⲡⲟⲩⲧⲁϩⲟϥ
ⲙⲡⲉ=] ⲓⲱⲧ ⲛⲛⲓⲡⲧⲏⲣϥ ⲁⲩ=
ⲱ] . . . . . . ⲛⲛⲓⲡⲧⲏⲣϥ. ⲁⲩⲱ
. . . . ⲟⲛ ⲛⲛⲉⲓⲡⲧⲏⲣϥ
ⲁⲩⲱ ⲛ=] ⲁⲛⲟⲩⲥⲓⲟⲥ ⲛⲁϩⲟⲣⲁ=
ⲧⲟⲥ ⲛⲁⲧ=]ⲥⲟⲩⲱⲛϥ. ⲛⲁⲡⲉⲣⲁⲛ=
ⲧⲟⲥ ⲁⲩⲱ] ⲛⲁⲅⲛⲱⲥⲧⲟⲥ. ⲛⲁⲧ=
ⲧⲁϩⲟϥ] ⲉⲧⲉϥϩⲓⲕⲱⲛ ⲛⲁⲧ=
ϭⲙϭⲱ=] ⲙⲥ. ⲛⲁⲧⲛⲣⲁⲧⲥ. ⲉⲣⲉ-
ⲡⲉϥ=]ⲟⲣⲃ̄ ⲉϩⲟⲩⲛ ϩⲓⲧⲟⲟⲧⲥ
. . . ⲣⲙ ⲛϩⲏⲧⲥ ⲛⲧⲉⲓϩⲉ. ⲛ=
ⲧⲟⲥ] ⲉⲧϯ-ⲧⲟϣ ⲉⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ
ϩⲛ-ⲧⲉ=]ⲥⲙⲛⲧⲁⲧⲥⲱⲙⲁ. ⲛⲧⲟⲥ
ⲉⲧϯ-ⲧⲟ=] ϣ ⲉⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ. ϩⲛ-ⲟⲩ=
ⲁⲥⲱ=] ⲙⲁⲧⲟⲥ. ⲁⲩⲱ ϩⲛ-ⲟⲩⲙⲛⲧ=

---

1 MS ⲧⲡⲓⲥⲧ ⲥⲟⲫⲓⲁ; read ⲧⲡⲓⲥⲧⲓⲥ ⲥⲟⲫⲓⲁ.
8 page 52 : the left side of the leaf is missing and there are small central defects.

Library of Ruslan Khazarzar

The Pistis Sophia [1] is there, and the *pre-existent* living Jesus [2], and the *aerodioi* and the twelve *aeons* [2]. In that place were put Sellao, Eleinos, Zogenethles, Selmelche [3], and the *self-begotten one* of the *aeons*. And within it were placed four *lights* Eleleth, Daveide, Oroiael [4] ...

(lacuna)

(Unplaced Leaves)

21. ... ⟨in⟩comprehensible, they have not comprehended him ⟨as⟩ Father of the All (pl) and also ⟨as⟩ ... of the All (pl) and as ... of all (pl) these, and *insubstantial, invisible*, unknown, *infinite* ⟨and⟩ *unknowable*, in⟨comprehensible⟩ in his un⟨attainable⟩, unapproachable *image*. And his boundary is within it ⟨the image?⟩ ... in it in this way ⟨that it⟩ sets bounds to them all in its *incorporeality*. It sets bounds to them all in *incorporeality* and in |

---

[1] (1) Pistis Sophia; see HypArch 87ff.; OnOrgWld 100 etc.; Eug 82ff.; PS 42 etc.

[2] (2) living Jesus; Baynes: Jesus, the risen one; see GEgypt III 64; (also J 39.2 title).
12 aeons; see Reitzenstein (Bibl. 31) p. 256ff.; Hippol. V 13.3; PS 23 etc.; (also J 101.23, 24).

[3] (2-4) Sellao, Eleinos, Zogenethles, Selmelche; see Kropp (Bibl. 22) III p. 27ff. on Sellao and Eleinos, see GEgypt III 64; IV 76.
on Selmelche, see GEgypt III 62; IV 74.

[4] (5, 6) 4 lights: Eleleth, Daveide, Oroael, (?Harmozel); see Bousset (Bibl. 13) p. 338ff.; Kropp (Bibl. 22) I D 13, 105; E 10 etc.; III p. 27-39; Epiph. 26.10.1; Iren. I 29.2; HypArch 93ff.; GEgypt III 51; IV 63 etc.; TriProt 39; ApJn 33; 34; on 4 lights as 4 elements, see Keph XCIV p. 239.

Library of Ruslan Khazarzar

ⲁ⸗] ⲛ(ⲟ)ⲩⲥⲓⲟⲥ. ⲡⲁⲓ ⲡⲉ ⲡⲉⲓⲱⲧ ⲛ⸗ ⲁⲡⲟϩⲣⲏⲧⲟⲥ. ⲡⲁϩⲣⲏⲧⲟⲥ. ⲛ⸗ ⲁⲕⲁⲧⲁⲅⲛⲱⲥⲧⲟⲥ. ⲡⲁϩⲟⲣⲁ⸗ ⲧⲟⲥ. ⲡⲁⲙⲉⲧⲣⲏⲧⲟⲥ. ⲁⲩⲱ ⲛ⸗ ⲁⲡⲉⲣⲁⲛⲧⲟⲥ. ⲡⲁⲓ ϩⲣⲁⲓ ⲛϩⲏⲧϥ ⲙⲙⲓⲛ ⲙⲙⲟϥ ⲉⲁϥⲛⲧϥ ⲉⲛϣⲓ ⲛⲛⲉⲧⲛϩⲏⲧϥ. ⲁⲩⲱ ⲧⲉⲡⲓⲛⲟⲓ⸗ ⲁ ⲛⲧⲉϥⲙⲛⲧⲛⲟϭ ⲉⲁϥⲛⲧⲥ ⲉⲛϣⲓ ⲛⲧⲙⲛⲧⲁⲛⲟⲩⲥⲓⲟⲥ. ϣⲁⲛ⸗ ⲧϥⲁⲁⲩ ⲛⲁⲛⲟⲩⲥⲓⲟⲥ. ⲛⲧⲟϥ ⲇⲉ ⲉⲩⲁⲧⲧⲁϩⲟϥ ⲡⲉ. ϩⲓⲧⲛ-ⲡⲉϥⲙⲉ⸗ ⲗⲟⲥ ⲙⲙⲓⲛ ⲙⲙⲟϥ ⲁϥⲁⲁϥ ⲛⲧⲟ⸗ ⲡⲟⲥ ⲛⲛⲉϥⲙⲉⲗⲟⲥ. ⲉⲧⲣⲉⲩ⸗ ⲟⲩⲱϩ ⲛϩⲏⲧϥ ⲁⲩⲱ ⲛⲥⲉⲥⲟⲩ⸗ ⲱⲛϥ ϫⲉ- ⲛⲧⲟϥ ⲡⲉ ⲡⲉⲩⲉⲓⲱⲧ ⲁⲩⲱ ϫⲉ-ⲛⲧⲟϥ ⲡⲉⲛⲧⲁϥⲡⲣⲟⲃⲁ⸗ ⲗⲉ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ ϩⲛ-ⲧⲉϥϣⲟ⸗ ⲣ]ⲡ ⲛⲉⲛⲛⲟⲓⲁ ⲧⲁⲓ ⲉⲛⲧⲁⲥⲣ- ⲧⲟ⸗ ⲡⲟⲥ ⲛⲁⲩ. ⲉⲁⲥⲁⲁⲩ ⲛⲁⲛⲟⲩⲥⲓⲟⲥ (ϫ)ⲉⲕⲁⲁⲥ ⲉⲩⲉⲥⲟⲩⲱⲛϥ ⲛⲉϥⲟ ⲅ]ⲁⲣ ⲡⲉ ⲛⲁⲧⲥⲟⲩⲱⲛϥ ϩⲓⲧⲛ-ⲟⲩ⸗

p. 53 .

ⲟⲛ ⲛⲓⲙ ⲡⲁⲓ ⲁϥⲣ-ⲧⲉϥ . . . . [ⲛ⸗ ⲟⲩⲟⲉⲓⲛ ⲙⲡⲉⲥⲙⲟⲧ [ⲛⲟⲩ . . . . . ⲁⲩⲱ ⲙⲡⲉⲥⲙⲟⲧ ⲛⲟ[ⲩ . . . . . ⲁⲩ⸗ ⲱ ⲙⲡⲉⲥⲙⲟⲧ ⲛⲟⲩⲁ . . . . ϯϣⲱ?ⲡⲉ ⲛⲁⲩ ϩⲛ-ⲧ⸗[ⲉⲡⲓⲛⲟⲓⲁ ⲛ⸗

---

21 W. Schw. ϩⲓⲧⲛ ; MS perhaps ϩⲁⲧⲛ.

Library of Ruslan Khazarzar

insubstantiality. This is the *ineffable, unutterable, unknowable, invisible, immeasurable* and *infinite* Father. He, of himself within himself, has brought himself to the measure [1] of those within him. And he has brought the *thought* of his greatness to the measure of *insubstantiality,* until he has made them *insubstantial. For* he is an incomprehensible one. Through his *members* he has, of himself [2], made a *place* for his *members,* that they should dwell in it and know that he is their Father, and that it is he who has *emanated* them in his first *concept*: this which became a *place* for them, and made them *insubstantial* so that they should know him. *For* he was unknown by all. This became [3] his ... of light in the form ⟨of a⟩ ... and in the form ⟨of a⟩ ... and in the form of a ... ⟨giving⟩ ... to them in the ⟨thought⟩ | of his greatness.

[1] (6, 9) measure; Baynes: mass.
[2] (11, 12) through his members he has, of himself; Schmidt: through his own members.
[3] (22) this became; Baynes: he it is who made.

Library of Ruslan Khazarzar

ⲧⲉϥⲙⲛⲧⲛⲟϭ. ⲁϥⲛ=[ⲧⲟⲩ ⲉⲃⲟⲗ ϩⲛ-ⲧⲉϥⲉⲡⲓⲛⲟⲓⲁ ⲁⲩ=[ⲣ-ⲁⲛⲟⲩ=ⲥⲓⲟⲥ ⲛϭⲓ ⲛⲉϥⲙⲉⲗⲟⲥ [ⲛⲧⲟⲟⲩ ⲇⲉ ⲙⲡⲓⲧⲟⲡⲟⲥ ˙ϩⲉⲛⲁⲧ=[ⲧⲁϩⲟⲟⲩ? ⲡⲉ. ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲙⲙⲟ=[ⲟⲩ ⲉⲓⲣⲉ ⲛⲟⲩⲧⲃⲁ ϩⲛ-ⲛⲉϥⲙⲉⲗⲟ=[ⲥ ⲁⲩ=ⲱ ⲁⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛⲁⲩ ⲉⲣⲟ=[ϥ ⲙⲡ=ϣⲏⲏⲣⲉ ϫⲉ-ⲡⲉϥϫⲏⲕ ϩⲁⲣ=[ⲟϥ? ⲡⲉ ⲁⲩⲱ ⲁⲡⲓⲱⲧ ⲥⲫⲣⲁⲅⲓⲍⲉ [ⲙⲙⲟϥ ⲙⲡⲉϥϣⲏⲣⲉ ϩⲓϩⲟⲩⲛ ⲙⲙⲟ=[ⲟⲩ ϫⲉ-ⲉⲩⲉⲥⲟⲩⲱⲛϥ ϩⲓϩⲟⲩⲛ ⲙⲙⲟⲟⲩ ⲁⲩⲱ ⲁⲡⲣⲁⲛ ⲕⲓⲙ ⲉⲣⲟⲟⲩ ϩⲓϩⲟⲩⲛ ⲙⲙⲟⲟⲩ ⲉⲧⲣⲉⲩⲛⲁⲩ ⲉⲡⲓⲁⲧ=ⲛⲁⲩ ⲉⲣⲟϥ. ⲛⲁⲧⲥⲟⲩⲱⲛϥ. ⲁⲩ=ⲱ ⲁⲩϯ-ⲉⲟⲟⲩ ⲙⲡⲓⲟⲩⲁ ⲙⲁⲩⲁⲁϥ. ⲁⲩⲱ ⲧⲉⲛⲛⲟⲓⲁ ⲉⲧⲛϩⲏⲧϥ. ⲁⲩ=ⲱ ⲡⲗⲟⲅⲟⲥ ⲛⲛⲟⲉⲣⲟⲛ. ⲉⲁⲩϯ-ⲉ=ⲟⲟⲩ ⲙⲡⲓϣⲟⲙⲛⲧ ⲉⲧⲟ ⲛⲟⲩⲁ ⲛⲟⲩⲱⲧ ϫⲉ-ⲉⲛⲧⲁⲩⲣ-ⲁⲛⲟⲩⲥⲓ=ⲟⲥ ⲉⲧⲃⲏⲧϥ. ⲁⲩⲱ ⲁⲡⲓⲱⲧ ϥⲓ ⲙ=ⲡⲉⲩⲉⲓⲛⲉ ⲧⲏⲣϥ ⲁϥⲁⲁϥ ⲛⲟⲩⲡⲟ=ⲗⲓⲥ ⲏ ⲛⲟⲩⲣⲱⲙⲉ ⲁϥⲍⲱⲅⲣⲁⲫⲓ ⲛⲛⲓⲡⲧⲏⲣϥ ⲉⲣⲟϥ. ⲉⲧⲉ-ⲡⲁⲓ ⲡⲉ ⲛⲉⲓⲇⲩⲛⲁⲙⲓⲥ ⲧⲏⲣⲟⲩ. ⲁⲡⲟⲩ=[ⲁ ⲡⲟⲩⲁ ⲥⲟⲩⲱⲛϥ ϩⲛ-ϯⲡⲟⲗⲓⲥ. ⲁⲡⲟⲩⲁ ⲡⲟⲩⲁ ϯ ⲛϩⲉⲛⲧⲃⲁ ⲛⲉⲟ=[ⲟⲩ ⲉϩⲟⲩⲛ ⲉⲡⲣⲱⲙⲉ ⲏ ⲉⲧⲡⲟⲗⲓ=[ⲥ ⲙⲡⲓⲱⲧ ⲉⲧϩⲙ-ⲡⲧⲏⲣϥ. ⲁⲩⲱ [ⲁ=

---

8 MS ϣⲏⲏⲣⲉ; read ϣⲏⲣⲉ. ϩⲁⲣ[ⲟϥ?; perhaps ϩⲁⲣ[ⲓϩⲁⲣⲟϥ.
20 MS ⲉⲧⲃⲏⲧϥ ; read ⲉⲧⲃⲏⲏⲧϥ.

Library of Ruslan Khazarzar

He has brought ⟨them forth⟩ in his *thought*. His *members* ⟨became⟩ *insubstantial*. *But* ⟨they⟩ were ⟨incomprehensible⟩ to this *place*. Each one of ⟨them made⟩ a myriad in his *members*, ⟨and⟩ each one of them saw him ⟨as the⟩ Son that he was completed ⟨in him⟩. And the Father *sealed* him as his Son within them, so that they should know him within themselves. And the name moved them within themselves to make them see the invisible ⟨and⟩ unknowable one. And they gave glory to the Only One and to the *concept* within him, and to the *intelligible word*. And so they gave glory to the three which are one, because through him they have become *insubstantial*. And the Father took their whole likeness. He made it into a *city or* a man [1]. He *portrayed* the All (pl) in him, namely all these *powers*. Each one of them knew him in this *city*. Each one gave myriads of glories to the man *or* the *city* of the Father who is in the All. And | the Father took the glory. He made it into a *garment* outside the man who ...

---

[1] (21, 22) a city or a man; see Philo *de op. Mund.* 24, 25; Keph LVI p. 140ff.; LXX p. 169ff.; (also 226.2; 236.23ff.).

Library of Ruslan Khazarzar

ⲡⲓⲱⲧ ϥⲓ ⲙⲡⲉⲟⲟⲩ. ⲁϥⲁⲁϥ ⲛⲉ=[ⲛ=
ⲁⲩⲙⲁ ϩⲓⲃⲟⲗ ⲙⲡⲣⲱⲙⲉ. ⲡⲁⲓ ⲉⲛ...
p. 54 .
. . . .
. . . . ⲉϩⲟⲩⲛ ⲙⲙⲟϥ ⲁⲩⲱ ⲁϥ=
ⲧⲁⲙⲓⲟ ⲛϩⲏⲧϥ ⲙⲡⲧⲩⲡⲟⲥ ⲙ=
ⲫⲓⲉⲣⲟⲛ ⲙⲡⲗⲏⲣⲱⲙⲁ. ⲁⲩⲱ
ⲁϥⲧⲁⲙⲓⲟ ⲛⲛⲉϥⲙⲟⲩⲧⲉ ⲟⲩ(ⲃⲏⲕ)
ⲉⲃⲟⲗ ϩⲛ-ⲡⲉⲩⲉⲣⲏⲩ ⲙⲡⲧⲩⲡⲟⲥ
ⲛϣⲉ ⲛⲧⲃⲁ ⲛⲇⲩⲛⲁⲙⲓⲥ ϣⲁ=
ⲧⲛ-ϥⲧⲟⲟⲩ ⲛⲧⲃⲁ. ⲁⲩⲱ ⲁϥⲧⲁ=
ⲙⲓⲟ ⲙⲡⲉϫⲟⲩⲱⲧ ⲛⲧⲏⲛⲃⲉ
ⲙⲡⲓⲛⲉ ⲛⲧⲇⲉⲕⲁⲥ ⲥⲛⲧⲉ ⲧⲇⲉ=
ⲕⲁⲥ ⲉⲑⲏⲡ ⲙⲛ-ⲧⲇⲉⲕⲁⲥ ⲉⲧⲟⲩ=
ⲟⲛϩ ⲉⲃⲟⲗ. ⲁⲩⲱ ⲁϥⲧⲁⲙⲓⲟ
ⲛϩⲗⲡⲉ ⲛϩⲏⲧϥ ⲙⲡⲓⲛⲉ ⲛⲧⲙⲟ=
ⲛⲁⲥ ⲉⲑⲏⲡ ϩⲙ-ⲡⲥⲏⲛⲑⲉⲩⲥ. ⲁⲩⲱ
ⲁϥⲧⲁⲙⲓⲟ ⲙⲡⲛⲟϭ ⲙⲙⲁϩⲧ ⲙ=
ⲡⲓⲛⲉ ⲙⲡⲥⲏⲛⲑⲉⲩⲥ ⲉⲧⲟ ⲛϫⲟ=
ⲉⲓⲥ ⲉϫⲙ-ⲡⲉⲡⲗⲏⲣⲱⲙⲁ. ⲁⲩⲱ ⲁϥ=
ⲧⲁⲙⲓⲟ ⲛⲛⲕⲟⲩⲓ ⲙⲁϩⲧ ⲙⲡⲓⲛⲉ
ⲛϩⲉⲛⲛⲁⲥ ⲉⲡϫⲓⲛⲧ ⲙⲡⲥⲏⲛⲑⲉⲩⲥ.
ⲁⲩⲱ ⲁϥⲧⲁⲙⲓⲟ ⲛⲧⲉϥⲙⲏⲧⲣⲁ
ⲙⲡⲧⲩⲡⲟⲥ ⲙⲡⲥⲁⲛϩⲟⲩⲛ ⲙ=
ⲫⲓⲉⲣⲟⲛ [ⲙⲡⲗⲏⲣⲱⲙⲁ . . . . .
. . . .
. . . .
. . . . ⲙⲙⲟⲥ. ⲁⲩⲱ ⲁϥⲧⲁⲙⲓⲟ ⲛ=

---

3 page 54: the lower part of the leaf is missing; the fragment of the upper part measures $15^1/_2 \times 13^1/_2$ cms. and shows numerous defects.
7 MS ⲟⲩ(ⲃⲏⲕ); read ⲉⲩ(ⲃⲏⲕ).
15 MS ⲛϩⲗⲡⲉ; read ⲛⲛϩⲗⲡⲉ.
20 MS ⲙⲁϩⲧ; read ⲙⲙⲁϩⲧ.

Library of Ruslan Khazarzar

(lacuna of one page)

... within him. And he made his belly in the *type* of the *holy pleroma.* And he made his nerves going out from one another in the *type* of a hundred myriad of powers, less four myriads. And he made the twenty digits in the likeness of the two *decads*[1]: the hidden *decad* and the manifest *decad.* And he made the navel of his belly in the likeness of the *monad*[1] hidden in the Setheus. He made the large intestine in the likeness of the Setheus who is lord over the *pleroma.* And he made the small intestine in the likeness of the *ennead*[1] ... of the Setheus. And he made his *womb* in the *type* of the interior of the *holy pleroma* ...

(lacuna of two lines)

... and he made | his knees in the *type* of the *still one* and the

---

[1] (4-24) man in the image of the decad, ennead, monad; cf. Iren. I 18.

Library of Ruslan Khazarzar

ⲛⲉϥⲡⲁⲧ ⲙⲡⲧⲩⲡⲟⲥ ⲙⲡⲉ⸗
ⲣⲏⲙⲟⲥ ⲙⲛ- ⲡⲁⲛⲅⲛⲱⲥⲧⲟⲥ
ⲛⲁⲓ ⲉⲧⲁⲓⲁⲕⲟⲛⲓ ⲙⲡⲧⲏⲣϥ ⲁⲩⲱ
ⲉⲩⲣⲁϣⲉ ⲙⲛ-ⲡⲉⲧⲛⲁⲟⲩϫⲁⲓ. ⲁⲩ⸗
ⲱ ⲁϥⲧⲁⲙⲓⲟ ⲛⲛⲉϥⲙⲉⲗⲟⲥ ⲙⲡⲧⲩ⸗
ⲡⲟⲥ ⲙⲡⲃⲁⲑⲟⲥ ⲉⲧⲉⲣⲉ-ϣⲙⲧϣⲉ
ⲥⲉⲧⲏ ⲙⲛⲛⲧⲉ(ⲓⲱⲧ) ⲛϩⲏⲧϥ ⲕⲁ⸗
ⲧⲁ-ⲡⲧⲩⲡⲟⲥ ⲛⲙⲙⲛⲧⲉⲓⲱⲧ

p. 55 .

. . . . [ⲁⲩ⸗
ⲱ ⲁϥⲧⲁⲙⲓⲟ ⲛϥⲱⲉ ⲛϩⲏⲧϥ
ⲙⲧⲩⲡⲟⲥ ⲛⲛⲕⲟⲥⲙⲟⲥ ⲙ⸗
ⲡⲉⲡⲗⲏⲣⲱⲙⲁ ⲁⲩⲱ ⲁϥⲙⲁϩϥ
ⲙⲙⲛⲧⲥⲁⲃⲉ ⲛⲑⲉ ⲙⲡⲡⲁⲛ⸗
ⲥⲟⲫⲟⲥ. ⲁⲩⲱ ⲁϥⲙⲁϩϥ ⲙⲙⲩⲥ⸗
ⲧⲏⲣⲓ̣ⲟⲛ ϩⲓϩⲟⲩⲛ ⲛⲑⲉ ⲙⲡⲥⲏ⸗
ⲑⲉⲩⲥ. ⲁⲩⲱ ⲁϥⲙⲁϩϥ ϩⲓⲃⲟⲗ
ⲛⲑⲉ ⲙⲡⲁⲧⲛⲱϣ. ⲁⲩⲱ ⲁϥ⸗
ⲧⲁⲙⲓⲟϥ ⲉϥⲟ ⲛⲁⲧⲁⲙⲁϩⲧⲉ
ⲙⲙⲟϥ ⲙⲡⲧⲩⲡⲟⲥ ⲙⲡⲁⲧⲁ⸗
ⲙⲁϩⲧⲉ ⲙⲙⲟϥ ⲉⲧϩⲛ-ⲙⲁ ⲛⲓⲙ
ⲉⲧⲟ ⲛⲟⲩⲁ ⲛⲟⲩⲱⲧ ϩⲙ-ⲡⲧⲏ⸗
ⲣϥ ⲁⲩⲱ ⲛⲥⲉⲧⲁϩⲟ ⲙⲙⲟϥ ⲁⲛ.
ⲁⲩⲱ ⲁϥⲧⲁⲙⲓⲟϥ ⲉϥⲕⲱⲧⲉ ⲉϩⲟ̅ⲩ̅
ⲉⲛⲉϥⲉⲣⲏⲩ ⲙⲡⲧⲩⲡⲟⲥ ⲙⲛ⸗
ⲕⲁⲗⲩⲡⲧⲟⲥ ⲉⲧϩⲱⲃⲥ ⲛⲙ⸗
ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲑⲏⲡ. ⲁⲩⲱ

---

2 W. ⲡⲁⲛⲅⲛⲱⲥⲧⲟⲥ; read ⲡⲁⲅⲛⲱⲥⲧⲟⲥ or ⲡⲡⲁⲛⲅⲛⲱⲥⲧⲟⲥ.
7 MS ⲙⲛⲛⲧⲉ(ⲓⲱⲧ); read ⲙⲙⲛⲧⲉ(ⲓⲱⲧ).
11 MS ⲙⲧⲩⲡⲟⲥ; read ⲙⲡⲧⲩⲡⲟⲥ.

Library of Ruslan Khazarzar

unknowable one who *serve* the All, and they rejoice with those who will be saved. And he made his *members* in the *type* of the *deep* in which are 365 fatherhoods[1], *according to* the *type* of the fatherhoods ... ⟨and⟩ he made the hair of his body in the *type* of the *worlds* of the *pleroma*. And he filled him with wisdom like the *all-wise one*. And he filled him with *mysteries* within, in the manner of the Setheus. And he filled him outwardly in the manner of the indivisible one. And he made him incomprehensible in the *type* of the incomprehensible one who is in every place, who is the Only One in the All and who is not comprehended. And he made him surrounding another in the *type* of the *covering* which clothes the hidden *mysteries*. | And he made his ⟨right⟩ foot[2] in

[1] (6, 7) the deep in which are 365 fatherhoods; see 245.18-27.
[2] (2) right foot; Baynes : feet of light.

Library of Ruslan Khazarzar

ⲁϥⲧⲁⲙⲓⲟ ⲛⲧⲉϥⲟⲩⲣⲏⲧⲉ ⲛⲟⲩ-
ⲛⲁⲙ] ⲙⲡⲧⲩⲡⲟⲥ ⲙⲡⲁⲧⲡⲱϣ
. . . . ϫⲉ-ⲟⲩⲉⲣⲏⲧⲉ ⲛ-
[ⲟⲩⲛⲁⲙ. ⲁⲩⲱ ⲁϥⲧⲁⲙⲓⲟ ⲙⲡⲉ-]
ϥⲧⲟⲟⲩ ⲛⲕⲟⲟϩ ⲙⲡⲧⲩ-[ⲡⲟⲥ ⲛ-]
ⲧⲉϥⲧⲟ ⲙⲡⲩⲗⲏ. ⲁⲩⲱ ⲁϥ-
ⲧⲁⲙⲓⲟ ⲙⲡⲙⲉⲣⲟⲥ ⲥⲛⲁⲩ ⲙⲡⲧⲩ-
ⲡⲟⲥ ⲛⲙⲙⲩⲧⲣⲓⲁⲣⲭⲟⲥ ⲡⲉⲧϩⲓⲧ‿-
ⲛⲁⲙ ⲙⲛ-ⲡⲉⲧϩⲓϩⲃⲟⲩⲣ. ⲁⲩⲱ ⲁϥ-
ⲧⲁⲙⲓⲟ ⲛⲛⲉϥⲁⲛⲁⲅⲕⲁⲓⲟⲛ ⲙ-
ⲡⲧⲩⲡⲟⲥ ⲛⲛⲉⲧⲃⲏⲕ ⲉⲃⲟⲗ
ⲙⲛ-ⲡⲉⲧⲛⲏⲩ ⲉϩⲟⲩⲛ. ⲁⲩⲱ ⲁϥ-
ⲧⲁⲙⲓⲟ ⲛⲧⲕⲉϩⲧⲉ ⲥⲛⲧⲉ ⲙ-

p. 56 .

ⲡⲧⲩⲡⲟⲥ ⲙⲡ](ⲕ)ⲁⲣ(ⲱ)-[ϥ . . . . . .
. . . . (ⲉⲃ)ⲟ(ⲗ) . . . .
. . . . ⲉⲧⲉⲣⲉ? ⲁϥⲧⲁ-[ⲙⲓⲟ
. . . . ⲛϩ[ⲏ]ⲧϥ ⲉ-[ⲣⲉ ⲧⲟⲩⲉⲓ
ⲙⲡ-]ⲧⲩⲡⲟⲥ ⲛⲁⲫⲣ(ⲏⲇⲱⲛ)
ⲧ-]ⲕⲉⲟⲩⲉⲓ ⲙⲡⲧⲩⲡⲟⲥ ⲙ-[ⲙⲟⲩ-
ⲥ]ⲁⲛⲓⲟⲥ. ⲁⲩⲱ ⲁϥⲧⲁⲙⲓⲟ
. . ⲡ ⲛⲛⲉϥⲟⲩⲉⲣⲏⲧⲉ ⲧⲟⲩⲉ[ⲣ-
ⲏⲧ-]ⲉ ⲛⲟⲩⲛⲁⲙ ⲙⲡⲧⲩⲡⲟⲥ
ⲛⲧ-]ⲡⲁⲛⲇⲏⲗⲟⲥ ⲁⲩⲱ ⲧⲟⲩⲉⲣⲏ-

---

1 MS ⲛⲧⲉϥⲟⲩⲣⲏⲧⲉ; read ⲛⲧⲉϥⲟⲩⲉⲣⲏⲧⲉ.

8, 9 MS ⲡⲉⲧϩⲓⲧ‿ⲛⲁⲙ; read ⲡⲉⲧϩⲓⲟⲩⲛⲁⲙ.

14 page 56: the left side of the leaf is missing and the first four lines are almost obliterated; the remainder measures $26/_2 \times 12^1/_2$ cms., and recto and verso are reversed in mounting.

Library of Ruslan Khazarzar

the *type* of the indivisible one, ⟨and it was called⟩ right foot. ⟨And he made the⟩ four corners[1] in the *type* of the four *gates*. And he made the two *thighs* in the *type* of the *myriarchs* which are on the right and on the left. And he made his *necessities* (genitals) in the *type* of those that go forth and those that come in. And he made his two hips in ⟨the *type* of the⟩ *silence*. ...
... ⟨and⟩ he made the ... within it[2], ⟨one in the⟩ *type* of Aphrêdon, the other in the *type* of Musanios. And he made ... his feet, the right ⟨foot⟩ in the *type* of the *all-visible one*, and the left foot | in the *type* of the mother beneath all things.

---

[1] (5) 4 corners; cf. PS 385; (also J 91.26; 107.5)

[2] (18) the ... within it; Schmidt: ⟨the bones?⟩ within it; Baynes; ⟨the genitals⟩ of his body.

Library of Ruslan Khazarzar

ⲧⲉ ⲛ=]ϩⲃⲟⲩⲣ ⲙⲡⲧⲩⲡⲟⲥ ⲛⲧⲙⲁⲁⲩ
ϩⲓⲛ=]ⲉⲥⲏⲧ ⲧⲏⲣⲟⲩ. ⲁⲩⲱ ⲡⲁⲓ ⲡⲉ
ⲡⲣ=]ⲱⲙⲉ ⲛⲧⲁⲩⲧⲁⲙⲓⲟϥ ⲕⲁⲧⲁ-ⲡ=
ⲁⲓ=]ⲱⲛ ⲡⲁⲓⲱⲛ. ⲁⲩⲱ ⲡⲁⲓ ⲡⲉⲛ=
ⲧⲁ-]ⲡⲧⲏⲣϥ ⲉⲡⲓⲑⲩⲙⲉⲓ [ⲉⲥⲟⲩⲱⲛϥ
ⲡⲁⲓ ⲡⲉ ⲡⲡⲁⲛⲧⲉⲗⲓⲟⲥ ⲁⲩⲱ ⲡ[ⲁⲓ
ⲡⲉ ⲡⲣⲱⲙⲉ ⲙⲡⲛⲟⲩⲧⲉ. ⲉⲩⲛⲟ[ⲩ=
ⲧⲉ ϩⲱⲱϥ ⲡⲉ. ⲁⲩⲱ ⲉⲩⲁϩⲟⲣⲁ=
ⲧⲟⲥ ⲡⲉ. ⲁⲩⲱ ⲉⲩⲁⲅⲛⲱⲥⲧⲟⲥ
ⲡⲉ. ⲁⲩⲱ ⲉⲩⲡⲁⲛⲏⲣⲉⲙⲟⲥ
ⲡⲉ. ⲁⲩⲱ ⲉⲩⲁⲭⲱⲣⲏⲧⲟⲥ ⲡⲉ.
ⲁⲩⲱ ⲉⲩⲁⲥⲁⲗⲉⲩⲧⲟⲥ ⲡⲉ. ⲡⲁⲓ
ⲉϣϣⲉ ⲁⲛ ⲉⲥⲁϩⲟⲩ
ⲉϣϣⲉ ⲉⲥⲙⲟⲩ ⲉⲣⲟϥ ⲉϥϫⲱ ⲙ=
ⲙⲟⲥ ϫⲉ-ϯⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲡⲓⲱⲧ
ⲛ=]ⲉⲓⲱⲧ ⲛⲓⲙ ⲛⲟⲩⲟⲉⲓⲛ. ϯⲥⲙⲟⲩ
ⲉ=]ⲣⲟⲕ ⲡⲁⲡⲉⲣⲁⲛⲧⲟⲥ ⲛⲟⲩⲟⲉⲓⲛ
ⲉⲧ=]ⲟⲩⲟⲧⲃ ⲉⲁⲡⲉⲣⲁⲛⲧⲟⲥ ⲛⲓⲙ.
ϯⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲡⲁⲭⲱⲣⲏⲧⲟⲥ
ⲛ=]ⲟⲩⲟⲉⲓⲛ ⲉⲧϩⲓⲧⲡⲉ ⲛⲁⲭⲱⲣⲏ=
ⲧⲟ=]ⲥ ⲛⲓⲙ. ϯⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲡⲁ=
ϩⲣ=]ⲏⲧⲟⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲉⲧϩⲁⲑⲏ
ⲛ=]ⲁϩⲣⲏⲧⲟⲥ ⲛⲓⲙ. ϯⲥⲙⲟⲩ ⲉⲣ(ⲟⲕ)
ⲡⲁⲫⲑⲁⲣⲧⲟⲥ ⲛⲟⲩⲟⲉⲓⲛ [ⲉⲧⲟⲩ=
ⲟⲧⲃ ⲉⲁⲫⲑⲁⲣⲧⲟⲥ ⲛⲓⲙ. [ϯⲥⲙⲟⲩ

13, 14 MS ⲉϣϣⲉ ⲁⲛ ⲉⲥⲁϩⲟⲩ written above ⲉϣϣⲉ ⲉⲥⲙⲟⲩ ⲉⲣⲟϥ. MS ⲉϥϫⲱ; better ⲉⲩϫⲱ?.

Library of Ruslan Khazarzar

22. And this is the Man who was made according to each *aeon* [1]. And this is he whom the All *desired* ⟨to know⟩. This is the *all-perfect one*, and this is the God-man who himself is a god [2]. And he is an *invisible one*, and an *unknowable one*, and an *all-still one*, and an *incomprehensible one*, and an *unmoved one*. He whom it is not possible to curse, it is only possible to bless [3], saying:

"I bless thee, O Father of all fathers of light. I bless thee, O *infinite one* of light, who surpassest all that is *infinite*. I bless thee, O *incomprehensible one* of light, who art above all that is *incomprehensible*. I bless thee, O *unutterable one* of light who art before all that is *unutterable*. I bless thee, O *imperishable one* of light ⟨who⟩ surpassest all that is imperishable. |

---

[1] (3, 4) the man made according to each aeon; see Hippol. VIII 10.5ff.
[2] (7, 8) who himself is a god; see TriTrac 66.
[3] (14) on blessing by the aeons, see TriProt 38 etc.

Library of Ruslan Khazarzar

p. 57 .

ⲉⲣⲟⲕ ⲡ.... ⲏ ⲛ(ⲟ)........[ⲛⲟⲩ=
ⲟⲉⲓⲛ [ⲛⲓⲙ. ϯⲥ=]ⲙⲟⲩ [ⲙⲡⲓⲁⲧϣⲁ=
ϫⲉ ⲉⲣⲟϥ ⲛⲟⲩⲟⲉⲓⲛ. [ϯⲥⲙⲟⲩ ⲉ=
ⲣⲟⲕ ⲡⲓⲁⲧⲙⲉⲉⲩⲉ ⲉⲣ=[ⲟϥ ⲙⲙⲓⲛ
ⲙⲙⲟϥ ⲛⲟⲩⲟⲉⲓⲛ. ϯ=[ⲥⲙⲟⲩ ⲉ=
ⲣⲟⲕ ⲡⲁⲅⲉⲛⲛⲏⲧⲟⲥ ⲛ=[ⲟⲩⲟⲉⲓⲛ.
ϯⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲡⲁⲩⲧⲟ=[ⲫⲩⲏⲥ? (ⲅⲉⲛⲏⲥ)
ⲛⲟⲩⲟⲉⲓⲛ. ϯⲥⲙⲟⲩ ⲉⲣ=[ⲟⲕ ⲡⲉ=
ⲡⲣⲟⲡⲁⲧⲱⲣ ⲛⲟⲩⲟⲉⲓⲛ [ⲉⲧⲟⲩ=
ⲟⲧⲃ̄ ⲉⲡⲣⲟⲡⲁⲧⲱⲣ ⲛⲓⲙ. [ϯⲥⲙⲟⲩ
ⲉⲣⲟⲕ ⲡⲁϩⲟⲣⲁⲧⲟⲥ ⲛⲟⲩⲟ=[ⲉⲓⲛ
ⲉⲧϩⲁⲑⲏ ⲛⲁϩⲟⲣⲁⲧⲟⲥ ⲛ=[ⲓⲙ. ϯ=
ⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲧⲉⲡⲓⲛⲟⲓⲁ [ⲛⲟⲩ=
ⲟⲉⲓⲛ ⲉⲧⲟⲩⲟⲧⲃ̄ ⲉⲉⲡⲓⲛ=[ⲟⲓⲁ
ⲛⲓⲙ. ϯⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲡⲛⲟ=[ⲩⲧⲉ
ⲛⲟⲩⲟⲉⲓⲛ ⲉⲧϩⲁⲑⲏ ⲛⲛⲟⲩ=[ⲧⲉ
ⲛⲓⲙ. ϯⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲧⲉⲅⲛⲱ=
ⲥⲓⲥ ⲉⲧⲟ ⲛⲟⲩⲟⲉⲓⲛ ⲉⲅⲛⲱⲥⲓⲥ
ⲛⲓⲙ. ϯⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲡⲁⲅⲛⲱⲥ=
ⲧⲟⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲉⲧϩⲁⲑⲏ ⲛⲁⲅ=

Library of Ruslan Khazarzar

⟨I bless⟩ thee O ⟨source of light whence is all⟩ light. I bless ⟨thee⟩, O ⟨ineffable one⟩ of light. ⟨I bless⟩ thee, O unthinkable one of light ⟨itself⟩. I bless thee, O *unbegotten one* of ⟨light⟩. I bless thee, O *self-⟨existent⟩* one of light. I bless ⟨thee⟩, O *forefather* of light, ⟨who⟩ surpassest all *forefathers*. ⟨I bless⟩ thee, O *invisible one* of light, who art before ⟨all⟩ that is *invisible*. ⟨I⟩ bless thee, O *thought* of light, who surpassest all *thoughts*. I bless thee, O God of Light, who art before all gods. I bless thee, O *gnosis* that art light to all *gnoses*. I bless thee, O *unknowable one* of light, who art before | all that is *unknowable*. I bless thee, O *still one* of

Library of Ruslan Khazarzar

ⲡⲱⲥⲧⲟⲥ ⲛⲓⲙ. ϯⲥⲙⲟⲩ ⲉⲣⲟⲕ
ⲡⲏⲣⲉⲙⲟⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲉⲧϩⲁⲑ̣[ⲏ
ⲛⲏⲣⲉⲙⲟⲥ ⲛⲓⲙ. ϯⲥⲙⲟⲩ ⲉⲣ̣[ⲟⲕ
ⲡⲡⲁⲛⲧⲟⲇⲩⲛⲁⲙⲟⲥ ⲛⲟⲩⲟⲉⲓ̣[ⲛ
ⲉⲕⲟⲩⲟⲧⲃ̄ ⲉⲡⲁⲛⲧⲟⲇⲩⲛⲁⲙ̣[ⲟⲥ
ⲛⲓⲙ. ϯⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲡⲉⲧ̣[ⲣⲓⲇⲩ̣
ⲛⲁⲙⲟⲥ ⲛⲟⲩⲟⲉⲓⲛ. ⲉⲕⲟⲩⲟ̣]ⲧⲃ̄
ⲉⲧⲣⲓⲇⲩⲛⲁⲙⲟⲥ ⲛⲓⲙ. ϯⲥⲙ̣[ⲟⲩ
ⲉⲣⲟⲕ ⲡⲓⲁⲧⲇⲓⲁⲕⲣⲓⲛⲉ ⲛⲟⲩ̣[ⲟⲉⲓⲛ
ⲛⲧⲟⲕ ⲇⲉ ⲡⲉⲧⲇⲓⲁⲕⲣⲓⲛⲉ ⲛ̣[ⲟⲩⲟ̣
ⲉⲓ̣]ⲛ ⲛⲓⲙ. ϯⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲫⲓⲗⲓ̣
ⲕⲣⲓⲛⲉⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲉⲕⲟⲩⲟⲧⲃ̄
ⲛϩⲓⲗⲓⲕⲣⲓⲛⲉⲥ ⲛⲓⲙ. ϯⲥⲙⲟ(ⲩ)

p. 58 .

[ⲉⲣⲟⲕ] . . . .
. . . .
. . . .
. . . . ⲉⲕϣⲁϫⲉ ⲛⲧⲟⲕ
. . . . . . ⲧ̣] ⲛⲣⲟⲩ. ϯⲥⲙⲟⲩ ⲉ̣
ⲣⲟⲕ ⲡⲉⲧ̣] ⲛⲟⲓ ⲛⲛⲕⲁ ⲛⲓⲙ ⲉⲙⲛ-
ⲗⲁⲁⲩ ⲛⲟⲓ] ⲙⲙⲟϥ ⲛⲧⲟϥ. ϯⲥⲙⲟⲩ
ⲉⲣⲟⲕ ⲡⲉ̣]ⲧϣⲱⲡ ⲙⲡⲧⲏⲣϥ ⲉⲣⲟϥ
ⲉⲙⲛ-ⲗⲁⲁⲩ] ⲛⲧⲟϥ ϣⲱⲡ ⲙⲙⲟϥ.
ϯⲥⲙⲟⲩ ⲉ̣]ⲣⲟⲕ ⲡⲉⲧϫⲡⲟ ⲙⲙⲟⲟⲩ
ⲧⲏⲣⲟⲩ ϩ̣] ⲛ-ⲟⲩⲙⲛⲧⲁⲅⲉⲛⲛⲏⲧⲟⲥ
ⲉⲃⲟⲗ ϫⲉ]-ⲙⲡⲉ-ⲗⲁⲁⲩ ϫⲡⲟϥ. ϯ̣
ⲥⲙⲟⲩ ⲉⲣ̣]ⲟⲕ ⲧⲡⲏⲅⲏ ⲙⲡⲧⲏⲣϥ
ⲁⲩⲱ ⲙⲙ̣]ⲟⲟⲩ ⲧⲏⲣⲟⲩ. ϯⲥⲙⲟⲩ

---

14 page 58 : the left edge of the leaf is missing; the first four lines are illegible; it measures 25 × 14 cms.

Library of Ruslan Khazarzar

light, who art before all that is *still.* I bless ⟨thee⟩, O *all-powered one* of light, who surpasseth all that is *all-powered.* I bless thee, O *triple-powered one* of light, who surpassest all that is *triple-powered.* I bless thee, O *indivisible one* of light, *but* thou art he who *divides* all light. I praise thee, O *pure one* of light, who surpassest all the *pure ones.* I bless thee...

(lacuna of three lines)

... as thou speakest ... I bless thee, thou who *understandest* all, while ⟨no one⟩ *understands* thee. I bless ⟨thee, thou who⟩ enclosest the All, while ⟨no one⟩ encloses thee. ⟨I bless⟩ thee, thou who *unbegotten* hast begotten all ⟨because⟩ no one has begotten thee. I ⟨bless⟩ thee, O *source* of the All ⟨and of⟩ all things. I bless |

Library of Ruslan Khazarzar

ⲉⲣⲟⲕ ⲡⲁⲩ⸗]ⲧⲟⲅⲉⲛⲏⲥ ⲛⲁⲙⲉ ⲛ⸗
ⲟⲩⲟⲉⲓⲛ] ⲡⲉⲧϩⲁⲑⲏ ⲛⲁⲩⲧⲟⲅⲉⲛ⸗
ⲏⲥ ⲛⲓⲙ. ϯ⸗]ⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲡⲁⲥⲁⲗⲉⲩ⸗
ⲧⲟⲥ ⲛⲟⲩ⸗]ⲟⲉⲓⲛ ⲛⲁⲙⲉ ⲛⲧⲟⲕ
ⲛⲟⲩⲟⲉⲓⲛ] ⲉⲛⲉⲛⲧⲁⲩⲕⲓⲙ ϩⲙ-ⲡⲉⲕ⸗
ⲟⲩⲟⲉⲓⲛ.] ϯⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲡⲕⲁⲣⲱϥ
ⲛⲕⲁ⸗]ⲣⲱϥ ⲛⲓⲙ ⲛⲟⲩⲟⲉⲓⲛ. ϯⲥⲙ⸗
ⲟ⸗]ⲩ ⲉⲣⲟⲕ ⲡⲥⲱⲧⲏⲣ ⲛⲥⲱⲧⲏ⸗
ⲣ ⲛⲓ⸗]ⲙ ⲛⲟⲩⲟⲉⲓⲛ. ϯⲥⲙⲟⲩ
ⲉⲣⲟ⸗]ⲕ ⲡⲁⲧⲧⲁⲙⲁⲍⲉ ⲙⲙⲟϥ ⲛⲟⲩ⸗
ⲟⲉⲓⲛ] ⲙⲁⲩⲁⲁϥ. ϯⲥⲙⲟⲩ ⲉⲣⲟⲕ
ⲡⲉⲧ⸗]ⲟ ⲛⲧⲟⲡⲟⲥ ⲛⲧⲟⲡⲟⲥ ⲛⲓⲙ
ⲙⲡⲧ⸗](ⲏ)ⲣϥ ⲙⲁⲩⲁⲁϥ. ϯⲥⲙⲟⲩ ⲉ⸗
ⲣⲟⲕ] ⲡⲥⲟⲫⲟⲥ ⲙⲁⲩⲁⲁϥ. ⲁⲩⲱ
ⲡⲉⲧⲟ?] ⲛⲥⲟⲫⲓⲁ ⲙⲁⲩⲁⲁϥ. ϯⲥⲙⲟⲩ
ⲉⲣⲟ⸗]ⲕ ⲡⲡⲁⲛⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲙⲁⲩⲁⲁϥ.
ϯⲥ⸗]ⲙⲟⲩ ⲉⲣⲟⲕ ⲡⲡⲁⲛⲧⲉⲗⲓⲟⲥ ⲛⲟⲩ⸗
ⲟⲉⲓ⸗]ⲛ ⲙⲁⲩⲁⲁϥ. ϯⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲡⲓ⸗
ⲁⲧ⸗]ϭⲙϭⲱⲙϥ ⲙⲁⲩⲁⲁϥ. ϯⲥⲙⲟⲩ

p. 59 .

ⲉⲣⲟⲕ . . . .
ⲉϥϯϯ. . . . . [ϯⲥⲙⲟⲩ
ⲉⲣⲟⲕ ⲡⲁⲅⲁⲑⲟⲥ [ⲛⲧⲟⲕ ⲉⲕⲟⲩⲱ⸗
ⲛϩ ⲉⲃⲟⲗ ⲛⲛⲁⲅⲁⲑⲟ⸗[ⲥ ⲛⲓⲙ.
ϯⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲡⲟⲩⲟ⸗[ⲉⲓⲛ ⲛⲧⲟⲕ
ⲉⲕⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛⲛ⸗[ⲟⲩⲟⲉⲓⲛ ⲧⲏ⸗
ⲣⲟⲩ ⲙⲁⲩⲁⲁⲕ. ϯⲥⲙ⸗[ⲟⲩ ⲉⲣⲟⲕ
ⲡⲉⲧⲧⲟⲩⲛⲟⲥ ⲛⲛⲟ⸗[ⲩⲥ ⲛⲓⲙ ⲡⲉⲧ⸗
ϯ-ⲱⲛϩ ⲙⲯⲩⲭⲏ ⲛⲓⲙ. [ϯⲥⲙⲟⲩ ⲉⲣⲟⲕ
ⲧⲁⲛⲁⲡⲁⲩⲥⲓⲥ ⲛⲛⲉⲧ . . . . . . [ϯ⸗

---

10 MS ⲡⲁⲧⲧⲁⲙⲁⲍⲉ; read ⲡⲁⲧⲁⲙⲁϩⲧⲉ.

Library of Ruslan Khazarzar

⟨thee⟩, O truly *self-begotten one* of light, who art before ⟨all⟩ the *self-begotten ones*. ⟨I⟩ bless thee, O truly *unmoved one* of light, thou ⟨light⟩ to those who have moved in thy ⟨light⟩. I bless thee, O silence of all silences of the light. I bless thee, O *Saviour* of ⟨all⟩ *saviours* of the light. I bless ⟨thee⟩, O only incomprehensible one of light. I bless thee, who alone art *place* of all *places* of the All. I bless ⟨thee⟩, who alone art *wise* and who alone art *wisdom*. I bless ⟨thee⟩, O only *all-mystery*. ⟨I⟩ bless thee, O only *all-perfect one* of ⟨light⟩. I bless thee, O only unattainable one. ...

(lacuna of two lines)

... ⟨I bless⟩ thee, O *good one*, ⟨who dost manifest all⟩ *good things*. I bless thee, O light, who alone dost manifest ⟨all lights⟩. I bless ⟨thee⟩, thou who arousest ⟨all⟩ *understanding*, who givest life to all *souls*. ⟨I bless thee⟩, O *rest* of those ... ⟨I⟩ | bless thee[1],

---

[1] (I) bless thee; the last and 40th extant blessing.

Library of Ruslan Khazarzar

ⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲡⲉⲧⲟⲩ⸗[ⲱϩ ϩⲙ-
ⲙⲛⲧⲉⲓⲱⲧ ⲛⲓⲙ. ϫⲓⲛ [ⲛϣⲟⲣⲡ
ϣⲁ ⲧⲉⲛⲟⲩ ⲥⲉϣⲓⲛ⸗[ⲉ ⲛⲥⲱⲕ
ϫⲉ-ⲛⲧⲟⲕ ⲡⲉ ⲡⲉⲩϣ⸗[ⲓⲛⲉ. ϩⲁⲓⲟ?
ⲥⲱⲧⲙ ⲉⲡⲉϣⲗⲏⲗ ⲙⲡ⸗[ⲣⲱⲙⲉ?
ϩⲙ-ⲙⲁ ⲛⲓⲙ. ⲡⲁⲓ ⲉⲧⲧ⸗[ⲱⲃϩ ⲙ⸗
ϩⲏⲧ ⲧⲏⲣϥ. ⲡⲁⲓ ⲡⲉ ⲡ⸗[ⲉⲓⲱⲧ ⲛ⸗
ⲉⲓⲱⲧ ⲛⲓⲙ. ⲁⲩⲱ [ⲡⲛⲟⲩⲧⲉ
ⲛⲛⲟⲩⲧⲉ ⲛⲓⲙ. ⲁⲩⲱ [ⲡϫⲟⲉⲓⲥ
ⲛϫⲟⲉⲓⲥ ⲛⲓⲙ. ⲁⲩⲱ [ⲡϣⲏⲣⲉ
ⲛⲛϣⲏⲛⲣⲉ ⲧⲏⲣⲟⲩ ⲡⲉ. [ⲁⲩⲱ
ⲡⲥⲱⲧⲏⲣ ⲛⲛⲥⲱⲧⲏⲣ [ⲧⲏⲣⲟⲩ
ⲡⲉ. ⲁⲩⲱ ⲡⲁϩⲟⲣⲁⲧⲟⲥ [ⲛⲛⲁϩⲟ⸗
ⲣⲁⲧⲟⲥ ⲧⲏⲣⲟⲩ ⲡⲉ. ⲁⲩ⸗[ⲱ ⲧⲥⲓⲅⲏ
ⲛⲛⲥⲓⲅⲏ ⲧⲏⲣⲟⲩ ⲡⲉ. ⲁⲩ⸗[ⲱ ⲡⲁ⸗
ⲡⲉⲣⲁⲛⲧⲟⲥ ⲛⲛⲁⲡⲉⲣⲁⲛ⸗[ⲧⲟⲥ ⲧⲏ⸗
ⲣⲟⲩ ⲡⲉ. ⲡⲁⲭⲱⲣⲏⲧⲟⲥ ⲛ⸗[ⲛⲁ⸗
ⲭⲱⲣⲏⲧⲟⲥ ⲧⲏⲣⲟⲩ ⲡⲉ. ⲁ⸗[ⲩⲱ ⲡⲛ⸗
ⲁⲡⲛⲟⲩⲛ ⲡⲉ ⲛⲛⲁⲡⲛⲟⲩⲛ [ⲧⲏⲣⲟⲩ
ⲡⲉ. ⲁⲩⲱ ⲟⲩⲧⲟⲡⲟⲥ ⲡⲉ [ⲛⲛ⸗
ⲧⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ ⲡⲉ. ⲡⲟⲩ⸗[ⲁ
ⲛⲧⲟϥ ⲛⲟⲩⲱⲧ ⲛⲛⲟⲉⲣⲟⲛ.
ⲉϥϣⲟⲟⲡ ⲛⲧⲟϥ ϩⲁⲑⲏ ⲛⲛⲟⲩ⸗[ⲥ

p. 60 .

ⲛⲓⲙ ⲁⲩⲱ] ⲟⲛ ⲟⲩⲛⲟⲩⲥ ⲛ⸗
ⲧⲟϥ? ⲡⲉⲧ⸗]ϩⲁⲑⲏ ⲛⲛⲟⲩⲥ ⲛⲓⲙ
ⲁⲩⲱ ⲟⲩ⸗]ⲁⲧⲧⲁϩⲟϥ ⲡⲉ. ⲉϥ⸗
. . . . . . ⲩ. ⲟⲩⲁⲧⲉⲓⲛⲉ

---

11 MS ⲛⲛϣⲏⲛⲣⲉ; read ⲛⲛϣⲏⲣⲉ.
24 page 60: the left hand and upper edges of the leaf are missing, and there are small central defects; the remainder measures 25 × 13 cms.

Library of Ruslan Khazarzar

thou who dwellest ⟨in⟩ every fatherhood from the ⟨beginning⟩ until now. They seek for ⟨thee⟩, for thou art their ⟨quest⟩. O hear the prayer of ⟨the man?⟩ in every place who ⟨prays with⟩ his whole heart.

This is the ⟨Father⟩ of every father, and ⟨the God⟩ of every god, and ⟨the Lord⟩ of every lord, and ⟨the Son⟩ of all sons, ⟨and⟩ the *Saviour* of ⟨all⟩ *saviours*, and the *invisible one* of all that is *invisible*, and ⟨the *silence*⟩ of all *silences*, and ⟨the⟩ *infinite one* of all that is *infinite*, and the *incomprehensible one* of all that is *incomprehensible*, and ⟨the⟩ abyss-dweller of all abyss-dwellers, and a *place* of all *places*. The one and only *intelligible one* who exists before ⟨all⟩ *mind*; and furthermore, is *mind* before all *mind*, ⟨and is an⟩ incomprehensible one ⟨who comprehends all⟩, and one without likeness, | ⟨who is before⟩ all likenesses; who is ...

Library of Ruslan Khazarzar

ⲡⲉ ⲉⲧϩⲁⲑⲏ] (ⲛ)ⲉⲓⲛⲉ ⲧⲏⲣⲟⲩ ⲉϥ= . . . . ⲛⲓⲙ ⲉϥⲟⲩⲟϣⲥ . . . . ⲛⲓⲙ ⲁⲩⲱ ⲉϥϣⲟ=ⲟⲡ] . . . . ⲥ. ⲛⲓⲙ ⲁⲩⲱ ⲉϥ=ϣⲟⲟⲡ ϩⲁⲑⲏ ⲛ=]ϫⲓⲥⲉ ⲧⲏⲣⲟⲩ ⲁⲩⲱ ⲛⲧⲟϥ ⲟⲩ=]ⲥⲟⲫⲟⲥ ⲡⲁⲣⲁ-ⲛⲥⲟⲫⲓⲁ ⲧⲏⲣⲟⲩ] ⲁⲩⲱ ⲉϥⲟⲩⲁⲁⲃ ⲡⲁⲣⲁ-ⲛⲉ=ⲧⲟⲩⲁⲁⲃ] ⲧⲏⲣⲟⲩ. ⲟⲩⲁⲅⲁⲑⲟⲥ ⲡⲉ ⲛϩ=]ⲟⲩⲟ ⲡⲁⲣⲁ-ⲛⲓⲁⲅⲁⲑⲟⲥ ⲧⲏ=ⲣⲟⲩ ⲛ=]ⲧⲟϥ ⲡⲉ ⲡⲉϭⲣⲟϭ ⲛⲛⲁⲅⲁ=ⲑⲟⲛ ⲧⲏⲣⲟⲩ. ⲛⲧⲟϥ ⲟⲛ ⲡⲉⲧⲉⲉⲧ ⲙⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ. ⲡⲓⲁⲩⲧⲟⲫⲩⲏⲥ ⲏ ⲡⲓⲣⲱⲧ ⲙⲁⲩⲁⲁϥ ⲉϥϣⲟⲟⲡ ϩⲁⲑⲏ ⲛⲛⲓⲡⲧⲏⲣϥ. ⲉⲛⲧⲁϥϫⲡⲟϥ ⲙⲁⲩⲁⲁϥ. ⲉϥϣⲟⲟⲡ ⲛⲟⲩⲟⲉⲓϣ ⲛⲓⲙ. ⲟⲩⲁⲩⲧⲟⲅⲉⲛⲏⲧⲟⲥ ⲡⲉ. ⲁⲩⲱ ⲟⲩϣⲁⲉⲛⲉϩ ⲡⲉ. ⲉⲙⲛⲧϥ-ⲣⲁⲛ ⲙⲙⲁⲩ. ⲁⲩⲱ ⲉⲛⲟⲩϥ ⲛⲉ ⲛ=ⲣⲁⲛ ⲧⲏⲣⲟⲩ. ⲉϥⲣϣⲣⲡ ⲛⲥⲟⲟⲩⲛ ⲉⲛⲉⲓⲡⲧⲏⲣϥ. ⲉϥⲑⲉⲱⲣⲓ ⲛⲛⲓ=ⲡⲧⲏⲣϥ ⲉϥϭⲱϣⲧ ⲉϩⲣⲁⲓ ⲉϫⲛ-ⲛⲓⲡⲧⲏⲣϥ. ⲉϥⲥⲱⲧⲙ ⲉⲛⲓⲡⲧⲏ=ⲣϥ. ⲉϥϭⲙϭⲟⲙ ⲛϩⲟⲩⲟ ⲡⲁⲣⲁ-ϭⲟⲙ ⲛⲓⲙ. ⲡⲁⲓ ⲉⲧⲉ-ⲙⲛϣϭⲟⲙ ⲛ=ϭⲱϣⲧ ⲉϩⲟⲩⲛ ⲉϩⲙⲡⲉϥϩⲟ ⲛ=ⲁⲧⲧⲁϩⲟϥ. ⲡⲁⲓ ⲡⲉ ⲡⲉⲧϣⲟⲟⲡ ϩⲛ-ⲟⲩⲉⲓⲛⲉ ⲛⲟⲩⲱⲧ ⲛⲁⲛⲟⲩ=ⲥⲓⲟⲥ ⲛⲏⲣⲉⲙⲟⲥ ⲛⲁⲅⲛⲱⲥⲧⲟⲥ ⲁⲩⲱ ⲡⲡⲁⲛⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲡⲉ.

24, 25 MS ⲛϭⲱϣⲧ ⲉϩⲟⲩⲛ ⲉϩⲙ ⲡⲉϥϩⲟ; read ⲛϭⲱϣⲧ ⲉϩⲟⲩⲛ ⲉⲡⲉϥϩⲟ.

Library of Ruslan Khazarzar

⟨before⟩ all ...; who is widespread ⟨beyond⟩ all ..., and who exists ⟨before⟩ all ⟨places⟩, and who ⟨exists before⟩ all heights. And ⟨he is⟩ *wise beyond* ⟨all⟩ *wisdoms*. And he is holy, *beyond* all ⟨saints⟩. He is *good beyond* all *good ones*. He is the seed of all *good things*. He is also pregnant with them all. The *self-originated one or* the only growth that existed before the All (pl), who begot himself alone, who exists to all time. A *self-begotten* and *eternal one* is he; who has no name, to whom all names belong; whose knowing precedes the All (pl); who *contemplates* the All (pl), who looks upon the All (pl), who hears the All (pl); who is might *beyond* all might; on whose unattainable face it is not possible to look. This is he who exists in one likeness; who is *insubstantial, still, unknowable*, and *all-mystery*. | And he is the *all-wise one, without*

Library of Ruslan Khazarzar

p. 61 .

ⲁⲩⲱ ⲡⲡⲁⲛⲥⲟ=[ⲫⲟⲥ ⲡⲉ ⲁⲩⲱ
ⲡⲁⲛⲁⲣⲭⲟⲥ ⲡⲉ [ⲁⲩⲱ . . . . .
ⲡⲟⲥ ⲉⲛⲟⲩϥ ⲛ[ⲉ . . . . ⲧⲏ=
ⲣⲟⲩ ⲉⲩⲛϩⲏⲧ=[ϥ ⲁⲩⲱ ⲉⲣⲉ-ⲛⲟⲩⲟ=
ⲉⲓⲛ ⲧⲏⲣⲟⲩ ⲛϩ=[ⲏⲧϥ ⲁⲩⲱ ⲉ=
ⲣⲉ-ⲡⲱⲛϩ ⲧⲏⲣ=[ϥ ⲛϩⲏⲧϥ ⲁⲩⲱ
ⲉⲣⲉ-ⲧⲁⲛⲁⲡⲁⲩⲥ=[ⲓⲥ ⲧⲏⲣⲥ ⲛϩⲏ=
ⲧϥ ⲁⲩⲱ ⲉⲣⲉ ⲧ . . . . . [ⲧⲏⲣⲥ
ⲛϩⲏⲧϥ ⲁⲩⲱ ⲧ . . . .
ⲁⲩⲱ ⲧⲙⲁⲁⲩ ⲁⲩⲱ ⲡϣ=[ⲏⲣⲉ ⲛϩⲏⲧϥ
ⲡⲁⲓ ⲡⲉ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲙⲁ=[ⲩⲁⲁϥ
ⲥⲉⲣⲭⲣⲓⲁ ⲅⲁⲣ ⲙⲡⲁⲓ ⲛϭⲓ [ⲛⲉⲓ=
ⲡⲧⲏⲣϥ ⲉⲩⲟⲛϩ ⲅⲁⲣ ⲧ=[ⲏⲣⲟⲩ
ⲉⲧⲃⲉ-ⲡⲁⲓ. ⲛⲧⲟϥ ⲡⲉ=[ⲧⲥⲟ=
ⲟⲩⲛ ⲛⲛⲉⲓⲡⲧⲏⲣϥ ⲛ=[ϩⲏⲧϥ
ⲡⲉⲧⲑⲉⲱⲣⲓ ⲛⲛⲓⲡⲧⲏⲣϥ ϩⲣⲁⲓ
ⲛϩⲏⲧϥ. ⲟⲩⲁⲭⲱⲣⲏⲧⲟⲥ ⲡⲉ.
ⲛⲧⲟϥ ⲇⲉ ⲉϥⲭⲱⲣⲓ ⲛⲛⲓⲡⲧⲏ=
ⲣϥ ⲉϥϣⲟⲟⲡ ⲙⲙⲟⲟⲩ ⲉⲣⲟϥ ⲁⲩ=
ⲱ ⲙⲛ-ⲗⲁⲁⲩ ϣⲟⲟⲡ ⲙⲡⲃⲟⲗ ⲙ=
ⲡⲁⲓ. ⲁⲗⲗⲁ ⲉⲣⲉ-ⲛⲓⲡⲧⲏⲣϥ ϣⲟⲟⲡ
ϩⲣⲁⲓ ⲛϩⲏⲧϥ. ⲉϥⲟ ⲛⲧⲱϣ ⲛⲁⲩ
ⲧⲏⲣⲟⲩ ⲉϥⲱⲣⲃ ⲙⲙⲟⲟⲩ ⲉ=
ϩⲟⲩⲛ ⲧⲏⲣⲟⲩ. ⲉⲩϣⲟⲟⲡ ϩⲣⲁⲓ
ⲛϩⲏⲧϥ ⲧⲏⲣⲟⲩ. ⲛⲧⲟϥ ⲡⲉ ⲡ=
ⲉⲓⲱⲧ ⲛⲛⲁⲓⲱⲛ ⲉϥϣⲟⲟⲡ ϩⲁ=
ⲧⲉⲩϩⲏ ⲧⲏⲣⲟⲩ. ⲙⲙⲛ-ⲗⲁⲁⲩ
ⲛⲧⲟⲡⲟⲥ ⲙⲡⲃⲗ ⲙⲡⲁⲓ ⲙⲙⲛ-

---

28 MS ⲙⲡⲃⲗ ⲙⲡⲁⲓ; better ⲙⲡⲃⲟⲗ ⲙⲡⲁⲓ.

Library of Ruslan Khazarzar

beginning, and ... to whom belong all ... within ⟨him⟩. And all ⟨lights⟩ are in him, and all life is ⟨in him⟩, and ⟨all⟩ *rest* is ⟨in him⟩, and ⟨all⟩ ... is in him, and ... and the Mother and the Son ⟨are in him⟩. This is the *blessed one* ⟨alone⟩. *For* All (pl) have *need* of him, *for* because of him they all live. It is he who knows the All (pl)[1] within him, who *contemplates* the All (pl) within himself. He is an *incomprehensible one*, *but* it is he who *comprehends* All (pl)[2]. He receives them to himself. And nothing exists outside of him. *But* All (pl) exist[3] within him. And he is boundary to them all, as he encloses them all, and they are all within him. It is he who is Father of the *aeons*, existing before them all. There is no *place* outside of him. There is | nothing *intelligible*

---

[1] (15) who knows the All (pl.); lit. who knows these All (pl.).
[2] (18) comprehends All (pl.); lit. comprehends the All (pl.).
[3] (21) All (pl.) exist; lit. the All (pl.) exist.

Library of Ruslan Khazarzar

ⲗⲁⲁⲩ ⲛⲛⲟⲉⲣⲟⲛ ⲟⲩⲧⲉ ⲗⲁⲁⲩ
ⲉⲧⲡⲏⲣϥ. ⲛⲥⲁ-ⲡⲓⲟⲩⲁ ⲙⲁⲩⲁⲁϥ
ⲉⲩϭⲱϣⲧ ⲉⲧⲉϥⲙⲛⲧⲁⲧⲧⲁϩⲟⲥ
ⲉⲧϣⲟⲟⲡ ⲛϩⲏⲧⲟⲩ ⲧⲏⲣⲟⲩ
ϫⲉ-ϥϯ-ⲧⲟϣ ⲉⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ
ⲛⲧⲟⲟⲩ ⲇⲉ ⲙⲡⲟⲩⲧⲁϩⲟϥ
ⲥⲉⲣϣⲡⲏⲣⲉ ⲙⲙⲟϥ ϫⲉ-ⲉϥϯ-ⲧⲟϣ
ⲉⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲥⲉⲁⲅⲱⲛⲓⲍⲉ. . . . .
. . . .
. . . .
. . . .
. . . .

---

2 MS ⲉⲧⲡⲏⲣϥ; read ⲉⲛⲧⲏⲣϥ.

Library of Ruslan Khazarzar

or anything at all, except the Only One. They look at his incomprehensibility which is within them all, for he sets a boundary to them all. *But* they do not comprehend him, they marvel at him because he sets a boundary to them all. They *strive* ...

(lacuna of four lines)

Library of Ruslan Khazarzar

Library of Ruslan Khazarzar

BIBLIOGRAPHY

1. Altaner, B. Patrology. Translated by H. C. Graef; Freiburg: Herder, 5th ed. 1958; Edinburgh-London: Nelson, 1960.
2. Amélineau, E. "Les traités gnostiques d'Oxford," RHR 21 (Paris 1890) 178-260.
3. Amélineau, E. "Notice sur le papyrus gnostique Bruce," Texte et traduction. Notices et extraits des manuscrits de la Bibliothèque Nationale et autres bibliothèques 29/1 (Paris 1891) 65-305.
4. Anonymous. "Gnosticism," The New Encyclopaedia Britannica (15th ed.; Chicago: Encyclopaedia Britannica, 1974), Micropaedia 4, 587-88.
5. Anonymous. "Jeu, Books of," The Westminster Dictionary of Church History (ed. J. C. Brauer; Philadelphia: Westminster, 1971), 455.
6. Anonymous. "Jeu, Books of," The Oxford Dictionary of the Christian Church (ed. F. L. Cross and E. A. Livingstone; London: Oxford University Press, 2nd ed., 1974), 738.
7. Anonymous. "Jeu, Libri di," Dizzionario Ecclesiastico 2 (ed. A. Mercati; A. Pelzer; A. M. Bozzoni; Torino: Unione Tipografico-Editrice Torinese, 1955), 521.
8. Baur, F. C. Die christliche Gnosis oder die christliche Religionsphilosophie in ihrer geschichtlichen Entwicklung. Darmstadt: Wissenschaftliche Buchgesellschaft, 1967 (reprint of the 1835 edition).
9. Baynes, C. A. A Coptic Gnostic Treatise contained in the Codex Brucianus Bruce MS. 96. Bod. Lib. Oxford: A translation from the Coptic: Transcript and Commentary. Ann Arbor: 1970 (originally published Cambridge University Press, 1933).
10. Böhlig, A. Mysterion und Wahrheit: Gesammelte Beiträge zur spätantiken Religionsgeschichte. (AGSJU VI) Leiden: E. J. Brill, 1968.
11. Böhlig, A. "Jacob as an Angel in Gnosticism and Manichaeism," Acts of the Colloquium on the Future of Coptic Studies, Cairo, 8-18th December 1976 (ed. R. McL. Wilson; Leiden: E. J. Brill, 1978).
12. Bouché-Leclerc, A. L'astrologie grecque. Paris: E. Leroux, 1899.
13. Bousset, W. Hauptprobleme der Gnosis. Göttingen: Vandenhoeck & Ruprecht, 1907. Reprinted 1973.
14. Bousset, W. "Gnosticism," The Encyclopaedia Britannica (11th ed.; Cambridge: University Press, 1910-11), 12, 152-54.
15. Burkitt, F. C. "Setheus." JThS 36 (London 1935) 74-76.
16. De Ambroggi, P. "Jeû, Libri di," Enciclopedia Cattolica 7 (Città del Vaticano: Ente per l'Enciclopedia Cattolica e per il Libro Cattolico, 1951), 580.
17. Dieterich, A. Abraxas. Studien zur Religionsgeschichte des spätern Altertums. Leipzig: B. G. Teubner, 1891.

Library of Ruslan Khazarzar

18. Faye, E. de: Gnostiques et gnosticisme. Ch. III: Écrits gnostiques en langue copte. Paris: E. Leroux, 1913. 2nd ed. 1925.
19. Festugière, A.-J. La Révélation d'Hermès Trismégiste: I. L'Astrologie et les Sciences occultes. Paris: J. Gabalda, 1950.
20. Harnack, A. von: "Die Pistis Sophia und die im Papyrus Brucianus saec. V vel VI enthaltenen gnostischen Schriften." Die Chronologie der altchristlichen Literatur 2/2 (Leipzig: 1904) 193-95.
21. Jonas, H. Gnosis und spätantiker Geist. Teil I: Die mythologische Gnosis (FRLANT 51) Göttingen: Vandenhoeck & Ruprecht, 1934. Reprinted 1954, 1964.
22. Kropp, A. M. Ausgewählte koptische Zaubertexte. 3 Volumes. Brussels: Édition de la fondation égyptologique Reine Élisabeth, 1930-31.
23. Lamplugh, F. The Gnosis of the Light. A translation of the untitled apocalypse contained in the Codex Brucianus, with introduction and notes. London: J. M. Watkins, 1918.
24. Legge, F. Forerunners and Rivals of Christianity from 330 BC to 330 AD. New Hyde Park, New York: University Books, 1964 (originally published Cambridge University Press, 1915).
25. Leisegang, H. Die Gnosis. Stuttgart: A. Kröner, 4th ed., 1955 (originally published Leipzig: Kröners Taschenausgabe 32, 1924).
26. Lemm, O. von: "Bemerkungen zu einigen Stellen des Codex Brucianus." Kleine koptische Studien 25, Bulletin de l'Académie Impériale des Sciences de St. Pétersbourg 14/3 (St. Pétersbourg 1901) 301-13.
27. Liechtenhan, R. "Untersuchungen zur koptisch-gnostischen Literatur," ZWT 44 (Leipzig 1901) 236-53.
28. Ménard, J.-É. "Jeû, Les deux Livres de," Catholicisme: Hier, Aujourd'hui, Demain 6 (ed. G. Jacquemet; Paris: Letouzey et Ané, 1965 for fascicule 25), 822-24.
29. Preisendanz, K. Papyri graecae magicae: Die griechischen Zauberpapyri: herausgegeben und übersetzt. 2 Volumes. Leipzig und Berlin: B. G. Teubner, 1928.
30. Rahner, H. "Jeû-Bücher," Lexikon für Theologie und Kirche 5 (hrsg. J. Höfer und K. Rahner; Freiburg: Herder, 1960), 970.
31. Reitzenstein, R. Poimandres. Studien zur griechisch-ägyptischen und frühchristlichen Literatur. Leipzig: B. G. Teubner, 1904.
32. Schmidt, C. Gnostische Schriften in koptischer Sprache aus dem Codex Brucianus. TU 8, Leipzig 1892.
33. Schmidt, C. "Die in dem koptisch-gnostischen Codex Brucianus enthaltenen 'Beiden Bücher Jeû' in ihrem Verhaltnis zu der Pistis Sophia untersucht." ZWT 37 (Leipzig 1894) 555-85.
34. Schmidt, C. "Plotinus Stellung nach dem Ursprung des Gnosticismus," TU 20/4 (Leipzig, 1902).
35. Schmidt, C. Koptisch-gnostische Schriften; Bd. 1: Die Pistis Sophia, Die beiden Bücher des Jeû, Unbekanntes altgnostisches Werk. (GCS 13) Leipzig: Hinrichs, 1905.

Library of Ruslan Khazarzar

36. Schmidt, C. Koptisch-gnostische Schriften; Bd. 1: Die Pistis Sophia, Die beiden Bücher des Jeû, Unbekanntes altgnostisches Werk. Bearbeitet ... von W. Till. (GCS 45) Berlin: Akademie-Verlag, 1954; 1959. Reprinted 1962.

37. Scholem, G. G. Jewish Gnosticism, Merkabah Mysticism and Talmudic Tradition. (Appendix B, 94-100) New York: The Jewish Theological Seminary of America, 1960. Reprinted 1965.

Library of Ruslan Khazarzar

Furthermore see *Again*

Garment ἔνδυμα U 226, 251, 256, 267
Gate πύλη J 51 etc.; U 230, 237, 269
Generation γενεά U 262
Glory, begetter of δοξογενής U 253; δοξογενία U 232, 253
Glory, revealer of δοξοφανής U 253; δοξοφανία U 232, 253
Glory, ruler over δοξοκρατία U 232, 253; δοξοκράτωρ U 254
Gnosis γνῶσις J 39, 41, 42; U 227, 228, 240, 242, 245, 247, 250, 271
Good ἀγαθός J 41; U 236, 248, 273, 275
Goods κτῆσις J 40
Grant, to χαρίζεσθαι U 239, 241, 255, 261; also *Give grace, to* U 256

Head κεφαλή J 124, U 231
Heavenly ἐπουράνιος J 42
Hebdomad ἑβδομάς U 237, 251
Heimarmene ειμαρμένη J 117
Helper βοηθός U 239
Helper (Parastates) παραστάτης J 107, 121; U 230
Hexad ἑξάς U 251
Holy ἱερός (ἱερόν) U 230, 239, 245, 246, 260, 267; also *Sanctuary* U 231, 238, 254
Hope, to ἐλπίζειν U 245
Hope ἐλπίς J 43; U 227, 245, 250, 256
Host στρατιά U 256
However see *But*
Hyper-unmoved ὑπερασάλευτος J 120

Image εἰκών J 88, 94, 97; U 226, 227, 229, 236, 242, 264
Immeasurable ἀμέτρητος U 232, 237, 241, 243, 245, 247, 265
Immortal ἀθάνατος J 104, 116; U 240, 243, 262
Immortality ἀθανασία U 231
Imperishable ἄφθαρτος J 79, 80, 81, 110, 111, 112, 113, 124, 134, 139; U 229, 233, 243
Imperishability ἀφθαρσία U 249
Impurity ἀκαθαρσία J 100
Incision(s) χαραγμή (χαραγμαί) J 121
Incomprehensible ἀχώρητος J 100, 120, 124, 139; U 233, 240, 241 etc.; see *Pre-hyper-incomprehensible*
Incorporeal ἀσώματος U 229, 259, 263
Indeed μέν U 235, 239
Indescribable ἄλεκτος U 250
Ineffable ἀπόρρητος U 265
Infinite see *Endless*
Inherit, to κληρονομεῖν J 104
Inheritance κληρονομία J 104, 122; see *Portion*
Iniquity ἀνομία J 108 etc.
Injunction ἐντολή J 101, 102, 103, 118, 122, 125
Insubstantial ἀνούσιος U 228, 229, 245, 258, 264, 266, 275
Interpretation ἑρμηνεία J 107, 109, 112, 115, 116, 118
Inunction χρῖσμα J 102
Invincible ἀδάμαντος U 262; also *Adamantine* U 252
Invisible ἀόρατος J 39, 42, 99; U 228, 231, 233 etc.
Invoke, to ὀνομάζειν J 86, 91, 102

Judge κριτής J 110, 111
Juniper ἀρκευθίς J 106, 109, 112, 114

Kinsman συγγενής U 235
Kasdalanthos κασδάλανθος J 106, 109, 112
Kind εἶδος J 140; U 257, 259
Knotgrass πολύγονον J 109
Kriste? κρίστη J 114

Law νόμος U 248, 259, 261
Life βίος J 103
Light see *Luminary*
Light-spark σπινθήρ U 234, 238, 239, 242, 248, 260
Love ἀγάπη U 227, 232, 245, 248, 249, 250, 256, 262

Library of Ruslan Khazarzar

Luminary φωστήρ (φωστῆρες) U 255; also *Light* U 264

Manifest φανέριος U 246
Mastic μαστίχη J 109, 112
Matter ὕλη J 140; U 239, 246, 249, 251, 254, 260, 262
Member μέλος J 79, 80, 81, 82; U 226, 229, 247, 265, 266, 268
Midst μέσος J 102, 129, 130
Mighty δυνατός U 248, 257
Mind see *Understanding*
Minister λειτουργός J 79, 80, 81, 82; U 254
Monad μονάς U 227, 229, 230, 232, 236, 237, 242, 245, 248, 250, 251, 267
Mother city μητρόπολις U 237
Mugwort (μονόκλασος) ἀρτεμισία J 114
Myriarch μυρίαρχος U 269
Myrtle μυρσίνη J 114
Mystery μυστήριον J 39 etc.; U 228 etc.

Nard ναρδόσταχος J 106, 109
Necessities (genitals) ἀναγκαῖα U 269
Need χρεία J 103; U 276
Neither .. nor οὔτε .. δυτε J 99; U 277
Non-understanding ἄγνοια J 43
Nor οὐδέ J 100, 101, 102
Now ἤδη U 235
Number ἀρίθμος U 248

O ὦ J 93, 95, 96, 97, 98
Ocean ὠκεανός J 139, 140
Offering θυσία J 106, 108
Offering προσφορά J 106, 108, 109, 111, 113, 114, 116
Ogdoad ὀγδοάς U 251
Only-begotten μονογενής U 231, 235, 236, 237, 238, 242, 245, 247
Oppose, to ἀντιλέγεσθαι U 261
Or ἤ J 88, 90, 91 etc.; U 228, 229 etc.
Overseer ἐπίσκοπος U 227, 230, 231

Paralemptes παραλήμπτης J 99
Paralemptor παραλήμπτωρ J 101; U 241
Part μερίς J 43, 104
Part μέρος U 260
Pattern σχῆμα U 237
Peace εἰρήνη U 245, 249, 250, 256
Pentad πεντάς U 230, 251, 255
Perceive, to αἰσθάνεσθαι U 226
Perception αἴσθησις U 247
Perception, with sense- αἰσθητός U 250
Perfect τέλειος U 230, 234, 235, 256
Pitcher ἀγγεῖον J 106, 108, 112
Place, to παριστάναι U 254
Place τόπος J 47 etc.; U 226 etc.
Place of correction κολαστήριον J 137
Place together, to κολλᾶν J 107, 109, 114, 115
Pleroma πλήρωμα J 39, 43, 105, 125; U 226, 227, 228, 230 etc.
Portion (*Inheritance*) κλῆρος J 108, 111, 112, 113, 126
Possessions ὕπαρξις U 256
Power δύναμις J 50 etc.; U 226, 229, 230, 235 etc.
Powers ἐξουσίαι J 42, 43
Prayer εὐχή J 89, 109
Preach, to κηρύσσειν J 136
Pre-existent προών U 264
Pre-fatherless προαπάτωρ J 121
Pre-hyper-endless προϋπεραπέραντος J 120
Pre-hyper-incomprehensible προϋπερα-χώρητος J 120
Pre-hyper-undefiled προϋπεραμίαντος J 120
Prevent, to κωλύειν U 261
Progenitor προγεννήτωρ U 234, 258
Pronounce, to see *Call upon, to*
Protogenitor πρωτογεννήτωρ U 249, 250, 257
Punish, to κολάζειν J 137
Pure εἰλικρινής J 99, 104, 118; U 233, 234, 239, 249
Purify, to καθαρίζειν J 108, 110, etc.; U 251

Quietness ἡσυχία U 242

Library of Ruslan Khazarzar

Race γένος J 39, 40; also *Species* U 236, 240, 252, 255, 257
Rank(s) τάξις (τάξεις) J 48 etc.; U 248 etc.
Rational λογικός U 233
Ray ἀκτίς U 227, 234, 247
Rebel, to ἀτακτεῖν J 140
Relative συγγενής J 100; U 235
Repentance μετάνοια U 263
Rest ἀνάπαυσις U 227, 234, 247, 261, 273, 276
Restrain, to κατέχειν J 117, 125, 126, 136, 137
Resurrection ἀνάστασις U 227, 234, 243, 250
Revelation φανία U 253
Rule, to ἄρχειν J 87, 133
Rule κανοῦν U 231, 241, 242, 243, 246, 248, 252
Ruler ἀρχηγός J 115

Saffron κροκομάγμα J 112
Sanctuary see *Holy*
Saviour σωτήρ J 39; U 238, 248, 259, 273, 274
Saviours σωτῆρες J 119
Sea θάλασσα J 140
Sea plant? θαλασσία J 114
Seal, to σφραγίζειν J 83 etc.; U 232, 266
Seal σφραγίς J 83 etc.; U 227, 232, 248, 252
Self-begotten αὐτογενής (αὐτογενεῖς) U 234, 237, 239, 240, 253, 262, 263, 264, 273
Self-begotten αὐτογέννητος U 226, 275
Self-complete αὐτοτελής U 249
Self-father αὐτοπάτωρ U 228, 234, 248, 255, 256, 258, 262
Self-glorified αὐτοδόξαστος U 253
Self-originated αὐτοφυής U 226, 259, 271, 275
Self-willed αὐτοδόξαστος U 253
Serve, to διακονεῖν J 53, 89, 107; U 239, 254, 256, 268
Server διάκονος U 239
Set up, to καθιστάνει J 79, 80, 81, 82, 95, 96
Sexual intercourse συνουσία J 106
Silence σιγή J 105, 122; U 228, 232, 234, 240, 250, 262, 274
Simple ἁπλοῦς U 229, 233
Since ἐπειδή J 101, 116, 124, 126, 127; U 254; also *When* J 90
Sing praises, to ὑμνεύειν J 49, 55 etc.
Slander, to καταλαλεῖν J 102
Slander καταλαλιά J 110
Song of praise ὕμνος U 241, 246, 258, 260
Sorrowful, to be λυπεῖσθαι J 103; U 258
Soul ψυχή J 39 etc.; U 273
Source πηγή U 226, 227, 228, 229, 232, 233, 234 etc.
Sovereign μονάρχης U 259
Space χώρημα J 121; U 233, 261
Species see *Race*
Spirit πνεῦμα J 41, 102, 112, 114, 126, 134; U 261, 263
Spiritual πνευματικός J 102
Still ἦρεμος (ἠρέμιος) U 229, 232, 233, 234, 240, 242, 243, 244, 250, 268, 272, 275
Stranger, sojourning as a παροίκησις U 263
Strive, to ἀγωνίζεσθαι U 226, 232, 255, 277
Submit, to ὑποτάσσεσθαι J 101; U 238
Substance οὐσία U 228, 245
Successor διάδοχος J 141
Sunflower ἡλίακον J 106
Supply, to χορηγεῖν U 232

Table τράπεζα U 231, 232
Terebinth τερέβινθος J 109
Tetrad τετράς U 251
Theft, by στερησίμως J 140, 141
Then τότε J 90 etc.; U 238 etc.
Thigh μηρός U 268
Thought διάνοια U 259
Thought ἐπίνοια U 231, 234, 242, 265, 266, 271

Library of Ruslan Khazarzar

Thrice-begotten τριγένεθλος U 255
Thrice-begotten τριγενής U 255
Thrice-male τρισάρσης U 234
Tower πύργος U 237
Treasury θησαυρός J 47 etc.
Triad τριάς U 251
Triple-power τριδύναμις J 121, 123; U 231, 233, 234, 235, 236, 249
Triple-powered τριδύναμος J 100, 136; U 239, 240, 243, 244, 245, 246, 248, 249 etc.
Triple-spirited τριπνεύματος J 105, 121
Trouble, to ἐνοχλεῖν U 237
Truth ἀλήθεια U 229, 234, 249, 250, 256; *True* J 44 etc.; U 230, 240
Type τύπος J 47 etc.; U 236, 249, 250, 267
Typify, to τυποῦν U 250

Unbegotten ἀγέννητος J 133; U 230, 231, 233, 234, 241 etc.
Undefiled ἀμίαντος J 120; U 233, 262; see *Pre-hyper-undefiled*
Understand, to νοεῖν J 43; U 226, 229, 235, 237, 255, 262, 272
Understanding νοερός J 40; *Intelligible* U 262, 266, 274, 277
Understanding νοῦς J 40, 42; U 273; also *Mind* U 227, 231, 232, 240, 259, 274; *Creative* – U 238
Universal πανόλον U 260
Unknowable ἄγνωστος U 232, 240, 243, 244, 250, 262, 264, 268, 270, 271, 272, 275
Unknowable ἀκατάγνωστος U 229, 232, 233, 265
Unmoved ἀσάλευτος J 119, 120; U 233, 239, 240 etc.; see *Hyper-unmoved*
Unrighteousness ἀδικία J 43
Unruled ἀβασίλευτος U 249
Unutterable ἄρρητος J 107; U 229, 230, 231, 233, 237 etc.

Veil καταπέτασμα J 83 etc.; U 237, 239, 240, 246, 251, 260, 261
Verbena περιστερεών (ὄρθος) J 109
Verifier δοκιμαστής U 232; *Verify, to* δοκιμάζειν U 232
Verily ὄντως U 237
Virgin παρθένος J 43, 107, 110, 111 etc.; U 248, 254
Virgin παρθενικός J 134
Voice φωνή J 49, 51 etc.

Watcher φύλαξ J 51 etc.; U 239, 261
Wear, to φορεῖν J 43; U 233, 242, 259, 260
When ὅταν J 50, 127
When see *Since*
Whether .. or εἴτε .. εἴτε U 229, 250
Wicked πονηρός J 42, 43 etc.
Will θέλημα J 103; U 230, 240
Wisdom σοφία J 41; U 241, 250, 273
Wise σοφός U 228, 273, 275
Withdraw, to ἀναχωρεῖν J 127, 128, 129 etc.; U 262
Woman disciple μαθήτρια J 99, 105
Womb μήτρα U 267; *All-womb* see *All-mother*
Word λόγος J 39, 41, 97; U 227, 231, 237, 256, 266; *Creative* – U 238, 247, 248
Word, in a (ἁπαξ)απλῶς J 102; U 257
World κόσμος J 39, 40, 42, 43 etc.; U 227 etc.
World, inhabited οἰκουμένη U 246
Write, to λογογραφεῖν U 256

Library of Ruslan Khazarzar

GREEK WORDS

ἀβασίλευτος U 249
ἀγάθος J 41; U 236, 248, 273, 275
ἀγάπη U 227, 232, 245, 248, 249, 250, 256, 262
ἀγγεῖον J 106, 108, 112
ἄγγελος J 82, 102; U 237, 253, 254, 256, 257
ἀγέννητος J 133; U 230, 231, 233, 234, 241 etc.
ἄγνοια J 43
ἀγνός U 228
ἄγνωστος U 232, 240, 243, 244, 250, 262, 264, 268, 270, 271, 272, 275
ἀγών U 241, 249
ἀγωνίζεσθαι U 226, 232, 255, 277
ἀδάμαντος U 252, 262
ἀδικία J 43
ἀεί U 226
ἀερόδιοι U 263, 264
ἀήρ J 82; U 256, 263
ἀθανασία U 231
ἀθάνατος J 104, 116; U 240, 243, 262
ἀίδιος U 227
αἰσθάνεσθαι U 226
αἴσθησις U 247
αἰσθητός U 250
αἰτεῖν U 249, 258
αἰχμαλωσία U 239
αἰχμαλωτίζειν U 239
αἰών J 39 etc.; U 227 etc.
αἰώνιος U 251, 255
ἀκαθαρσία J 100
ἀκατάγνωστος U 229, 232, 233, 265
ἀκτίς U 227, 234, 247
ἄλεκτος U 250
ἀλήθεια J 44 etc.; U 229, 230, 234, 240, 249, 250, 256
ἀλλά J 42 etc.; U 257
ἄλφα J 86
ἀμέτρητος U 232, 237, 241, 243, 245, 247, 265
ἀμήν J 93 etc.; U 242
ἀμήν (gnostic aeon) J 99, 103, 115, 116, 119
ἀμίαντον J 114
ἀμίαντος J 120; U 233, 262
ἀναγκάζειν J 115
ἀναγκαῖα U 269
ἀνάπαυσις U 227, 234, 247, 261, 273, 276
ἄναρχος U 228, 276
ἀνάστασις U 227, 234, 243, 250
ἀναχωρεῖν J 127, 128, 129 etc.; U 262
ἀνομία J 108 etc.
ἀνούσιος U 228, 229, 245, 258, 264, 266, 275
ἀντιλέγεσθαι U 261
ἀντίτυπος U 263
ἀόρατος J 39, 42, 99 etc.; U 228, 229, 231 etc.
ἁπαξαπλῶς J 102
ἀπαρχή U 249
ἀπάτωρ J 104, 121
ἀπέραντος J 107, 109, 110, 120 etc.; U 227, 231, 232, 233 etc.
ἁπλοῦς U 229, 233
ἁπλῶς U 257
ἀπολογία J 116, 117, 118, 122, 123, 124 etc.
ἀπολογίζεσθαι J 127
ἀπόρρητος U 265
ἀπόστολος J 39, 40, 41 etc.; U 236
ἀρίθμος U 248
ἀρκευθίς J 106, 109, 112, 114
ἅρμα U 236
ἄρρητος J 107; U 229, 230, 231, 233, 237 etc.
ἀρσενογενία U 232, 253, 255
ἀρτεμισία J 114
ἀρχάγγελος J 82; U 237, 254, 256, 257
ἀρχαί (gnostic aeons) J 42, 43
ἄρχειν J 87, 133

Library of Ruslan Khazarzar

ἄρχεσθαι J 92; U 263
ἀρχηγός J 115
ἄρχων (ἄρχοντες) J 40 etc.
ἀσάλευτος J 119, 120; U 233, 239, 240 etc.
ἀσώματος U 229, 259, 263
ἀτακτεῖν J 140
αὐτογενής (αὐτογενεῖς) U 234, 237, 239, 240, 253, 262, 263, 264, 273
αὐτογέννητος U 226, 275
αὐτοδόξαστος U 253
αὐτοθελής U 253
αὐτοπάτωρ U 228, 234, 248, 255, 256, 258, 262
αὐτοτελής U 249
αὐτοφυής U 226, 259, 271, 275
ἀφθαρσία U 249
ἄφθαρτος J 79, 80, 81, 110, 111, 113, 115, 124, 134, 139; U 229, 233, 243
ἀχάτης J 114
ἀχώρητος J 100, 120, 124, 139; U 233, 240, 241 etc.

βάθος U 226, 228, 231 etc.
βαπτίζειν J 108, 111, 113
βάπτισμα J 102 etc.
βίος J 103
βοηθός U 239

γάρ J 42 etc.; U 235 etc.
γενεά U 262
γένος J 39, 40; U 236, 240, 252, 255, 257
γνῶσις J 39, 41, 42; U 227, 228, 240, 242, 245, 247, 250, 271

δέ J 40 etc.; U 228 etc.
δεκανός J 79, 80, 81, 82
δεκάς U 230, 232, 236, 241, 242, 249, 251, 267
δημιουργός U 227, 230, 238, 247, 248
διάδοχος J 141
διακονεῖν J 53, 89, 107; U 239, 254, 256, 268
διάκονος U 239
διακρίνειν U 251, 257, 263, 272
διάνοια U 259
διαφορά U 255
δοκιμάζειν U 232
δοκιμαστής U 232
δοξογενής U 253
δοξογενία U 232, 253
δοξοκρατία U 232, 253
δοξοκράτωρ U 254
δοξοφανής U 253
δοξοφανία U 232, 253
δυάς U 251
δύναμις J 50 etc.; U 226, 229, 230, 235 etc.
δυνατός U 248, 257
δωδεκάς U 230, 251

ἑβδομάς U 237, 251
εἶδος J 140; U 257, 259
εἰκών J 88, 94, 97; U 226, 227, 229, 236, 242, 264
εἰλικρινής J 99, 104, 118; U 233, 234, 239, 249
εἱμαρμένη J 117
εἰμήτι J 100, 101, 103; U 235
εἰρήνη U 245, 249, 250, 256
εἴτε ... εἴτε U 229, 250
ἐλεύθερος J 41
ἐλπίζειν U 245
ἐλπίς J 43; U 227, 245, 250, 256
ἔνδυμα U 226, 251, 256, 267
ἐννεάς U 227, 228, 230, 232, 237, 241, 243, 249, 251 etc.
ἔννοια U 235, 238, 242, 265, 266
ἐνοχλεῖν U 237
ἐντολή J 101, 102, 103, 118, 122, 125
ἑξάς U 251
ἐξουσία U 249, 252, 254, 255, 256, 261, 262
ἐξουσίαι J 42, 43
ἐπειδή J 90, 101, 116, 124, 126; U 254
ἐπιθυμεῖν J 102; U 229, 260, 270
ἐπιθυμία J 110
ἐπικαλεῖν J 50, 51, 109 etc.
ἐπίνοια U 231, 234, 242, 265, 266, 271

Library of Ruslan Khazarzar

ἐπίσκοπος U 227, 230, 231
ἐπουράνιος J 42
ἑρμηνεία J 107, 109, 112, 115, 116, 118
εὐχή J 89, 109 etc.
ἕως J 89, 104 etc.

ζωγραφεῖν U 239, 266

ἤ J 88, 90, 91, etc.; U 228, 229 etc.
ἤδη U 235
ἡλίακον J 106
ἤρεμος (ἠρέμιος) U 229, 232, 233, 234, 240, 242, 243, 244, 250, 268, 272, 275
ἡσυχία U 242

θάλασσα J 140
θαλασσία J 114
θέλημα J 103; U 230, 240
θεωρεῖν U 275, 276
θησαυρός J 47 etc.
θυσία J 106, 108

ἱερός (ἱερόν) U 230, 231, 238, 239, 245, 246, 254, 260, 267

καθαρίζειν J 108, 110 etc.; U 251
καθιστάνει J 79, 80, 81, 82, 95, 96
κακία J 102, 106, 114, 115, 116, 126; U 251
καλυπτός U 231, 234, 248, 255, 268
κανοῦν U 231, 241, 242, 243, 246, 248, 252
καρπός U 233, 242
κασδάλανθος J 106, 109, 112
κατά J 43 etc.; U 227 etc.
καταβολή J 79, 80, 81, 104
καταλαλιά J 110
καταλεῖν J 102
καταπέτασμα J 83 etc.; U 237, 239, 240, 246, 251, 260, 261
κατέχειν J 117, 125, 126, 136, 137
κελεύειν J 49, U 246
κέλευσις J 48 etc.; U 247
κεφαλή J 124; U 231
κηρύσσειν J 136

κινάμωμον J 112
κλάδος J 106, 107; U 246
κληρονομεῖν J 104
κληρονομία J 104, 122
κλῆρος J 108, 111, 112, 113, 126
κοινωνία J 106
κολάζειν J 137
κολαστήριον J 137
κολλᾶν J 107, 109, 114, 115
κόσμος J 39, 40, 42 etc.; U 227 etc.
κρίστη? J 114
κριτής J 110, 111
κροκομάγμα J 112
κτῆσις J 40
κυνοκέφαλον J 106, 109, 114
κωλύειν U 261

λειτουργός J 79, 80, 81, 82; U 254
λίβανος J 109, 114, 115
λογικός U 233
λογογραφεῖν U 256
λόγος J 39, 41, 97; U 227, 231, 237, 238, 247, 248, 256, 266
λυπεῖσθαι J 103; U 258

μαθητής J 40 etc.
μαθήτρια J 99, 105
μακάριος U 256, 276
μαλάβαθρον J 114
μαστίχη J 109, 112
μέλος J 79, 80, 81, 82; U 226, 229, 247, 265, 266, 268
μέν U 235, 239
μερίς J 43, 104
μέρος U 260
μέσος J 102, 129, 130
μετάνοια U 263
μηρός U 269
μήτρα U 267
μητρόπολις U 237
μονάρχης U 259
μονάς U 227, 229, 230, 232, 236, 237, 242, 245, 248, 250, 251, 267
μονογενής U 231, 235, 236, 237, 238, 242, 245, 247

Library of Ruslan Khazarzar

μονόκλαδος J 114
μορφή J 141; U 226, 246, 254, 255, 259
μυρίαρχος U 269
μυρσίνη J 114
μυστήριον J 39 etc.; U 228 etc.

ναρδόσταχος J 106, 109
νοεῖν J 43; U 226, 229, 235, 237, 255, 262, 272
νοερός J 40; U 262, 266, 274, 277
νόμος U 248, 257, 261
νοῦς J 40, 42; U 227, 231, 232, 238, 240, 259, 273, 274

ὀγδοάς U 251
οἰκουμένη U 246
ὅλον U 246, 252
ὀνομάζειν J 86, 91, 102
ὄντως U 237
ὅταν J 50, 127
ὅτι U 235
οὐδέ J 100, 101, 102
οὐσία U 228, 245
οὔτε J 99; U 277

παγγενία (πανγενία) U 232, 240, 253
πάλιν J 48, 86, 87, 89
παμμήτωρ U 232, 241, 250, 252
πάναγνον U 228
πανγνῶσις U 228
πάνδηλος U 248, 250, 269
πανδῖα U 232, 240, 253
πανδύναμις U 229
πανήρεμος U 250, 270
πανμυστήριον U 228, 234, 244, 250, 273, 275
πανόλον U 260
πανπήγη U 228, 234, 250
πάνσοφος U 228, 234, 244, 268, 276
παντέλειος J 117; U 247, 250, 252, 253, 270, 273
παντελής U 255
παντοδύναμις U 228, 231, 234
παντοδύναμος U 239, 244, 250, 252, 272
παντόμορφος U 239
παντοπάτωρ U 228, 234
παρά J 39; U 275
παράκλητος J 41
παραλήμπτης J 99
παραλήμπτωρ J 101; U 241
παραστάτης J 107, 121; U 230
παρθενικός J 134
παρθένος J 43, 107, 110, 111 etc.; U 248, 254
παριστάναι U 254
παροίκησις U 263
πεντάς U 230, 251, 255
περιστερεών J 109
πηγή U 226, 227, 228, 229, 232, 233, 234 etc.
πιστεύειν J 104, 117 etc.; U 239, 245, 248
πίστις J 100, 101; U 227, 245, 250, 256
πλήρωμα J 39, 43, 105, 125; U 226, 227, 228, 230 etc.
πνεῦμα J 41, 102, 112, 114, 126, 134; U 261, 263
πνευματικός J 102
πόλις U 226, 236, 238, 249, 266
πολύγονον J 109
πονηρός J 42, 43 etc.
πορνεύειν J 102
πορνεία J 110
προαπάτωρ J 121
προβάλλειν J 47 etc.; U 265
προβολή J 47 etc.
προγεννήτωρ U 234, 258
πρόνοια U 230, 234, 249, 251
προπάτωρ U 228, 230, 248, 252, 254, 258, 271
προσφορά J 106, 108, 109, 111, 113, 114, 116
προϋπεραμίαντος J 120
προϋπεραπέραντος J 120
προϋπεραχώρητος J 120
προών U 264
πρωτεία U 232, 240, 253
πρωτογέννητος U 256
πρωτογεννήτωρ U 249, 250, 257
πρωτοφανής U 234, 240, 252

Library of Ruslan Khazarzar

πύλη J 51 etc.; U 230, 237, 269
πύργος U 237

σάρξ J 43, 117; U 235, 260
σιγή J 105, 122; U 228, 232, 234, 240, 250, 262, 274
σοφία J 41; U 241, 250, 273, 275
σοφός U 228, 273, 275
σπινθήρ U 234, 238, 239, 242, 248, 260
στακτή J 109
σταυρός U 227, 229, 256
στερέωμα U 229, 261
στερησίμως J 140, 141
στεφανοῦν J 106, 109, 114; U 249
στρατηλάτης U 252
στρατιά U 256
στῦλος U 227
συγγενής J 100; U 235
συνουσία J 106
σφραγίζειν J 83 etc.; U 232, 266
σφραγίς J 83 etc.; U 227, 232, 248, 252
σχῆμα U 237
σῶμα J 99, 100 etc.; U 241, 242, 243, 247, 256 etc.
σωτήρ J 39; U 238, 248, 259, 273, 274
σωτῆρες J 119

τάξις (τάξεις) J 48 etc.; U 248 etc.
τέλειος U 230, 234, 235, 256
τερέβινθος J 109
τετράς U 251
τόπος J 47 etc.; U 226 etc.
τότε J 90 etc.; U 238 etc.
τράπεζα U 231, 232
τριάς U 251
τριγένεθλος U 255
τριγενής U 255
τριδύναμις J 121, 123; U 231, 233, 234, 235, 236, 249
τριδύναμος J 100, 136; U 239, 240, 243, 244, 245, 246, 248, 249 etc.
τριπνεύματος J 105, 121
τρισάρσης U 234
τύπος J 47 etc.; U 236, 248, 249, 250, 267
τυποῦν U 250

ὕλη J 140; U 239, 246, 249, 251, 254, 260, 262
ὑμνεύειν J 49, 55 etc.
ὕμνος U 241, 246, 258, 260
ὕπαρξις U 256
ὑπερασάλευτος J 120
ὑποπόδιον U 245
ὑποτάσσεσθαι J 101; U 238

φανέριος U 246
φανία U 253
φθονεῖν J 42
φορεῖν J 43; U 233, 242, 259, 260
φύλαξ J 51 etc.; U 239, 261
φωνή J 49, 51 etc.
φωστήρ (φωστῆρες) U 255, 264

χαραγμή (χαραγμαί) J 121
χαρακτήρ J 50, 51 etc.; U 229, 234, 237, 241, 243, 249, 258
χαρίζεσθαι U 239, 241, 255, 256, 261
χάρις U 238, 239, 242, 246, 247
χοϊκός J 40, 42, 43
χορηγεῖν U 232
χρεία J 103; U 276
χρηστός J 135; U 230, 232, 236, 242, 246, 248
χρῖσμα J 102
χρυσάνθεμον J 109
χώρα U 261
χωρεῖν U 235, 276
χώρημα J 121; U 233, 261
χωρίς J 54, 55 etc.

ψῆφος J 83 etc.; U 248
ψυχή J 39 etc.; U 273

ὦ J 93, 95, 96, 97, 98
ὠκεανός J 139, 140
ὡς J 101; U 238, 252

Library of Ruslan Khazarzar

SELECTED WORDS OF COPTIC ORIGIN

(Words with more than one Coptic origin are indexed separately)

Abundance U 259
Abyss U 226, 257, 274
Accusations J 110
Adulteries J 110
Agitation U 249
All, the J 83; U 226, 227, 229, 230, 231, 232, 233, 236, 237, 238 etc.; see Father of the –; Lords of the –
Aspect; see Face
Ass; – face J 141
Avarice J 110

Balsam J 112
Beauty U 238
Belly U 237, 267; Body U 268; – of gods U 257
Bird U 257
Birth U 227, 229
Blemish J 41
Blessing U 241, 246
Blood; menstrual – J 100
Body; see Belly
Bonds J 117
Book J 39, 98
Boundary, -ies U 261, 264, 276; limits U 260
Bread J 106, 109, 112; U 241
Breath U 230
Brother(s) J 100, 101, 103; U 256
Building U 263

Child U 256; children J 103; U 254; see Son
Child; – of the – J 103, 119; place of the overseer called the – U 231
Clothing U 259
Cloths; see Linen, cloths of –
Comeliness U 238
Command(ment) J 41; U 238
Corners J 91, 107, 109, 114, 116; U 269

Counsel U 258
Creation U 238, 241, 258, 259
Crown(s) U 227, 236, 238, 240, 241, 242, 243, 245, 246, 247, 248, 250, 252, 255
Cup J 106, 109
Curses J 110

Darkness; the light – U 235; the outer – J 141; – of matter U 257
Day U 250
Death; land of – U 261; immortality U 261
Diadem U 234
Digits; see Fingers
Dispersed; – of Israel U 247
Door U 228, 245
Dwelling place U 263

Ears U 247
Earth J 41, 42, 104, 139; body of – U 256; man of – J 42; land U 241, 243, 263
Eggs U 257
Enemy J 101
Eye(s) U 227, 247

Face U 227, 235, 275; aspect(s) U 230, 231, 232, 233, 236, 241, 244, 248
Father(s) J 39, 100, 103; – of (the) All U 226, 227, 240, 242, 250, 264; -hood J 88, 91, 96, 109, 110, 111, 113, 115 etc.; U 228, 231, 233, 235, 236, 240, 241, 243 etc.; God, the –; see God; Kingdom of the –; see Kingdom
Father (of Jesus) J. 40, 42, 43, 47, 48, 49, 50, 51, 55, 56 etc.
Fear; mystery of – J 140, 141
Fields J 40
Field U 236, 241

Library of Ruslan Khazarzar

Fingers U 248; digits U 267
Fire; baptism of – J 111
Fire; baptism of – J 102, 108, 110, 112, 126
Foot, feet J 103, 109, 114; U 237, 238, 245, 269
Forehead J 111, 114, 118
Form U 239, 255, 265

Garments U 259
Garment(s) J 43, 106, 109, 113, 114; U 250; cloths J 106, 109; see Linen, garments of –
Gladness U 256
Glory, -ies J 92, 93; U 234, 235, 239, 242, 243, 246, 248, 249, 252, 253 etc.; lords of –, see Lords
God U 237, 238, 241, 242, 243, 245, 247, 248, 249, 253, 257, 259, 262, 263, 270, 271, 274; – the Father U 238; -hood U 237; the invisible – J 39, 82, 99, 102, 117, 133, 134, 135; the true – J 47, 48, 50, 51, 52, 88, 89, 90, 91, 92, 95, 124, 125; the unapproachable – J 93, 94, 96, 98, 101, 125; Kingdom of –, see Kingdom
Gods J 101, 104, 117, 133, 135, 136; U 259, 262, 271; Body of –, see Body
Gold J 100, 102

Hair U 227, 245, 268
Hand(s) J 83, 84, 85, 86, 106, 109, 113, 114, 118, 127 etc.; U 227, 235, 236, 247
Head J 47, 48, 49, 50 etc.; U 227, 234, 242, 243, 245, 246, 251, 252, 255
Head(s) U 227, 234, 236, 238, 241, 243, 247, 252
Heart J 40, 90; U 247, 250
Heaven(s) J 41, 42; U 261
Height U 257
Hips U 269
Honey J 112
Honour(s) U 239, 248, 261
House U 226, 238

Husband U 254

Idea; perfect – U 259; small – J 50, 88, 93, 94, 98; thought U 231
Immortality; see Death
Incense J 109, 111, 112, 113, 114, 115, 122
Incense altar J 114
Innermost of the inner J 90, 105, 117
Intestine; the large – U 267; the small – U 267

Joy U 250; pleasure U 256
Joy J 130; U 249, 256

King, Ruler(s) J 40, 97, 119, 122, 125; U 226, 235, 236, 238, 241, 242
Kingdom; – of the Father J 43; – of God J 43, 104; – of Heaven J 101; – of the Light J 103, 104, 105, 108, 111, 112, 113, 114
Knees U 268
Knowledge J 39, 41

Land; see Earth
Left (hand) J 104, 106, 112, 117, 118, 127 etc.; U 227, 236, 269
Lies J 110
Life J 39, 40, 41; U 227, 230, 238, 240, 249, 250, 276; baptism of – J 108; eternal – U 261, 233; land of – U 261; water of – J 108, 126
Light J 41, 42, 103, 104, 105 etc.; U 227, 230 etc.; – body U 242; – darkness, see Darkness; – image J 97; – of lights J 104; – power J 55, 56, 57, 58, 59 etc.; Kingdom of the –, see Kingdom; man of – U 239, 252; Treasury of the – J 99, 103, 104, 107, 110, 113, 115, 119, 120 etc.; Virgin of the – J 110, 111; seven virgins of the – J 107, 114
Likeness J 83, 88, 92, 94, 98; U 239, 255, 266, 267, 274, 275
Limits; see Boundary, -ies

Library of Ruslan Khazarzar

Line(s) the three – J 49; the two – J 86
Linen J 106; – garment(s) J 106, 109, 113, 114; cloth(s) (of) – J 106, 109
Lion; – face J 101
Lord(s) J 40 etc.; U 238, 242, 247, 248, 259, 260, 267; body of – U 257; – of (the) All U 249, 262; – of glory U 260

Male J 105, U 253
Man J 41, 42 etc.; U 227, 229, 232, 245, 250, 256, 259, 260, 266, 267, 270; – of earth, see Earth; – of light, see Light; great – J 122; God – U 270
Mantle U 259
Midst J 41, 42; U 238, 241, 243, 246, 248, 251; way of the – J 140, 141
Mirror U 229
Mother J 40, 100, 101; U 226, 228, 248, 249, 251, 255, 256, 257, 259, 261, 270, 276; – of the All U 246, 258, 260; – of all the aeons U 229; – of all things U 242, 246, 252; – of the ennead U 232; aeon of the – U 246, 247, 254, 258
Mouth(s) J 101, 106, 109, 114; U 247
Myrrh J 109, 112

Name(s) J 48, 50-78, 83-93, 95 etc.; U 229, 245, 248, 250, 253, 266, 275; the great – J 90, 91, 93, 103, 104, 105 etc.
Navel U 267
Nerve(s) U 267
Night U 229

Oath(s) J 110
Offspring U 258, 259
Olive J 107
Ordinance U 248, 249, 251, 258, 263; the first – J 87, 122

Pathway(s) J 86, 118
Pig J 101
Plant J 106, 109
Pleasure; see Joy
Power(s) J 52, 55 etc.; U 226, 231, 240, 241, 242, 248, 249, 251 etc.
Power U 250
Praise U 256
Prayer U 232
Prayer U 241, 246, 263
Promise U 249, 256

Quietness J 105

Rest J 39, 122
Right (hand) J 106, 108, 112, 261; U 227, 236, 269
Root J 86, 98
Ruler(s); see King(s)

Salvation J 117
Semen J 100
Servant(s) U 262
Ship U 236
Shoulder(s) U 237
Sign J 108, 111, 113
Sign(s) J 93
Silver J 100, 102
Sin(s) J 99, 103, 104, 108, 110, 111, 112, 113, 117, 118, 122 etc.
Sister(s) J 100; U 256
Son(s) J 100; U 226, 237, 238, 246, 247, 256, 266, 274, 276; – of God U 245; – of the Light J 101, 117, 126; of the Pleroma J 105; -ship U 232, 246, 248, 249, 252, 256
Sound U 226
Spark U 227, 234, 253
Stars U 229, 248
Stones U 252
Sun U 229

Teaching J 39
Teeth J 101
Thirteenth aeon J 82, 134
Thought; see Idea
Threshing floor U 241

Library of Ruslan Khazarzar

Toil U 261
Tongue J 50
Tongue U 235, 254, 260
Tree(s) U 236, 246; the five – J 96, 100, 103, 104, 119; U 231
Twelfth aeon J 81, 118, 133
Truth J 39; U 229, 239
Twelve aeons, the J 117, 118, 134; U 264
Twin (saviour) J 99, 119

Vegetation U 257
Vine branch J 106, 108, 112, 114
Vineyard J 40
Voice J 40, 41, 43, 52
Voice J 51, 88, 89; U 226

Wall U 260
Water J 108; -of the baptism of fire J 110, 111; – of the baptism of life; – of life, see life; – of the ocean J 139; baptism of – J 102, 112, 126; body of – U 256; living – U 263; rain – U 246
West J 104, 117, 118, 127 etc.
Wife, wives J 103; U 256; woman J 99, 100, 105
Wind; body of – U 256
Wine J 106, 108, 109, 112
Wing U 257
Word(s) J 40, 41, 42, 43 etc.; U 227, 230, 236, 261, 262

Year(s) J 103; U 236, 245

Library of Ruslan Khazarzar

PROPER NAMES

Adam : ⲁⲇⲁⲙ U 230
Adamas : ⲁⲇⲁⲙⲁⲥ; aspect of the 10th father U 234; man of light U 252
Adamas Sabaoth : the great tyrant ⲁⲇⲁⲙⲁⲥ ⲥⲁⲃⲁⲱⲑ J 100, 115
Agramas : watcher of the aeons ⲁⲅⲣⲁⲙⲁⲥ U 239
Aphrêdon : ⲁⲫⲣⲏⲇⲱⲛ (ⲡⲏⲝⲟⲥ) U 230, 231, 246, 269; — Pêxos U 231
Aphrêdonia : ⲁⲫⲣⲏⲇⲱⲛⲓⲁ U 248
Astrapa : helper from the 7 virgins of the light ⲁⲥⲧⲣⲁⲡⲁ J 107

Barbelo : in the 13th aeon ⲃⲁⲣⲃⲏⲗⲱ J 133
Barpharanges : a power at the source of living water ⲃⲁⲣⲫⲁⲣⲁⲅⲅⲏⲥ U 263
Bartholomew : ⲃⲁⲣⲑⲟⲗⲟⲙⲁⲓⲟⲥ J 41

Christ : ⲭ J 90; ⲭⲥ U 232, 233, 248, 254

David : one of the 4 lights ⲇⲁⲩⲉⲓⲇⲉ U 264
David : the prophet ⲇⲁⲩⲉⲓⲇ U 236
Diaktios : helper from the 7 virgins of the light ⲇⲓⲁⲕⲧⲓⲟⲥ J 107
Dromos : helper from the 7 virgins of the light ⲇⲣⲟⲙⲟⲥ J 107

Eleinos : within an aeon ⲉⲗⲉⲓⲛⲟⲥ U 264
Eleleth : one of the 4 lights ⲏⲗⲏⲗⲏⲑ U 264
Entropon : helper from the 7 virgins of the light ⲉⲛⲧⲣⲟⲡⲟⲛ J 107
Euidetos? : helper from the 7 virgins of the light ⲉⲩⲓⲇⲉⲩⲟⲥ J 107

Galilee : ⲅⲁⲗⲓⲗⲁⲓⲁ J 105
Gamaliel : a watcher of the aeons ⲅⲁⲙⲁⲗⲓⲏⲗ U 239

Hermes? : ϩⲁⲣⲙⲏⲥ U 255

Israel : ⲓⲥⲣⲁⲏⲗ U 247

Jabraoth : ⲓⲁⲃⲣⲁⲱⲑ J 82
Jachthanabas : the great archon ⲓⲁⲭⲑⲁⲛⲁⲃⲁⲥ J 141
Jaldabaoth : archon in the 3rd aeon ⲓⲁⲗⲇⲁⲃⲁⲱⲑ J 128
James : the disciple ⲓⲁⲕⲕⲱⲃⲟⲥ J 41
Jao : the Great, the Good ⲓⲁⲱ J 119
Jerusalem : ϩⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ U 249
Jesus : ⲓⲥ- ⲓⲏⲥⲟⲩⲥ J pass.; U 264
Jeu : ⲓⲉⲟⲩ the overseer of the light J 79-81
Jeu : the true God ⲓⲉⲟⲩ J 47, 48, 50-78, 97, 105, 122, 123
John : the disciple ⲓⲱϩⲁⲛⲛⲏⲥ J 41; U 237

Library of Ruslan Khazarzar

Knesion : helper from the 7 virgins of the light κηηcιοη J 107

Lachon : helper from the 7 virgins of the light λαχοη J 107

Marsanes : gnostic prophet μαρcαηηc U 235
Matthew : μαθθαιοc J 41
Melchisedek : μελ J 110; see also Zorokothora
Michar : a power at the source of the living water μιχαρ U 263
Micheu : a power at the source of the living water μιχεγ U 263
Musanios : μογcαηιοc U 246, 269

Nicotheos : gnostic prophet ηικοθεοc U 235

Odontuchos : helper from the 7 virgins of the light οδοητογχοc J 107
Ontonios : helper from the 7 virgins of the light οητοηιοc J 107
Opakis : helper from the 7 virgins of the light οπακιc J 107
Oroiael : one of the 4 lights ωροιαηλ U 264

Paraplex : female archon παραπληϫ J 140
Phaidros : helper from the 7 virgins of the light φαιδροc J 107
Philip : φιλιππος J 141
Phosilampes : gnostic prophet φωcιλαμπηc U 237
Pistis Sophia : πιcτιc coφια U 264; see also Sophia
Poditanios : helper from the 7 virgins of the light ποδιταηιοc J 107
Polypaidos : helper from the 7 virgins of the light πολγπαιδοc J 107

Sabaoth, Adamas : see Adamas
Sabaoth : the Great cαβαωθ J 119
Samaelo : archon of the 4th aeon cαμαηλω J 128, 129
Sellao : within the aeons cελλαω U 264
Selmelche : within the aeons cελμελχε U 264
Setheus : cηθεγc U 230, 234, 235, 238, 239, 247, 267, 268
Sinetos : helper from the 7 virgins of the light cιηητοc J 107
Solmistos cολμιcτοc U 252
Sophia coφια U 263
Strempsuchos : watcher of the aeons cτρεμψγχοc U 239

Taricheas : son of Adamas Sabaoth, 3rd power of the great archons ταριχεαc J 100
Tesphoiode : helper from the 7 virgins of the light τεcφοιοδε J 107
Typhon : archon with ass's face τγφωη J 141

Zogenethles : within the aeons ϩωγεηεθληc U 264
Zorokothora : ϩοροκοθορα J 108, 110, 111

Library of Ruslan Khazarzar

REFERENCES

OLD TESTAMENT

Gen. U 262
- 3.5 U 257

Deut.
- 32.11

Ps. (LXX)
- 15.9 U 254
- 35.9 U 236
- 64.11 U 236
- 67.17 U 236
- 67.18 U 239
- 74.3 U 246
- 103.5 U 246
- 146.4 U 248

Prov.
- 12.11 U 241

Eccles.
- 5.9 U 241

Song Sol.
- 3.11 U 250

Is.
- 6.3 U 238
- 34.4 J 137
- 40.3 U 247

NEW TESTAMENT

Mt.
- 3.3 U 247
- 5.37 J 102
- 10.38 U 256
- 10.40 J 40
- 16.24 U 256
- 19.27, 29 J 40, 101, 103
- 19.29 U 256
- 23.37 U 257
- 25.33 U 261

Mk.
- 1.3 U 247
- 8.34 U 256
- 10.28, 29 J 40, 101, 103
- 10.29 U 256

Lk.
- 3.4 U 247
- 9.23 U 256
- 13.34 U 257
- 14.27 U 256
- 18.28, 29 J 101, 103

John
- 1.1, 4 U 237, 238
- 1.3 U 226, 233, 238
- 1.16 U 247
- 1.23 U 247
- 3.18 U 245
- 8.23 J 42
- 8.31 U 261
- 10.28 U 261
- 10.34 U 262
- 12.31 J 41
- 12.36 U 262
- 13.34 U 257
- 14.16, 26 J 41
- 14.31 J 41
- 15.12, 17 U 257
- 15.26 J 41
- 16.7 J 41
- 17.21 U 248

Acts
- 2.26 U 254

2 Cor.
- 11.2 U 254

Gal.
- 3.28 U 248
- 4.19 U 254

Library of Ruslan Khazarzar

6.14 J 40
Eph.
4.8 U 239
5.8 J 101, 126
Hebr.
6.7 U 249
James
5.12 J 102
1 Pet.
2.9 J 39
2 Pet.
3.13 U 249
1 John
1.1 J 39
Rev.
3.12 U 249
4.8 U 238
21.1, 2 U 249

NON-CANONICAL LITERATURE

Acts of Thomas
7 J 106
11 J 119
12 J 106
31, 39 J 119
108-13 U 256
109 U 263
121 J 102
133 J 103
Apocalypse of Elias (A) 8 J 100, 101
Ascension of Isaiah I 8 J 128
3 Baruch IV 8 J 128
1 Enoch
XII, XX etc. J 51; U 239
XLI J 47
Jubilees IV 15 J 51

ANCIENT AUTHORS

Augustine
ad Oros. c. Prisc. et Origen. I J 128
c. Faust. VI 8 J 100
Barnabas, Epistle of 18 U 261
Clement of Alexandria
Excerpt. e Theod.
6 U 231
12 U 227
19 U 239
25 U 235, 236
29 U 226, 227
33 J 105
42 U 227
47 ff. U 227
54 U 230
56 U 247
62 U 261
86 J 83
Strom. IV 26 U 263
Didache I 1 U 261
Diodorus Siculus
Bibl. Hist. IV 43 J 119
Epiphanius
Pan.
24.7.6 U 230, 243
25.2 J 128
25.2.2 J 133
26.3.1 J 79
26.4 ff. J 100
26.9.9 U 230, 243
26.10.1 U 264
26.10.3 J 100
26.10.4 U 228
26.10.6 J 101, 141
26.13.2 J 79
27.5.9 J 83, 107; U 232
31.5.5 U 227
31.5.8 U 245
40.2.6 J 100
40.7 U 230, 235
45.1.4 J 100
55.1 ff. J 110

Library of Ruslan Khazarzar

Eusebius
Eccles. Hist. VI 12 — U 235
Hippolytus
Ref.
IV 2.1 — J 83
V 6.5 — U 252
V 7.2 ff. — U 252
V 7.19 — J 108
V 7.29 — U 255
V 7.30 — J 128
V 8.13 ff. — U 229
V 8.19 ff. — J 51 etc.; U 230
V 10.1 — J 83
V 12.4 — U 255
V 13.3 — J 101; U 264
V 14.8 — U 239
V 15.3 — J 47
V 15.4 — U 261
V 16.5 — U 250
V 19.12 ff. — U 251
V 19.20 — U 230
V 19.21 — U 239
V 26.5 — J 134
V 26.7 — U 250
V 27.2 — J 108
VI 9.8 ff. — J 47 etc.
VI 12.3 ff. — U 239
VI 14.7 — U 251
VI 18 — J 50
VI 18.2 — J 105; U 227
VI 29.2 — U 227
VI 30.1 — U 229
VI 30.6 — U 226
VI 30.9 — U 249
VI 31.4 — U 259
VI 31.5 — U 227
VI 32.4 ff. — U 233
VI 32.7 ff. — U 227
VI 34.3 ff. — U 249
VI 43.1 ff. — J 99, 119
VI 44.2 — J 50
VI 46.1 ff. — J 100, 120, 134
VI 53.3 ff. — U 236, 243
VII 36.1 — J 110
VIII 9.3 — J 107
VIII 10.5 — U 256, 270
VIII 10.8 — U 239
VIII 12.5 — U 232
VIII 12, 13 — U 227
Irenaeus
Adv. Haer.
I 1.1 — U 228, 251
I 2.5 — U 229
I 2.5 — U 227, 256
I 2.6 — U 233
I 3.2 ff. — U 233, 235, 236
I 3.5 — U 227
I 4.1, 5 — U 226
I 5 ff. — U 227
I 5.1 — U 261
I 5.3 — U 249
I 6.1 — U 261
I 7.5 — U 230
I 11.3 — U 227
I 12.3 — U 228
I 13.6 — J 116
I 14.1 ff. — J 48 etc.
I 14.5 ff. — J 134
I 15.1 — U 227
I 15.2 ff. — U 232
I 17.1 — U 243-45
I 18 — U 267
I 21.1 ff. — J 103
I 21.2 — J 105
I 21.3 — J 102
I 24.3, 7 — U 236, 243-45
I 29.1 — J 133; U 230
I 29.2 — U 264
I 29.3 — U 252
I 30.5, 11 — J 119
I 30 ff. — J 128
I 30.9 — J 129
I 30.14 — J 79
Macrobius
in somn. Scip. I 12.1-3 — J 99
Origen
c. Cels.
I 24 — J 119
V 41 — J 119
VI 3 ff. — U 227

Library of Ruslan Khazarzar

VI 21, 22 — J 99
VI 27 — J 83
VI 30 — J 82, 101, 141
VI 31 — J 51, 100, 119, 128; U 230
VI 32 — J 128
VI 52 — U 263
de Princ. II 11.6 — J 82; U 263
in Joh. II 14 — U 238
Philo
de op. Mundi 24, 25 — U 266
Plotinus
Enn.
II 3.7 — J 50
II 3.16 — J 47
II 9.5 — U 249
II 9.6 — U 263
Plutarch
de Is. et Os.
50 ff. — J 141
54, 59 — J 79
Porphyry
Vita Plotin. 16 — U 235
Theodoret
Haer. fab. comp.
I 14 — U 230
I 26 — U 232

GNOSTIC LITERATURE

Askew Codex
Pistis Sophia
1 — J 122; U 226, 237
2 — J 47 etc., 79, 99, 107, 121, 134; U 230, 237, 255
3 — J 99, 100, 103, 119, 120
6 — J 99
8 — U 239
9 — U 226, 239, 256
12 — J 99, 101, 110; U 241
13 — J 133
14 — J 119; U 264
16 — U 247
18 — J 51
19 — J 117, 134; U 228
23 etc. — J 83, 101; U 242
25 — J 47 ff., 100
42 — U 264
43 — J 134
46 — J 101, 128
59 etc. — U 239
102 — J 134
116 — U 226
124 — J 101
128 — J 82
196 — J 107, 119
197 — J 83, 102; U 232
211 — U 226
227 — U 237
229 — J 116 etc.
262 ff. — J 99
263 — J 141
292 — U 239
337 — U 256
342 — U 243
353 — J 99, 106, 108, 119
354 — J 104
355 — J 82, 104
359 — J 140
360 — J 99, 110
363 etc. — J 141
368 etc. — J 39, 99
369 — J 105, 106 ff.
372 — J 102
381 — J 100
385 — J 91, 107; U 269
Berlin Codex
Apocryphon of John
21 — U 229, 241
22 — J 39, 99; U 226
24 — U 226
26 — J 47; U 227, 263
27 — J 133; U 229, 230, 234
30 — U 227
33 — U 264
34 — J 101; U 230, 231, 233, 259, 264
37 — J 101; U 229

Library of Ruslan Khazarzar

38 etc. J 128; U 246
39 U 230, 236
40 U 255
40-43 J 119
41 J 141
50 U 230, 236
51 U 226
63 U 230
66 J 99; U 241
72 J 117

Sophia of Jesus Christ
77 J 105
81 J 107
86 U 226
90, 95 U 228
91 U 229
99 U 246, 249
102 J 107
103 U 232
106 J 120

Nag Hammadi Codices

I, 3 Gospel of Truth
17 U 226
20 U 226
23 J 50; U 233, 245
24 U 227
27 J 47, 48; U 239
31 U 263
37 J 50; U 226, 259
41 J 47
43 J 105

I, 5 Tripartite Tractate
51 U 226
54 ff. J 99, 226
55 etc. U 226, 227
56 U 226
60 U 263
61 U 227
65 U 256, 257
66 U 227, 230, 270
69 U 233
71 U 227
72 U 226
73 J 47
74 U 229
89 J 50 etc.
94 J 50 etc.
96 U 236
98 U 261
105 U 226, 227
123 J 79

II, 1 Apocryphon of John
10 U 255

II, 2 Gospel of Thomas
36, log. 19 J 100 etc.; U 231

II, 3 Gospel of Philip
54, log. 12 J 48 ff.
57, log. 24 J 43
63, log. 53 J 40
67, log. 67 U 227
69, log. 76 U 249
71, log. 83 U 250
74, log. 95 J 102

II, 4 Hypostasis of the Archons
87 J 128; U 264
88 U 226, 252
93 U 264
94 J 83, 101; U 237
95 J 119, 128
96 U 261

II, 5 On the Origin of the World
100 J 101, 128; U 264
103 J 119, 128
105 J 100, 107, 110; U 247
106 U 261
107 J 103, 117
108 U 252
122 J 102

II, 6 Exegesis on the Soul
130 J 106
136 U 247, 249

II, 7 Book of Thomas the Contender
138 J 119; U 226

III, 1 Apocryphon of John U 255

III, 2 IV, 2 Gospel of the Egyptians
III 40; IV 50 J 105; U 227, 228
III 42; IV 51, 52 etc. J 133; U 234
III 43; IV 52 J 100
III 49; IV 61 etc. U 252
III 50 U 263

Library of Ruslan Khazarzar

III 50; IV (56) U 232
III 50; IV 62 J 103, 119; U 232, 254
III 51; IV (59) U 230
III 51; IV 63 U 264
III 52; IV 64 U 239
III 55; IV 66 U 232
III 58 J 119; U 255
III 62; IV 74 U 264
III 64 J 39, 121; U 264
III 64; IV 75 J 40; U 235, 263
III 64; IV 76 J 99, 101; U 241, 263, 264
III 65; IV 77 U 239
III 66; IV 78 etc. J 99; U 230
III 67; IV 79 U 226

III, 3 Eugnostos the Blessed
71 U 226
72 U 227
73 U 226
74 U 228
75 U 228, 239
77 U 230, 232
78 U 227, 232, 238
81 U 249, 252
82 J 48 ff.; U 232, 245, 264
83 ff. J 100; U 238
84 U 233, 236, 243
88 ff. U 229

V, 3 The First Apocalypse of James
25 U 263
26 J 100
28 U 227
33 J 52
38 J 99

V, 4 The Second Apocalypse of James
51 U 263
59 U 239

V, 5 The Apocalypse of Adam
64 ff. U 230
75 U 239
82 U 255
84 U 263

VI, 4 The Concept of our Great Power
41 J 100
46 J 43

VI, 6 The Discourse on the Eighth and Ninth
56 J 55, 124
57 U 226
62 J 51, 107, 117

VI, 8 The Apocalypse from Asclepius
76 J 82; U 263

VII, 1 The Paraphrase of Sem
7 etc. J 105; U 227
8, 12 etc. J 43; U 256
31 etc. U 227
46 J 91

VII, 2 The Second Treatise of the Great Seth
49 U 229
51 U 227
52 U 263
54 J 50
60 J 101
70 U 230

VII, 3 The Apocalypse of Peter
78 U 255
81 J 39

VII, 5 The Three Steles of Seth
118 U 230
120 U 234
121 J 133; U 234
123 U 231
126 U 230
127 J 105; U 227

XIII, 1 Trimorphic Protennoia
36 ff. J 50, 88
37 J 105; U 227, 234, 241
38 J 133; U 270
39 J 128; U 232, 246, 264, 269
41 J 108
42 J 101
43 J 117
45 J 43; U 256
46 J 105, 117; U 227, 263
48 U 232, 239, 263

Library of Ruslan Khazarzar

REFERENCES

HERMETIC LITERATURE

Corpus Hermeticum
- I 6ff. U 238
- I 8 U 239
- I 9 J 117
- I 16 J 107

Stobaeus Excerpta
- VI 5 J 51
- VIII 2-4 U 237

MANICHAEAN LITERATURE

Kephalaia
- VI J 100, 101; U 231
- VII J 47, 82, 110; U 227, 231, 236, 263
- XIX J 103; U 231
- XXI U 229
- XXIV J 83; U 237
- XXX U 256
- XXXI J 79
- XXXVIII J 51; U 239
- XLI J 137
- LI J 47
- LII U 256
- LVI J 51; U 266
- LXII U 261
- LXIV J 50
- LXV J 101
- LXX J 110; U 252, 266
- XC J 83; U 232
- XCI J 47; U 263
- XCIV U 264

Library of Ruslan Khazarzar

Library of Ruslan Khazarzar